John R Funk
320 Jauett Court

The
CHRISTIAN EXPONENT
A Bi-weekly Christian Journal

JANUARY 1, 1926

THE AIM OF THE EXPONENT

An Editorial

LOOKING FORWARD

THE FOREIGNER IN OUR MIDST

BUILDING WORTHILY

Our Bi-Weekly Sermon

THE LIFE OF CONRAD GREBEL

Christian Neff

The Editor's Chat

Your new editor must now make his acquaintance with the Exponent family. I feel, however, that I am not chatting with strangers. A great many of the readers of the Exponent are known to me personally and with all of you I feel that I have many things in common. As the weeks go by I hope that our acquaintance and friendship will deepen, and that our exchange of ideas shall be of mutual benefit.

It may interest the Exponent readers to know that the retiring editor and the new editor have been more or less closely associated for a number of years. During the school year of 1912-13 we spent our week-ends together in church and Sunday school work in a small church near Ashley, Indiana. During the summer of 1913 we crossed the Atlantic together and traveled together in England and on the continent. In 1915 we graduated from college and we were roommates while doing graduate work in New York City. During this long acquaintance I have found him to be a man of sterling character. Those interested in the Exponent feel fortunate that the beginnings of the paper could be entrusted to a person of such sincerity and deep Christian convictions. I am glad for the promise of his counsel and cooperation in my new task. The Board of Directors was exceedingly sorry to lose his services. We rejoice to know that he is interested in the success of the Exponent as much as before and that he shall from time to time favor us with articles from his facile pen.

Your new editor believes in the Exponent. It has a peculiar mission to fill and a distinct message to bring. In my editorial I outline in part what I believe that mission and message to be. In this first chat I wish to propose something to my readers. It is this—that you write to me personally and tell me what features of the Exponent you like best and what features you think could be omitted or improved. I would like to publish some of your replies in a future issue. While you think about it, after you have scanned this issue but before you take up your daily, or your new book, or before you "tune in" on your favorite station, will you not sit down and in a few minutes write me briefly regarding the best and the worst of the Exponent. It will cost only a few cents and may do me as well as others a world of good. The Exponent is not a large paper, but is large enough to be a good paper. Its circulation is not so very large but it reaches enough people to do a tremendous amount of good. It is my paper; but it is also your paper. Let us work together and make it the best possible.

It must be very interesting to find out what the readers think of the articles that are published. I hope to learn more of that as time goes on. The other day a letter came in the mail from a man with whom I have only a slight acquaintance. Incidentally he wished me success in my new work. Then he comments as follows:

"I think the latest copy of the Exponent has certainly done a fine thing. It has given the best definition out for 'Modernists'. I have reference to Bro. Myer's article on 'Modernism in the Mennonite Church'. I think his statement to be so true as to be impossible to refute. I wish all thinking Mennonites could read it."

IMPORTANT NOTICE

Subscribers will please note that all communications concerning subscriptions, advertisements, books, magazines, requests for back numbers or sample copies of the Exponent, etc., should be sent direct to D. S. Gerig, Business Manager, The Christian Exponent Company, 1137 South Eighth St., Goshen, Indiana.

All communications intended for the Editor of the Christian Exponent should be addressed to the editorial offices at 204 E. Henrietta St., Wooster, Ohio. Do not send matter intended for both the Editor and the Business Manager in one letter.

By complying with the above requests, subscribers will greatly facilitate the work of the Editor and Business Manager, and will insure prompt attention for all of their communications.

A reader from another state writes expressing his appreciation of the Exponent and then continues with this suggestion:

"I would like to see more articles of sort of an analytic type setting forth the deeper things in the Christian life and in the Mennonite way of interpreting them.—The article written by J. C. Meyer is suggestive of what I mean. We have men who think through in some such fashion many of the principles and ideals for which the church stands and I think they owe something to the rest of us who perhaps are not able to do this."

Constructive suggestions are much worth while and will be appreciated.

Now for the Open Forum. If you have an idea that you think fits that department, write it down as clearly as you can, sign your name to it and send it in. The Open Forum is your opportunity to "talk back", not in any nasty way, of course, but in a kindly spirit to ask questions concerning certain articles, or to further elucidate certain points, or even to take issue with any writer. It is my purpose to secure the best men and women—with experience and ability—from east to west in the whole Mennonite church to write for the Exponent. If their efforts will prove helpful to you, send a word of appreciation for the Open Forum. It is the only pay they get. If you wish to comment on what they have written, feel free to use the Open Forum column.

A confidential word as to what will appear in the Exponent during the coming year may be in order. Several features are planned which I am not ready to announce now. I feel certain that they will both surprise and please the readers. While I have been associated with the Exponent from the very beginning, the responsibility and honor of editing it came upon me suddenly and unexpectedly and it will require some time before my plans for the paper can be completed. I have already engaged a well qualified man to write a review of significant world events from a Christian point of view. There will be in each issue several pointed editorials on the problems of the inner life and on the main currents of thought and activity as they pertain to the religious life. Several strong men have already consented to write such editorials. During the year we hope to acquaint you with the outstanding religious books. In my mind this is one of the most important services a religious journal can render. Several qualified people will be asked to review an important book in each issue. Then there will be a wide range of articles on interesting subjects which you will not want to miss. We believe this

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CONTRIBUTORS FOR THIS ISSUE

Verda Steiner Troyer, Walnut Creek, O.
Teacher in the public schools.

Crissie Y. Shank, Orrville, O.
Formerly Missionary to India.

Rev. Henry A. Fast, Newton, Kansas.
Pastor of the Bethel College Mennonite Congregation.

THE
CHRISTIAN EXPONENT

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LESTER HOSTETLER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Esther Smucker, Missions; Elmer J. Yoder, Young People's Page. **Consulting Editors:** J. S. Slabaugh, Paul E. Whitmer, J. C. Meyer, Wm. B. Weaver. **Contributing Editors:** J. E. Amstutz, J. B. Cressman, A. M. Eash, Henry A. Fast, O. B. Gerig, J. E. Hartzler, Ivan Groh, Hervey Schnell, Elva Schrock, Crissie Y. Shank.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

OUR FOREWORD

WITH this issue the Exponent begins the third year of its existence. Through the untiring efforts of its first editor, the paper has won for itself an important place in the thinking of an increasing circle of readers. The launching of the paper was a venture of faith. The support which it has received during the past two years has justified that faith and demonstrated the need of a forward looking journal which will meet the needs of forward looking people in every branch of the Mennonite church.

Readers of the Exponent will regret the loss of the services of Brother Vernon Smucker as editor of the paper. In his careful attention to details, in his balanced judgment, and in the Christian charity which he has shown, he proved himself capable of filling a difficult position in an acceptable manner. The new editor appreciates his willingness to assist and cooperate in whatever way possible in the future management of the Exponent.

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THE AIM OF THE EXPONENT

THE first and primary aim of the Exponent is to bright men and women into personal fellowship with the living Christ. Religion in the New Testament has to do with life, with matters which make a difference in living rather than with fretting externalisms and precise definitions. It is our fervent desire that every issue of the Exponent will reflect the New Testament type of religious experience—its freedom, its naturalness, its joy and power, and that in every home to which it goes, it will be found a genuine aid to faith.

The Exponent has not been in the past and is not now greatly interested in the stereotyped terms which are being used to describe theology. They have been overworked and have therefore to a large extent lost their usefulness. We regret that so much printer's ink is used every week either in defending or denouncing "modernism" or "fundamentalism". In our opinion it represents much needless trembling for the safety of the ark of the Lord. We are conscious of living in a modern world and we believe that the teachings of Jesus should be brought to bear upon modern problems. In that sense we are modernists. We are "liberals" if by that term is meant "not narrow" and "not" uncharitable. We do not believe in calling down fire from heaven to consume those "not of us", whose views are different from our own. Neither do we believe in ejecting such from the fellowship of the church. We believe that Jesus took the liberal view on that question and to that extent we too must be liberal.

We are in hearty accord with the fundamentals of the faith but we are not "fundamentalists". We do not like the term. It is presumptuous and endangers the spirit of childlikeness and humility without which entrance into the kingdom is impossible. Thousands of Christians of the very finest type hold a theology which is substantially in accord with that of the fundamentalist. But in the course of the theological controversies which have been waged in recent years, the term "fundamentalist" has come to represent a certain spirit and attitude rather than a type of theology. With the term is associated the "fight it out" spirit, and the desire to establish truth by ecclesiastical proc-

ess rather than by good-natured and earnest discussions of varying conceptions of truth. That type of fundamentalism and our doctrine of non-resistance can never be made to lie down together in peace.

Some will accuse us of side-stepping the questions of theology. That charge we will receive as a compliment. The Exponent is not a journal of theology, primarily. We would count it no gain to convince everyone to our own intellectual formulation of religious experience, or to press every mind into the same mold. We are propagandists for the religion of Jesus but not for any particular brand of theology. Theology differs from religion as astronomy differs from sunlight or botany differs from the leaves and flowers. The one is life itself; the other represents man's attempts to explain life—all of which attempts are partial and many of which prove from time to time to be erroneous. It is of considerable interest to satisfy one's mind as to whether the Ptolemaic or the Copernican astronomy is true. According to the one the sun moves around the earth; according to the other the earth moves around the sun. But it should be remembered that regardless of which system of astronomy one accepts, the sun shines equally bright and warm. Sunshine is first; astronomy is secondary. And so with religion and theology. The essential matter is that our lives be lighted up and lived in fellowship with the Sun of Righteousness, and that is worth more than all the creeds of the centuries.

The Exponent must breathe from its pages the spirit of fellowship and goodwill. We believe that that aim will be realized best by exercising charity for one another's theological views.

The distinctive aim of the Exponent is to create sympathy and fellowship and good will among the leaders and younger generation of Mennonites as far as possible. In our relief work during the war and after, we learned that a really big task requires the co-operation of all branches. Mennonites should co-operate in every task which is too great for any single branch to undertake. The first step in such co-operation is sympathy, understanding and good will. It is a matter of deep regret that some of the Mennonite periodicals foster the spirit of exclusiveness and fill the air with suspicion of other branches rather than promote love and fellowship. Inasmuch as the Exponent is unofficial, and that its directors and contributors are chosen from several branches, it has a unique opportunity of fostering unity and good will within the denomination. We hope that this will be increasingly true. In securing contributors we shall cross every wall of partition and enlist the ablest and most experienced talent available in the various branches of the Mennonite church. The spirit of the paper should not be sectarian and narrow. These contributors we believe, will write from the deeper levels of life so as to make a universal appeal. They will at the same time however interpret for us the highest ideals of the denomination and make us take courage and give thanks for the faith of our fathers.

The differences and distinctive beliefs which divide the church should be respected and held in the highest honor. Any attitude of scorn or condescension can have no place in a program of denominational good will. Mutual respect, "in honor preferring one another" is the pathway to a united Mennonite church. Our things in common, however are greater than our differences, and those are the things that should be emphasized in these columns. The challenge of great problems—the problems of peace, of race, of industrial relations, of education, of missions, of relief work, and many others, ought to bind us together in the interests of larger service.

We solicit the support of everyone who is interested in a journal that will uphold the evangelical faith of the New Testament, that will foster good will and fellowship within the entire Mennonite denomination, that believes in free and good-natured discussion of religious problems, that will present the challenge of common social and religious tasks to the rising generation of the Mennonite church.

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HAPPY NEW YEAR

FELICITATIANS for the new year are in order, and the Exponent wishes to extend to its readers all the compliments and good wishes of the season. We say this in no idle or empty manner, but with heartfelt earnestness and sincerity.

The former Editor of the Exponent also takes this method of expressing to the new Editor heartiest and best New Year's wishes, and the hope that the New Year may bring for him much joy and satisfaction in his new work. We are sure that this will be the case if the readers of the Exponent will co-operate as splendidly and as generously with him as they have with the former Editor. We feel confident that this will be his experience.

It has been our experience in the past that an unusual degree of fellowship and mutual good will exists among the members of the Exponent family. Our membership is not as large as it should be, but there are few if any circles of readers among whom a greater degree of loyalty and good will exists, or who are more genuinely and sincerely interested in the spread of the doctrine of peace, good will and real Christian fellowship. We hope and pray that this spirit may continue to grow during the coming year, and that every member of our family will exemplify the Spirit of Christ in all of his or her dealings with others. It is to the promotion of his spirit of fellowship, love, and mutual good will, among other things, that the Exponent is dedicated.

The New Year will be for each of us just what we make of it. We are the molders of our own destinies and we determine our own fate. It is well that we consider seriously the possibilities both for good and evil which the year holds out to us, and that we choose our course wisely and well. If we fail to reach our

highest possibilities we will have only ourselves to blame.

The new year will be a happy year only in so far as we meet the conditions essential for real happiness and enjoyment. There are many false standards of happiness, but the Christian discards all of these. To him happiness means doing the will of a loving Heavenly Father, and allowing the Spirit of Christ to dominate every motive and purpose.

In the highest and best sense of the words, we again wish to each and every one of our friends and readers a very HAPPY NEW YEAR.—V. S.

PRESSING FORWARD

WE trust that it may be the lot of every reader of The Exponent to be able to look back with some satisfaction and pleasure to accomplishments and experiences of the past year. We realize, of course, that many things have been far from our ideal of what they should have been, and that we have made many mistakes which we regret to see. But in the main, our retrospect should not be displeasing. If we have been faithful to our trust and to the guidance of the Holy Spirit, and if at all times we have done the best we knew and have sought to make the most of every opportunity, then truly we have no cause to fret and can look with gratitude and pleasure on the year that has passed. We will be able to see right growth and development and will find it unnecessary to fret over wasted opportunities of misused energy. Fortunate in deed is he who has such a retrospect.

But what of the future? How should the experiences of yesterday modify our plans for tomorrow? Will we allow them to completely dominate all of our motives and actions, or will we disregard them entirely? Or will we, rather, seek to profit by the lessons of the past and to make use of the expereinces which we have gained, but at the same time refuse to allow them to bedim our ideals or monopolize our attention? It frequently happens that successes of the past will completely turn the heads of individuals and destroy them for future usefulness, or, on the other hand, past failures will so discourage and dishearten them that they lose all zest and desire for future accomplishment. Undue self congratulations on the one hand, or vain regrets on the other, both unfit us for the serious duties of life facing us. We need to keep ourselves sanely balanced and rightly guided between these two extreme positions, for both are fatal to our best efforts and highest possibilities.

No man ever displayed a saner attitude in this matter than did the Apostle Paul. At first a reviler and persecuter of the followers of Christ, he did many things which later might have haunted him and given him reason for many vain regrets. On the other hand, he had especially in his later years, many things, of which he might have boasted and many accomplishments to his credit in which he might have gloried. But as he himself said, none of these things moved him. He profited by his experiences of course, but he was ever pushing forward and onward in his service for his Master, unhampered and unhindered by the past. In his own words, "Forgetting those things which are behind, and reaching forth unto those things which are before," he pressed forward "toward the mark for the prize of the high calling of God in Christ Jesus." His was the victorious life because of this constant attitude.

It behooves each one of us at the beginning of this new year to take the forward look and then to press on in the great task in which we are engaged. If we have made mistakes in the past it will accomplish no good purpose to worry about them now. If we have been successful in doing much good it will avail us nothing for the future if we do not continue our efforts. Living in the past is a sign of old age, when active and constructive efforts have ceased. Glorying in past achievements is a sign of weakness and not of strength. Worrying over past mistakes does not rectify our errors. The sensible, Christian thing to do is to follow the example of Paul and press forward. Any other course is a mistaken one, provided of course that we are now following the Master's program.

What a splendid thing it would be if the Mennonite church as a whole could adopt the forward-looking program! What a pity that we are so much inclined to glory in the past, and that we seek so ardently to hold to some of those things which have outlived their usefulness. How frequently we hear those who are chosen as "Shepherds of the Flock" spending their time in lamenting present conditions and seeking to turn back the inevitably forward-moving wheels of progress, instead of "forgetting those things which are behind" and pressing forward "toward the mark of the prize of the high calling in Christ Jesus." Why can we not stop for a moment, take stock of our heritage and our possessions, discard those things which hinder and press onward with new strength and vigor in the Master's service. What possibilities would be ours! What victories we might win! What deeds we might accomplish in the name of our Master! The past is behind us, the future is before us, and we can make of it what we will.

And so we enter into the New Year. We may have mistakes in the past. Perhaps as we now think back over them it may seem to us that they must haunt us through the rest of our days. Or it may be that we have made splendid progress and we are elated and enthusiastic over our past accomplishments. But that is not the Christian way. That is not the spirit that will win for us in the future. We cannot live in the past. We must press onward and forward.

Of course it is not to be understood that we must continue in our present course just because a mistaken past has set us upon it, or that we should fail to rectify our mistakes if we have made any and if it is possible to rectify them. Now is a good time to do this wherever it is possible or necessary. We should

always be ready to admit mistakes and to right wrongs. But we must not allow our past to haunt us. After we have done all that we can in righting a wrong past we should dismiss it and look to the future. Neither can we afford to hold grudges against our brethren who have failed in our own estimation. Some people are so continually lamenting about wrongs which they have suffered at the hands of others that all of their possibilities for constructive and forward-looking efforts are blighted and they accomplish nothing.

"Forgetting those things which are behind" and pressing forward to the tasks that are before us, let us accept this new year as it comes to us from the hand of God and seek to make of it that which God intended that it should be.—V. S.

Looking Forward

Verda Steiner Troyer

"BRETHREN, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press unto the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13-14.

Many of us fret over our past faults and failures and become discouraged because of our imperfections. Some will even become broken in spirit and give up. Is this true living? When we look at it right we will look forward and discover that our disheartening experiences really contain some elements of hope and encouragement.

Even in imperfection there is beauty. It is a form of development—the unfinished picture of an artist. Thus, in its time and place, it is beautiful. We are all children of greater or lesser growth, since our lives are yet incomplete. But if we are living sincerely, there is beauty in our imperfectness, which is a necessary process in the unfolding of the perfect. We may follow Christ very weakly, stumbling often, yet if we are doing our best, striving onward toward "whatsoever things are lovely", then our feeble efforts are beautiful and pleasing to our Master. The true science of living is not to make no mistakes, but rather to avoid repeating mistakes.

Let us look forward, toward certain definite goals, so that we will feel within us, during the coming year, a consciousness of growth of character. We shall need to be glad for trials, sufferings, and temptations, for it is a real misfortune never to have anything to test our character and bring out its undeveloped qualities. But we shall need to be on guard, and our weak points will need double guarding. God will not build a wall around us, that evil cannot come near us, but He will always help us when we strive to be true. Mere forms of religion will not help us in our great crisis—only Christ Himself will suffice.

Since Christ came to bring peace and good will, one of our foremost aims should be to bring about a rule of peace. There is much that we can do toward furthering the sentiment of good will and love among our fellow men. Ruskin said, "He only is advancing in life whose heart is growing softer, whose blood warmer, whose brain quicker, and whose spirit is entering into loving peace." If the peace of Christ is ruling at all in our hearts, it should rule more fully during the coming year than in the past. Peace will sweeten life, make a man patient, gentle to all, and unselfish. All Christian virtues grow best under a sky filled with the sunshine of peace. If peace will rule more and more in our hearts, then our lives will become more and more beautiful. Again, "whatsoever things are lovely"—"let us think on these things." Love, joy, gentleness, thoughtfulness, humility, kindness, patience—all are blended in peace.

Perhaps we can make better use of our time and opportunities in the future. We set small value on time, forgetting that we have only a handful of it—then comes eternity. What did we do today that will brighten and glorify that day forever? What burdens did we lift? On what soul did we leave a mark of beauty? Have we seized every opportunity? In God's plan, each little day has, for us, its own burden of duty—its own record to make. How some of our lost hours cast their reproachful eyes upon us! We should write upon our hearts that every day is the best day in the year. We can, perhaps, find time to read more good books and store our minds with great and noble thoughts—the things eternal. It is quite possible to spend our days in trifles which will bless no one, and add no lustre to our crown. It has been said that there is just time enough in God's plan for us to live our lives well if we spend every moment of it in earnest, faithful duty. One hour lost will leave a flaw. Time thus used and opportunities thus acted upon would scarcely leave room for regrets.

Would it not be possible for us to judge one another more kindly? Did not Christ say, "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you?" Human lives are like echoes that we find here and there among the hills, which send back every sound that is heard before them. If one speaks gently and sweetly, the echo faithfully reports back not the words only, but also the tone. Many of our judgments of others are unjust. Perhaps ill health has affected them, or something may have gone wrong, causing them much anxiety. Of course, we may say these reasons are not sufficient to excuse their unpleasant qualities, which give much discomfort to others. True, they should keep loving and gentle, no matter what is wrong with them. But yet, we should be charitable, considering lest we, too, some day may lose our sweetness when the wind blows ill. If we could see into people's inner lives, and seeing, understand, we should be far more charitable toward them.

It is Christ-like to be patient and charitable. Thus only can we help others toward anything better and higher.

Many things may be expected during the coming year. I shall look forward and hope for a greater fulfillment of the aims I have mentioned. Shall we strive to be more overcoming in our temptations; to bring about the rule of peace; to make the best use of our time and opportunities; and to judge our friends more kindly?

The Foreigner in Our Midst

Crissie Y. Shank

SOME years ago a Hungarian Jewish lad found his way to the seacoast, took passage on one of the great steamboats, and sailed to America where he had heard all men were free and equal, where even Jews were free and not persecuted. By and by the boat sailed up the harbor to the pier in New York City, and the boy found himself on the shore, surrounded by a dozen men, each of whom was shouting at him and trying to get him to come to a different lodging house. He went with one of them, and when he had paid in advance for a dinner and a night's lodging, he did not have a cent left, and he could not speak a word of English, neither did he know anything of American ways.

The next morning he set out to look for a job, walking the streets all day with not a bite to eat and without finding any work to do. Later a distant relative who had come to America some years before helped him to get a job as a cloak-presser, but he found that most people he met were ready to cheat and mistreat a "green-horn," caring only for getting his money by fair means or foul.

He lost his job because of his mistakes in speaking English; so after a time he started West, looking for work. He hired out to a farmer, and the farmer treated him like a slave. He worked in a coal mine, and was locked up for six months in prison on a false charge. He walked most of the way from Chicago to Minneapolis on the railroad ties. Taking care of cattle on a cattle train, he was robbed by a fellow workman, and when he threatened to have him arrested, the fellow pushed him off the top of a moving freight car and left him helpless with a twisted leg by the side of the track.

But little by little the young man found friends in the new country and began to make his way to better things. Today he is a Christian American citizen known as Professor Edward A. Steiner of Grinnell College in Iowa, and better known for what he has done and is doing to help America by helping immigrants. Professor Steiner after having suffered much and after having lived through the race problem writes, "Christianity has in its spirit the solution of class and race problems; but in its practice it is lamentably far from solving them."

A Bulgarian woman who had borne and reared five children in America, and who lived in a city which has a large Bulgarian colony with its own church and school, became ill and had to be taken to the city hospital. There through a long, slow convalescence she became friends with one of the church visitors who came regularly to the wards, and admitted that she had never known before that Americans were Christians like the Bulgarians. She had thought of them as something like the Mohammedans, who did not acknowledge Christ, nor follow His commandments. "And to think," she added, taking the visitor's hands in her, "that we have the same Lord, you and I!"

This woman had lived more than twelve years in America, yet she had no understanding of the Christian spirit of the city in which she dwelt. She knew the streets of America, knew the phonograph, jazz, brilliantly lighted movie palaces and amusement parks; she knew the shops and factories, and something of the homemaking ideals; but the Lord of its people was to her completely hidden. Truly American Christianity is not fulfilling its mission to the immigrant when such things happen again and again.

Stories such as these are repeated many times over in the lives of our foreign-born citizens. But there are some stories like that of the young Pole who, when asked why he had come to American, replied: "I came to this country because I heard of the freedom and luxury in America. The freedom is meant, that men have right to elect for any office if the man has the ability. This country give me a better piece of bread and clothes. I came to this country for these things, but I find something better."

It is with that "something better" that we as a denomination must be concerned if we are to fulfill our mission to these newcomers. Have we as a denomination shown them that America holds for them something better than the "better piece of bread and clothes," something finer than education, something more satisfying to the soul than freedom? Sadly we must confess that we have not. The term Mennonite means nothing at all to the average foreigner while to many of us the foreigner is a foreigner of course, not having been reared under Mennonite teachings, with a loyalty to Mennonite ideals and traditions, that is enough to keep them from sharing in religious worship and fellowship. We have a great deal to learn, our mission is not yet being fulfilled, nor will it be while narrow provincialism blinds our minds and difference in customs and manners of a man hide from us the essential fact of his oneness with us in Christ.

Not only to the foreigner are we not fulfilling our mission but to our very own children also. The ends of the earth are coming together even in our small towns. Unevangelized, these foreigners are a growing social and religious challenge. If they are not Christianized it does not require a prophet to forecast the conditions in our country. Stirred by a visit to Europe and realizing anew the significance of the work for

foreigners one Christian laborer says: "It frightens me to know that already 40,000 Italians have gone to America this year,—everyone of them, in all probability a Catholic and against prohibition. America is the mission field of the world today! I feel like shouting it aloud from every city in our United States. Let everybody—every Christian—go to work to teach these foreigners in his own city Christ's religion and how to be a good citizens. Teach them to love God and not war. There is absolutely no hope until the love of God gets into their hearts, and how can it when their hearts are so full of hate? Surely it is time we waked up!"

The largest Jewish city in the world is in the U. S.
The largest Italian city in the world is in the U. S.
The largest Irish city in the world is in the U. S.
The largest African city in the world is in the U. S.
The largest Mexican city save one is in the U. S.

Our present foreign-born population is about 17,000,000 and there are 20,000,000 more of immediate foreign extraction.

4,000,000 Italians live in U. S.
3,000,000 Poles live in U. S.
1,500,000 Mexicans live in U. S.
750,000 Bohemians live in U. S.
500,000 Slovaks live in U. S.
400,000 Greeks live in U. S.
200,000 Orientals live in U. S.
100,000 Armenians live in U. S.

Our denomination has no real program of Christian service for any of these people. The non-Christian world is no longer negative and quiet. It is realizing that its most effective defense of itself is an aggressive attack upon its enemies. If we do not Christianize the immigrants they will paganize us and our children. Buddhist and Hindu temples, Moslem mosques, Confucian shrines, Jewish synagogues are being erected and are taking Americans from Christian churches.

Our denomination, it is true, has received favorable mention from others and we have given credit to ourselves because of our practical assistance to the recent Russian immigration movement, but after these brethren of ours have settled in this country have we been fulfilling our mission to them? Have they found a hearty, sincere welcome in our church? Have we recognized them as being one with us because we have the same Lord, they and we, or have we allowed years of tradition and differences of training and native country to separate us? Does not Christian brotherliness imply and demand that we grant them peculiar customs due to their environment if they have been kept in the Father's name? Christ prayed, "that they may be one, even as we are."

And now as individuals we are not fulfilling our mission to the foreigner in our midst as long as we harbor a particle of hate, jealousy, prejudice, bitterness, resentment, or distrust toward anyone because of his color, race, faith, or class. Every human being has a right to earn respect by virtue of what he himself is. But we assume that the immigrant comes here merely for the purpose of making a small fortune and then returning to his own country to spend his money. We insist that he is the scum of the earth and that he might better remain in his own country rather than bring all sorts of loathesome diseases with him here. We say he is illiterate. We claim that the better class does not come to America and the worst elements of so many nations cannot result in good here. The truth is that whatever the immigrant gets in money he has given more than its equivalent in service rendered; at our ports of entry undesirables have been reduced to a minimum; the test of literacy is not absolutely the best one to gauge manhood and womanhood, for some of the bitterest opponents of Christian and American ideals speak English most fluently; and daily it is being demonstrated among us that the childdren of these very foreigners we look upon as inferior are taking places of leadership and becoming the backbone of our country. A recent survey of the city of Columbus, O., again has found that no one national group shows a marked criminal tendency, nor do foreign homes produce more criminals than American homes of similar conditions.

If everyone of us were to have a foreign-born friend, class discrimination would grow less and the process of changing "just foreigners" into Christian Americans would be simplified. Simple neighborliness is within everyone's power to give if we only would. But in this friendship all the giving would not be on one side as have experienced who have found a foreign friend. We Americans of older stock have much to learn from these newer Americans. And there is need for every one of us to make the faith we profess with our lips, vital in our everyday life, in our very thoughts. We dare not allow class prejudices and class fears to have a place in our thoughts.

"MARVELS OF THE UNSEEN"

Frank Bullen, in calling attention to the vast mass of cod found in the vicinity of the Newfoundland Bank, says: "The area covered by the hosts of fish is so great, and the point fished by even a fleet of vessels is so infinitely small by comparison, that the capture of any at all shows how closely crowded they must be down there in the unseen." Well might the Psalmist speak of the "Wonders of the deep!" The unseen things are far more abundant and real than the seen, which are meager and unreal in comparison. The seen things at best are temporal, and the unseen things of the verities of the Gospel are eternal. Well for us if we have the spiritual vision to see things in their true light. He who loves only for time has missed the object of time—to prepare for eternity.—F. E. M., in Chimes.

"There is nothing more wonderful about the life of Christ than the sublime leisure of it."

OUR BI-WEEKLY SERMON

Building Worthily

H. A. Fast

Text: "Other foundation can no man lay . . . . but let each man see how he builds thereon." I Cor. 3:10-15.

IN THE construction of a building the matter of first concern is always the foundation. So important do men consider the foundation that when they want to build a structure that is to stand for years they will dig down, if need be, to a depth of a hundred feet or more in order to get to solid rock. They are not satisfied till they have a foundation on which they can depend and which will be adequate for the needs.

Paul in our passage points the Corinthians to the fact that he, in proclaiming Jesus Christ, had laid such a foundation. He was perfectly certain in his own mind that Jesus the Christ was the only sure and adequate Foundation on which to rear any structure that was to accomplish any lasting good. The 1900 years of Christian experience since that time have only served to confirm the truth of this statement. Today we know or ought to know that any other foundation for the Christian faith, the Christian church, or any Christian institution or Christian civilization outside of Christ whether that be a man, an organization, or a creed is inadequate and unreliable. The trouble is that in practical life we do not always act on that conviction.

But Paul knows that the foundation is not the whole building. He points out that it is possible to build unworthily on this foundation and that it is up to the individual to determine how he will build. He may build with enduring material like "gold, silver, costly stones" or with perishable material like "wood, hay, straw". He may build large or small, a magnificent palace or a dingy hut, depending upon his choice and effort in the matter.

Inadvertently this suggestion of Paul makes one take a look back into the past to examine and see how we have been building. How have we as a church of Jesus Christ, for instance, been building? One can hardly help but wonder what Paul would say if he should look on the superstructure which 1900 years of Christianity have put on the foundation he laid. Is there any more heterogeneous structure anywhere than the Christian church with its 150 or more denominations? And how loosely the bricks in this church structure are joined. How thin is the cement that holds the structure intact. How small has the church frequently been content to build. Then, too, how many lives have been built into the church structure which added neither beauty nor stability? How careless builders have been at times. Sometimes they have ben more concerned about quantity than quality.

Wouldn't Paul see much "straw" in our present church work? Would he not see much "straw" in our present creeds and doctrines on which we sometimes insist with such vehemence and so little love? Would he not see much "straw" in our teaching as well as our preaching? Instead of emphasizing great vital truths and principles we have frequently been quarreling about minor things. If we are honest we will have to confess with deep shame that we have frequently ignorantly, carelessly, or short-sightedly been building with poor brick.

How have we as individuals been building? Have we built better? How often have we built little mud hovels of faith on this foundation; and what is worse, how often have we been content to live in them year in, year out? How many quit building almost immediately after they publicly declared it their life's purpose to build on Jesus as the Foundation. Frequently we used defective, cheap material in building our house of character. And when we did use good material we often failed to build it solidly into our character. We used thin cement that the rain of every-day life with its temptations and trials at once or gradually washed away, causing the house to tumble down. The result of all this is that so often all our energy is used for repairs and we have to live in a house that is a mere patchwork, a shanty that any little wind may blow over.

Then too, how often do we build a structure that resembles nothing so much as a crazy quilt. We throw a lot of bricks together without thought or plan and call it a house. The result is obvious. You get a character that resembles nothing so much as a crazy quilt. It doesn't stand for anything.

Instead of using enduring bricks like love, kindness, justice, honesty, self-control, and other attributes that are the "fruits of the Spirit", things that make for enduring character, we have used a liberal amount of pettiness, jealousy, suspicion, hatred, intolerance, exclusiveness, shallowness, indifference, selfishness, impurity, etc. Then we frequently try to keep up appearances by whitewashing the exterior and by resorting to all kinds of subterfuge.

But that is not the whole story. There are many who build worthily. Here is an old grandfather and there an old grandmother who have built a veritable mansion of a character that is a source of inspiration and joy to all who behold it. Here is a young man and there a young woman who is just beginning his structure. What a joy it is to watch them. How carefully they select their material, how carefully they build it in, and how purposeful they plan it all. One is almost tempted to envy them their fine start.

Paul adds one more touch to his illustration and that is the fact that there is going to be a testing. Every man's work, he says, shall be tested in fire and it will bring to light whether a man built of enduring material or of perishable material. Corinth knew per-

fectly well how fire tested the quality of material. The city had experienced several devastating fires and every Corinthian knew how the little straw huts were completely swept away by fire and how the only things that remained after the fire were the great marble columns and structures, and the gold and silver.

So in a similar way, Paul says, the work of each one will be submitted to the fire test. There are a number of such tests that we face. We mention a few. (1) Time. Whether a thing lasts, whether it "wears" tells us a lot about its quality. (2) Everyday life with its little irritations and problems frequently tests the real worth of a man. (3) Hard times and (4) Persecution always test the quality of the material used. Then the real worth of a man and his work often comes out and then too he may stand revealed in all his smallness and meanness. Paul mentions a 5th test when he says "The day shall declare it." When men face the all-seeing eye of God, then all superficialities drop away and only that which is permanent remains. Wouldn't it be a revealing thing if we could see the structure we have built through the eye of the Almighty?

What matters then as well as at these other times of testing is not what name we bear, not what confession we make, to what creed we subscribe, whether we are sprinkled or immersed, what cut of clothes we wear, what color of skin we have, nor a lot of other things which we frequently give an entirely disproportionate emphasis. What matters then is, what are you or what have you become? How do you live? What spirit dwells within you? (cf. Matt. 25:31-46)!

Tested on this basis how do we as an individual, or as a church, or a nation stand the test? How does our type of Christianity stand this fire test? How did it stand the fire test of a world at war? How do we appear when all the whitewash has been washed off, when all the "straw, wood, and hay" has been consumed? Will there still be left great white pillars of marble gilded with pure silver and gold, or will there be nothing left but a little residue of ashes? What is our real worth at the end of this year?

We come back to the thought with which we started: "Other foundation can no man lay than that which is laid which is Jesus Christ." That foundation is altogether reliable and adequate for all needs and for all time. But how do we build on it? How have we built during the past year as a nation, as a church, as a denomination, as individuals. Have we built as permanently as our forefathers, the Anabaptists, did? Look at those pillars they erected that stand unscarred even after 400 years of testing in the fire of time, everyday life, and persecution. What have we to show at the end of this anniversary year that is of permanent worth?

But the significant thing is not how have we built but how are we going to build, tomorrow and the day after and the next week, and month and year? Are we going to continue to fiddle away our time and energy on trifles or are we going to set ourselves to big tasks? Are we going to build with "straw" as individuals or churches, or are we going to build carefully and permanently with "gold" or "silver"? We will need the God who gave us such a sure foundation in Jesus Christ to give us also the will and the wisdom to build worthily on that foundation during the coming year.

The Life of Conrad Grebel

Christian Neff

(Translated by Harry F. Weber)

CONVERSION AND FIRST ATTEMPTS AT REFORM

(Continued from last issue.)

IN THE meantime, a great inner change had come over him. That was his conversion. Undoubtedly, the sermon of Zwingli had impressed him deeply. He confesses himself that it was Zwingli who led him on this path. From now on, he renounced all worldly life; he was utterly given up to repentence. With zeal he began to study the Scriptures. He tried to carry out honestly and sincerely the demands of the Bible not only for himself but also others. "My mother is unjust to me; against my wife she is more so. I worry about her salvation that she does not take Christ and be born again by the Divine Spirit, becoming a new creature. The time is coming that the most people—if it only does not happen to her—not having forgiveness of sins will take the body of Christ unworthily. Oh, Christ, send her, send me Vadian for help; send one like Vadian who, by Thy truth will enlighten her in her unbelief and will teach me patience." (Letter to Vadian December 29, 1522.)

He became one of the most zealous and decided partisans of Zwingli. He attended very conscientiously his Bible hours. They probably promoted his inner development which he longed for. Zwingli held him in high esteem. He apparently expected that Conrad would support his reform work in the most efficient manner and the latter may have hoped that he, as coworker of the reform movement would make it a life profession as he desired him to do. Evidently he had desired to take charge of language teaching. Perhaps he hoped to get a chair on the Grossmuensterschule in Zurich. But he failed in this. The friendly relation between them was not of long duration. Their conception about how to carry out this work was far different. Grebel demanded quicker action and a more thorough work. Zwingli could not but feel uncomfortable seeing his young friend go on so radically; it was the same way with the partisans to the latter who called Zwingli sometimes "Tinker". On the 7th of July Grebel, together with Claus Hottinger, and Heinrich Aberli were strictly ordered by the alderman of Zurich "not to say anything more against the monks

from the pulpits nor to dispute or talk about these religious things anymore".

Soon, their dissensions became apparent. They began with the question about Interest and Tithes. Grebel and his colleagues combatted Biblical sanction of interest and tithes and demanded that they should be abolished entirely. They believed that they were in full harmony with Zwingli in this question who declared, referring to Luke 6:30 and Exodus 22:25, that taking of interest was ungodly and did not conform with the code of Christian ethics (sermon of the Divine and Human Justice held on the day of John the Baptist, 1523.) He rejected also the Biblical sanction of the tithes; the passages of the Old Testament refer to the Levitic tithes. They have no argumental value, because in the New Testament there is no dealing with Levitic priesthood and all connected therewith. Grebel and his friends expected to see a sudden change on this matter.

Already on the seventeenth of June, 1923, Grebel writes to Vadian that he will report very soon concerning the abolishment of the tithe and of other evils. But keenly undeceived he has to tell him four weeks later, the 13th of July: "In the tithe business the people in the Zurich world act like tyrants—Turks. These men of the world I call the tyrants of our country; the elders (i. e., the council) assembled, would better be called tithe-elders. You will not believe me; but I believe it; for I see it with my own eyes. Ask Zwingli, he will tell you all about it, better than a poor fellow like me." By the bill passed in the city council on the 22d of June, 1523, the rights of tithing reserved to the chapter of prelates of the great Muenster-cathedral, were again approved. Grebel was undeceived. Apparently, he expected help from Zwingli. But that was a mistake. Zwingli, while rejecting the tithes from the Biblical viewpoint, absolutely did not dare abolish them totally. Perhaps he would not break entirely with 'the aristocrats who are very fond of interest and tithe" and the complaint of the Taufer is perhaps quite justifiable; in former times Zwingli had preached that tithes should not be given, but after having become prelate, he revoked. But the abolishment of interest and tithe was not the only claim that Grebel and his friends made. It was only a link in the chain of wishes concerning the general radical transformation of the Christian church in an apostolic way. They intended to re-establish the apostolic church and to found an "Extra-church" that separated from the world, would represent a communion of the newly-born and would prove as a Christian people that "conducts the most innocent life, clings decidedly to the Gospel, and not be burdened with interest or other usury".

In the summer of 1523, first Simon Stumpf, then Conrad Grebel came to Zwingli and developed their ideas of the "new Christian church". They declared liberally to Zwingli that he acted too slow and lukewarm in matters concerning the church and the kingdom. The times and the atmosphere demanded that they had to act more decidedly, otherwise they could not be saved. They called upon him to consider that a universal Christian would never be possible (the thought of a common church would not lead to a final success), they pointed rather to the example of the apostolic time when the believers had separated from the others and had built an exclusive church which the newly converted joined. They should do it in the same way now. Zwingli might make public some method for that purpose; everyone who would follow Christ would be on his side. They said the incoming members would surpass by far the number of the unbelievers and so the church of the True Christians would be able to elect elders of their liking; for it be apparent how many infidels in the council and in the then existing mixed church could be found.

But most of all they blamed Zwingli that he would leave the decision about church questions to the government. The Divine Word must be free and it was the office of the government to handle the same by its authority. The true believers should, independent of the state, associate in an exclusive church in which the service and life would be shaped according to the apostolic example and a strict discipline would be observed.

Zwingli did not approve of these ideas. He did not give up the idea of a state church and refused absolutely to found a strictly separated church that would be entirely independent from the state. He said that the apostles had separated themselves but only from those who were declared avowed enemies of the Gospel. He agreed with them that the life of many people was not consistent with their belief but as long as they confessed Christianity they had to be considered Christians and the hope of bringing them to the right belief through continued preaching and practice of the Divine Word must not be given up. He reminded them of the words of Christ "Whosoever is against Me is not for Me" and of the parable of the wheat and tares. If the elders would not be free of human faults so they could protect the preaching of the Gospel and in the worst of all cases the pious could live between the greatest infidels. "Have patience with the weak and sick of the sheep that still belong to the fold of Christ; rather keep away from the works of hell."

Can any one estimate the power of that man who has a strong conviction in his deeds and words? Who acts, not from impulse, malice, love of money or hope of popularity, but because he knows what he must do? Whoever believes any truth with all his heart and mind and soul and strength is bold in his conduct. "Give us your convictions," cries Goethe; "we have doubts enough of our own." Men long for convictions, and if ever they feel that they are weak here they turn instinctively to those stronger spirits who act and speak upon principles in which they believe.—S. S. Times (London).

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

WHY DO WE HAVE A MISSION DEPARTMENT?

To have a Mission Department in a religious publication today is extremely popular. It is a thing taken for granted. There was a time when to have had one would have been a decided risk to the publishers; few editors would have dared even an occasional article on missions. That change in religious public opinion has not been accidental. It has taken at least two centuries of struggle and sacrifice from men and women who were fired with the flame of a new vision of the Kingdom of God to effect it. The words that might describe the story of the change would every one of them be scarred with life experiences. And the scenes of the story would be laid in America and in England just as much as in Africa and in India. Some would be in Mennonite places—in corners and on hilltops where one might never think of their being. Because of it all, today we take a Mission Department for granted.

After the early centuries the apostolic missionary flame died down. Only in the conversion of the tribes of Northern Europe was there an up-starting flare. Then came the Middle Ages, when with exception of the work of such men as Raymond Lull and Francis Xavier, obedience to our Lord's Commission languished. Reformation days were so occupied with the removal of errors within the church that little missionary activity existed. Then came a renewal of missionary enthusiasm, with the Moravian Movement, beginning in 1701, the formation of the Society for the Propagation of the Gospel in England, and the Danish Mission to India early in the same century. With the opening of the nineteenth century came the real stride forward in missions, and American endeavors were added to the stream fed by other nations. Since that time there has been such tremendous growth in mission interest that today missionary endeavors are one of the looked-for activities of an evangelical body; even as are the Sunday school and the Young People's meetings. Therefore, an activity it becomes. We find ourselves in nervous haste and near prostration, as it were, in efforts to advance that activity.

Sometimes I feel that we are beginning to lose the central thing in missions. We are more concerned for the bigness and the how and the where of the activity than we are in the purpose and motive of which that activity is the expression. For many of us a knowledge of missions is like our knowledge of the Christian religion. It has come to us from our parents or our home church. We have never really made it our own or kept it up to date. Even so it is that we have never made our own the motive that is the heart and life of missions. Oh, yes, we recognize it, perhaps, in those of our friends who have gone to India or who are planning to go to China. We concede it for those who are working in Chicago or Peoria. We feel that somehow we may have a part in it all by praying when we think of it or by giving a few dollars when we have them handy. Perhaps we feel that we ought to be acquainted with the names of some missionaries and with a few missionary happenings, and so we do a little reading in the Mission Department, which is supposed to keep us informed on such matters. I mean that whereas there was a time when missions held no meaning for Christian people because of an unawakened sense of responsibility, so now missions have no real meaning for the majority of Christian people because they have been with us so long, without any great struggle on our part to keep them, that Mission Departments and what they stand for have come to be taken for granted.

I feel there is yet another thing that lets us take mission activities so much for granted. It is our wrong conception of missions in relation to the whole of life. We with our American characteristic of organizational efficiency, have made missions a separate apartment of Christian life. We conceive of geography and special vocation as being the walls of that apartment. That is why most of us feel that except for some personal interest and concern we may have in the people who are living in that apartment, we have no vital connection with it. At any rate, few of us feel that we are living within it.

I can no more conceive of missions meaning that than I can think of Christ as being a Savior alone of the western world. My conception of the missionary task is one which cannot be limited by vocational or geographical restrictions, but which must be based primarily upon a fundamental life motive. The motive dare be no other than that enunciated by Jesus: "As the Father hath sent Me into the world, even so send I you." And if without any theological arguments we say that Jesus was sent to reveal the Father, it means that our motive dare be no less than to reveal God to men. We reveal God only insofar as we are like Christ. We would be an expression of the indwelling Christ only that men and women might come to know Him, that the world might be a Christ-like world, giving itself for the sake of all others, as Christ gave Himself for the sake of us all. I see then in missions only the very simple truth that Christ must be the center of all—of life, of relationships, of activity, of devotion. I see no other hope for human character save to be made like Jesus Christ. I see no other way out of the world troubled situation than the way that Jesus offers, namely, Himself. I see no other way except Jesus, who Himself is the Way, the Truth, and the Life.

Strength of motive is only tested by depth of understanding of what that motive means and will cost in concrete situations. If you and I want to pour

life across the world, there are no generalized processes by which it can be done. It has to be done by the old, old method of men and women laying their personal lives like grains of corn in the ground and letting them die that they may not abide alone. And how, I ask most earnestly, can it be done unless we make Christ real in every little and in every great thing we do? And how can that be done unless Christ is real to us? Is He?

If this is missions, why do we have a Mission Department? I can only answer:

That it shall place an emphasis upon Jesus Christ, One able to do all things that human nature needs to have done—a Christ that is sufficient and compelling, as the motivating power of every life.

That it shall bring a vision of world missions to all who read.

That it shall cause everyone who reads to covenant with God to live his vocation, no matter what nor where, upon a strictly Christian basis, cost what it will and lead where it may.

That it shall lead every man and woman it touches to find his right relation to foreign missions.

That it shall actually influence men and women to live Christ—in America, in Europe, in Asia.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

FIVE MEN BELIEVE ON JESUS

January 10

Lesson Text: John 1:35-49

HOW innocent and small the beginnings of great things often are. Jesus began in a simple, quiet way. Two of John the Baptist's disciples were following him one day. Jesus turned and inquired of them, "What seek ye?" The great friendliness expressed in His question to them encouraged them to venture the inquiry, "Rabbi, where abidest Thou?" Jesus at once sensed the import of their question. He knew that they would welcome an invitation to His lodging place. He cheerfully asks them to come and see. They just as gladly accepted. "And they abode with Him that day." We would be glad to know what Jesus and these men talked about throughout the hours of the late afternoon and evening. They must have talked freely of the great work begun by the Baptist. The men must have been impressed in a manner never to be forgotten with the "grace and truth", with the friendliness and sincerity of their Host.

Jesus was a winner of men. In this incident Jesus shows Himself as a Man generous and sincere in His friendliness. Friendliness wins. There is never anything lost by being friendly. It is all gain. Be a generous but thoroughly sincere friend always. You will find new usefulness in the service of Christ and His church because of it. Then, too, the frankness and honesty of Jesus in His words to Peter (verse 42) and to Nathanael (verses 47 and 48) could not fail to command the respect of these new friends. These qualities make friends of strangers.

Jesus led men to God by first winning them as friends. If there is any one who ought to be able to lead a man to Christ, it is the man's friends. We are especially responsible to our friends. We can influence them and lead them to decisions which others cannot. Andrew won his brother, Simon. Andrew did a big day's work when he brought his brother to Jesus. Andrew never was known as widely as Simon. He was a quiet man but he was able to bring another to Christ. Philip went and found Nathanael. He invited him. Nathanael hesitated, and asked some questions. Philip said, "Come and see." Philip did not propose to convince Nathanael. If he only would come. Jesus will convince and win.

Jesus would say today, as Philip said, "Come and see." Personal experience convinces. Others may tell of their experience. We are encouraged by what others tell us. But the standing offer is come and see for yourself. Many will bear testimony that they rejoice in the discipleship of Christ. They will testify that Jesus Christ is all sufficient. Jesus says. Come and learn for yourself. Then we will be able to speak with a believing heart the words, "Behold, the Lamb of God, that taketh away the sin of the world."

O God, we would consecrate ourselves anew to the work of winning our friends, neighbors, to the discipleship and service of Jesus Christ.

JESUS AND NICODEMUS

January 17

Lesson Text: John 3:5-17

IT DID not take Jesus long to come to fundamental matters. Nicodemus hardly anticipated that his conversation with the Great Teacher would at once turn to such a personal question. He may have had questions to ask or a proposal to make to Jesus. But Jesus led in the conversation. He led to the very thing which needed to be said to a man like Nicodemus.

That was or should have been an eventful evening in the life of Nicodemus. He was never engaged in a more important conversation. Picture the earnestness with which they converse. I am fond of imagining the scene as on the housetop. It is a clear night. The stars shine bright. A soft breeze is blowing. And these two men, all alone, are absorbed in conversation. Jesus, the younger of the two men, speaks with a positive accent. He knows that of which he speaks. The older man is wonderfully perplexed. The truth for which this young man contends is so new. But he patiently explains: What an interesting and important hour that was!

Nicodemus was a ruler of the Jews. That he was a man of high position did not embarrass Jesus. Jesus would have spoken in the same way, with equal sincerity and frankness, to king or priest. Position counted as naught with Jesus. "A man's a man for all that, for all that." It is a great quality to be modest, frank, unassuming whether in the presence of rich or poor, high or low.

And what was the truth which Jesus put to Nicodemus so squarely? "Except one be born of water and of the Spirit, he cannot enter into the kingdom of God." Nicodemus must have been deeply interested in everything Jesus said about the kingdom of God. He was looking for its advent. It may be he came to talk about the kingdom of God. Men of that day were keenly interested in that topic. There were so many ideas and notions afloat. Jesus was not concerned. He did not want to hear Nicodemus rehearse the talk that was so often heard on the streets and in the marketplace. The primary, the all-important thing was never mentioned. Jesus stated it at once. "Ye must be born again." Except a man be born of the Spirit he is shut out of the kingdom. There is no other alternative. Let the Spirit of God reshape and refashion the desires of the heart. The Spirit of God can make of men new men. Purposes and motives are changed. Character and conduct are transformed. Men have become new men. This is the possibility. Let us thank God that such an experience is open to us all.

This is the great truth: "Ye must be born again." That truth faced Nicodemus. It is squarely before us. And what will we do?

"That which is born of the Spirit is spirit."

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

Dear Young Folks:—

Before starting upon my work of filling this page for you every two weeks, I wrote to a number of people to find out what they think it ought to contain. I confess that most of those to whom I wrote were not among, "Our Young Folks". It does seem strange that you who read this page were not asked for your ideas. But, that is what happens frequently. Those most immediately concerned are the last to be consulted.

Even if you were left until last, you were not entirely forgotten, for I am writing to you now to ask what you would like to read on this page. Older folks may think they know what you ought to read, but I should like to know what you want to read. Not that I am going to promise to give you everything you ask for, but I can at least get the benefit of your opinions. Besides, I want to become better acquainted with you, and since I cannot see you personally, the next best is to have you write me a letter. Tell me also what books and magazines you read, and what you do with your leisure time. Address your letters to, Elmer J. Yoder, Biglerville, Pa.

I shall not promise to answer all your letters, but I shall answer the first one that reaches me, so hurry and write if you want a reply.

You will notice a new feature—Hymn Stories—in this issue. I hope you will not only read them for your own enjoyment and instruction, but that you will use them in a larger way. At your next Young People's Meeting have someone tell the story of the hymn before singing it. Or, if you have Young People's Sunday at your Sunday school, use it at that time. If you have a favorite hymn that you would like to have appear on this page let me know and I shall try and secure it for you.

Elmer J. Yoder.

HYMN STORIES

"My Faith Looks Up to Thee"

This is one of the greatest hymns written by an American. Its author, Ray Palmer, was the son of Judge Hon. Thomas Palmer, and was born at Little Compton, R. I., on November 12, 1808. After serving as a clerk in a Boston dry-goods store, he studied at Phillips Academy, and afterward at Yale. Immediately after his graduation from Yale, while Mr. Palmer was teaching in New York, he wrote his great hymn.

He received his inspiration in the quiet of his own room, from a brief German poem, picturing a suppliant before the cross. After translating its two short stanzas, he broke out in the immortal words:

My faith looks up to Thee,
Thou Lamb of Calvary,
Savior divine;
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly Thine.

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
O may my love to Thee
Pure, warm, and changeless be,
A living fire.

While life's dark maze I tread,
And griefs around me spread,
Be Thou my Guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll;
Blest Savior, then, in love,
Fear and distrust remove,
O bear me safe above,
A ransomed soul.

The hymn was copied into a little morocco-covered book, which Mr. Palmer carried in his pocket. Its use as a hymn is due to a chance meeting of Mr. Palmer on a Boston street with Lowell Mason, the famous physician. He asked Mr. Palmer for a hymn which he might use in "Spiritual Songs for Social Worship", which he was then preparing, and a copy of "My Faith Looks Up to Thee", was at once made out in a near-by store. Meeting the author on the street a few days later, Mr. Mason exclaimed, "You may live many years and do many good things, but I think you will be best known to posterity as the author of, 'My Faith Looks Up to Thee'." The tune which Mr. Mason composed is the beautiful and well-known, "Olivet", to which the words have always been sung.

This was Mr. Palmer's first hymn, and he afterward wrote many others, among them "Come Jesus, Redeemer, Abide Thou with Me", and "Take Me, O My Father, Take Me". His own favorite among his hymns was, "Jesus, These Eyes Have Never Seen". From this were taken the last words the poet uttered as, the day before he passed, he was heard faintly murmuring the stanza:

"When death these mortal eyes shall seal
And still this throbbing heart,

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The first two volumes of The Christian Exponent will be completed by January 1, 1925. The two volumes will be bound together and will be sold at the following prices:

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The rending veil shall Thee reveal
All glorious as Thou art."

The most touching incident connected with this hymn is perhaps the story of eight young Christian soldiers that met for prayer in a tent just before one of the terrible battles of the Wilderness in the Civil War. They desired to write a statement which should show how they faced death and go as a comforting message to the relatives of those whom the coming battle might remove from earth. They copied this hymn and signed it as their sufficient declaration of Christian faith. On the morrow seven of them died for their country.

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Mr. Thrity saves twenty cents, spends fifty cents on living expenses, ten cents on education, ten cents for recreation, and ten cents for charity.

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Notes from Here and There

C. Z. Yoder of Wooster, Ohio, recently held a series of meetings at Harper, Kansas, at Wichita, Kansas, and at the Kansas City Mission.

The Young People's Chorus of the Sugar Creek Mennonite church sang the cantata, "The Light of the World", by Holden, on Christmas evening. The chorus is under the leadership of the pastor, Rev. Lester Hostetler.

Eli Frey of Fulton county, Ohio, recently attended a Peace Convention at Detroit, Mich., as a representative of the Mennonite Peace Committee of General Conference (Old Mennonite).

Rev. P. R. Schroeder, pastor of the Berne, Indiana, Mennonite church, recently addressed the Berne high school, and gave a stirring talk which was much appreciated.

Two Mennonites of California, foreign born, were recently denied citizenship by a judge in the superior court at Fresno, because of their adherence to the article of faith forbidding them to bear arms or take part in war. The decision, if upheld in other courts throughout the country, will affect a large number of Mennonites who have come to this country from Russia and Germany during the past few years.

Out of 120,677 votes cast in a nation-wide poll conducted by the "New Student" among the colleges and universities, 93,799, or over seventy-seven per cent. favored American participation in the World Court. 7,844 more favored the Borah reservations while 18,940 voted against the Court. These results were presented to the Senate when it convened December 17, with the expectation that they will have a favorable influence upon the final vote upon the question.

The Bluffton College Choral Society, consisting of one hundred twenty singers under the direction of Prof. Otto Holtcamp, rendered the "Messiah" in two concerts on Sunday, December 13, at the First Mennonite Church of Bluffton. Although this performance marked the sixteenth annual presentation of the oratorio, the crowd that attended was larger than ever before, numbering over 2,000 at both concerts. The solo parts were sung by Prof. G. A. Lehman, bass, former director of the society and now head of the conservatory of Earlham College; Mrs. Anna Robert Davies, soprano, of Elida; Miss Ruth Krehbiel, contralto, instructor in the Bluffton College school of music; and C. O. Lehman, tenor, of Columbus.

A Mennonite church of twenty-five members was organized in Washington, D. C., on December 13, by Bishop George R. Brunk and a deacon, W. C. Grove, was ordained. Communion services were held the same day. A mission building is to be erected in the near future.

The third annual series of Bible lectures at the Zion Mennonite church of Souderton, Pa., will be in progress by the time this reaches the reader. The lectures will be given by President J. E. Hartzler of the Witmarsum Seminary on the subject, "Paul and His Teachings." He was also lecturer last year, his theme being "The Kingdom of God." Of these lectures the pastor, Rev. G. T. Soldner says in his yearly report, "We firmly believe that the series was an inspiration to our people and created a greater desire in many a heart to serve God more fully, and to live according to the ideals and principles of the Kingdom of God."

The Federal Council of Churches Addressed a call "to the Churches of Christ in America" for a nation-wide observance of the annual week of prayer January 3 to 9. The Council suggests that public gatherings be held in the churches each evening of the week for discussion and prayer. Where public meetings are not held each individual is invited to join thought and prayer with Christians in all lands on the great themes of the Kingdom. Daily topics for prayer and meditation are outlined as follows:

Monday—"Thanksgiving and Humiliation."

Tuesday—"The Church Universal, the Body of Which Christ Is the Head."

Wednesday—"Nations and Their Leaders."

Thursday—"Missions."

Friday—"Families, Schools, Colleges, and the Young."

Saturday—"The Home Base."

A unique conference called a "Study Conference on the Churches and World Peace", was held in Washington, D. C., December 1, 2 and 3. It was composed of one hundred sixty official delegates from thirty different denominations. There were no set speeches. The conference was divided into groups which spent the entire time in study and discussion of such questions as "Jesus' Teaching Regarding War", "The Churches' Attitude Regarding War", and "Education for Peace". The syllabus which was used for study can be secured from Dr. Sidney L. Gulick, 105 East 22d Street, New York City for 25 cents. The American Conference of Mennonites was represented at this meeting by one delegate, Orie O. Miller of Akron, Pa. The General Conference of Mennonites had two delegates, Rev. A. J. Neuenschwander of Philadelphia and Rev. H. J. Krehbiel of Reedley, Calif. Rev. Krehbiel proved to be the delegate that had come farther than any other.

The Canton Bible School, which for a number of years met during the winter at the Mennonite Mission for a six weeks' elementary course, will not be in session this year according to recent announcements. The registration in former years numbered between twenty and thirty.

P. J. and Jennie Boehr of the Mennonite Mission in China, have returned to their field of labor for their second term. In Japan they heard disturbing reports to the effect that armies were moving across their mission field, but they were hoping to be able to go inland upon reaching Shanghai.

The Girls' Glee Club of Bluffton College rendered a very acceptable sacred concert at the Mennonite church, Sugar Creek, Ohio, on Monday evening, December 21. There are nineteen voices in the club with Miss Ruth Krehbiel as directress. The club sings a repertoire of high grade selections and the manner of their rendition gives every evidence of careful training.

The Seventh Annual Ohio Pastors' Convention will be held at Columbus, O., January 10-21, 1926. Among the speakers are Rev. George Campbell Pidgeon of Toronto, Ont., Moderator of the General Council of the United Church of Canada, formed last June by the merger of the Methodist, Presbyterian, and Congregational churches of the Dominion; Sherwood Eddy, noted world traveler and religious leader; and Rev. John Timothy Stone of the Second Presbyterian church of Chicago. A special feature will be a concert by the noted Dayton Westminster Choir, an organization of sixty voices, singing unaccompanied and from memory. Rev. William Hiram Foulks, pastor of the Old Stone Presbyterian Church of Cleveland is chairman of the convention. The registration last year numbered 839.

THE EDITOR'S CHAT

(Continued from Page 2)

journal should be so interesting and helpful and constructive that it can claim a place in every Mennonite home in America. I have great confidence in the Exponent readers. Otherwise I would not have assumed this task. I feel confident that you will all give your hearty cooperation in making the Exponent grow.

With hearty good wishes to every reader for a prosperous New Year, I remain,

Your servant,

Lester Hostetler.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

JANUARY 15, 1926

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THE
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LESTER HOSTETLER, EDITOR

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

MISSIONARIES AND CAPITALISTS IN CHINA

ABOUT three quarters of a century ago foreign nations compelled China to open her doors to their traders and missionaries, who were anxious to carry on their activities there but who were unwilling to live under Chinese laws. These foreign nations, Christian though they were in name, had more powerful armies and navies than the Chinese, so the latter were forced to permit foreigners to live among them who had special privileges. The foreigners had their own courts and dominated the political life in certain sections of China. This system is called extraterritoriality, which means that though the land where the foreigners live is a part of China geographically it is technically a part of the foreign country whose subjects or citizens trade there.

It is much as if the Russian Jews in New York should have a system of Russian laws and be protected by the Russian government. Of course the United States would not tolerate such a limitation on its sovereignty, but China was unable to resist and for that reason acquiesced. Then approximately fifty years ago the Chinese students who graduated from the mission colleges began to go to Europe and America for their university training. These students acquired the western spirit of nationalism and freedom, and to them extraterritoriality was a grievance not to be borne by a self-respecting nation. Here were the germs of international friction. But the friction was further hastened when western capitalists began to invade China, where cheap labor and the concomitant large profits made the conditions ideal for "developing" (the word used by the capitalists, which the Chinese call exploitation) China. The World war brought as a concomitant a wave of nationalism which penetrated even the Orient. All these elements must be understood to appreciate the problem of China and the powers at the present time. Last May the crisis came. In a factory operated in China by the Japanese there was trouble between Chinese laborers and the managers of the factory. One Chinaman was killed. This led to demonstrations in which the students and the laborers co-operated against the foreign factory owners and managers. The police in trying to quell the rising brought further bloodshed and increased the area of the disturbance. Now the powers are trying to settle the difficulty, but the Chinese students who are the leaders of public opinion demand that the special privileges of foreigners shall cease; that China shall be for the Chinese. Russia is already treating the Chinese as equals and not as inferiors and for that reason Russians are not the subjects of the anti-foreign feeling as are the other foreigners. The British and the Japanese are the most hated foreigners and the boycotts against them have already interfered with their profits in China. At the present time it is not possible to predict what the final result will be. It is interesting to note that the missionaries are ready to live under Chinese law and protection, but the capitalists are not yet ready to do so. This may be the fault of the capitalists rather than the Chinese.

MILITARISM AND EDUCATION IN "FREE AMERICA".

MORE than 125,000 students in 226 educational institutions took military training in the school year 1924-1925. In eighty-three colleges this training is

compulsory. The students who take the courses in other colleges are given an incentive to take military training because of the allowances for clothing and subsistence. Military officers look upon this as a beginning of a much more elaborate program. All this is possible under the Defence Act passed during the war and amended after the war was over. What is the aim of this training? According to the "manual" the object is to win battles without consideration for your opponent. "To finish an opponent who hangs on, or attempts to pull you to the ground always try to break his hold by * * * * gouging out his eyes with your thumbs". The Instructors are told to encourage the "inherent desire to fight and kill * * *." For this noble (?) purpose Ohio State University had twenty officers giving military training and the State University of Illinois had twenty-two. In several institutions the students opposed the training and in one case a Y. M. C. A. secretary was sacrificed for opposing it. Is it time for the Christian Church to interest itself in this militaristic demonstration? Do the young men in our high schools and colleges need to be taught systematically how to gouge out the eyes of their fellow men? Do they need to have the desire to fight and kill encouraged? If the readers of the Exponent want further information address the Committee on Militarism in Education, 387 Bible House, Astor Place, New York City, N.Y., for their pamphlet by Winthrop D. Lane. The price is ten cents.

COLLEGE STUDENTS AND WORLD PROBLEMS

TWO hundred and fifty college students, representing the colleges of the United States met at Princeton University in December to study world problems and if possible to organize for the purpose of voicing student sentiment on such problems in the future. The delegates voted by the overwhelming vote of 244 to 6 in favor of the United States joining the Permanent Court of International Justice. It is reported that the students seemed to forget about partisan politics and even overcame race prejudice in this first meeting. Republicans and Democrats, black and white seriously discussed world problems and their responsibility toward them.

PRESIDENT COOLIDGE AND THE FARMERS

WHEN President Coolidge in his Chicago speech tried to soothe the farmers by stating that "the markets for food are increasing much faster than the present farm productivity, and the future of agriculture looks to be exceedingly secure," he did not convince the farmers that a high tariff to increase the profits of the manufacturer, and incidentally to increase the cost for the farmer, was justified. The farmers apparently want "value received" in the lifetime of the present generation and are unwilling to take their returns in the form of future promises which may never materialize. The president apparently convinced that the farmers mean business seems to be planning a new remedy for the ills from which the farmers are suffering. Rumors to that effect are current, but the definite plan is not before the public.

IS CRIME A BUSINESS?

IN spite of the fact that the population of the Federal penitentiaries has doubled in the last five years and trebled in the last fifteen years the United States still seems to be the "land of the free" criminal. The homicide rate is twice as high as in Italy and thirty-six times as high as in Switzerland. Robbery is a hundred times as prevalent in Chicago as in London. Recently the Chicago Crime Commission reported that crime was a steady business like the automobile industry. Probably it should have added that "new models" in crime come with greater frequency than in the automobile industry. Crime as a business seems to appeal to many who despise the dull drudgery of honest toil. The crime organization shows great efficiency both in preventing the capture of criminals and in preventing conviction of those who are so "stupid" as to fall into the hands of the authorities. Some well-trained lawyers are willing to sell their talent for a part of the profit derived from the business of organized crime. Politicians are not always willing to risk their careers by a courageous opposition to the organization. The result is, as figures indicate, that less than ten per cent. of those who commit crime are apprehended and punished. The criminal's chances are nine to one in his favor. War, "movies", false ideals in education, the jury system, methods of parole and pardon, and the decline of religion are among the many causes that have been given for the criminal tendency of the present generation in America. Undoubtedly our standards of ethics are not as they should be, but whether the fundamental cause has been named might be questioned. The over emphasis of material success seems to be the great evil. In the modern business world sharp bargaining and transactions of doubtful ethics are not always frowned upon. If the law can be avoided and the profits increased the ethical implications are dismissed without a hearing. Even laws are broken with impunity by some of the same people who seem to "get a concern" when they read crime statistics. Frequently one hears of men who are willing to give of their money to fight crime, not so much that the criminal might be reinstated as a good citizen in society but to make their own property more secure. If we accept the dictum "business is business" it may be inconvenient to argue against the revision of it "crime is business".

J. C. Meyer.

THE CHRISTIAN AND THE WORLD

"IF any man love the world, the love of the Father is not in him." That is what the writer of the first epistle of John says. What kind of a world is it that the Christian is forbidden to love? Sometimes the

word "world" is used to mean nature—meaning the trees, the grass and flowers, clouds, mountains, valleys, springs, and deserts. It is hardly possible that an apostle of Jesus Christ would forbid the love of nature. The Master Himself was a lover of nature. Many of his immortal sayings are gathered from observations made of the lilies, the ravens, the vines, the sunsets.

The word "world" is sometimes used to mean the men who inhabit it. The commandment would then be; "Love not the men in the world, for the love of men will detract from the love of God." Indeed, the Pharisees lived as if that had been the command. They cared more for the punctilious observance of the commandments, and especially the keeping of the Sabbath, than they did about showing mercy and kindness to their fellow men. The priest and the Levite of the parable were so busy about the worship of God that they had no time to help the unfortunate traveller. They lived as if love for men might detract from their love for God.

Again, the "world" is made to mean the occupations, trades or professions in which men engage. The business of farming or selling, or the practice of law or medicine are regarded as secular or worldly. They have to do with making a living while the work of the preacher, and the missionary are sacred because they have to do with the worship of God and the salvation of souls. The Reformation did much to erase this artificial line between secular and sacred callings. But there are many people who yet feel that in order to serve God they must leave their occupations and engage in so-called direct religious work. It is necessary for some to leave the plow, as Livingstone did, and pursue another field of activity in order to render the highest service. But most people upon their conversion to Christ find that their love of the world was manifested not in the particular choice of occupation, but in the spirit in which they did their work. If a lawyer is a worldling, it is not because he is a lawyer but because he is more interested in winning a case than he is in meting out justice. The worldliness of the farmer does not consist in the fact that his business is to plow corn rather than to preach Christ. If he loves the world it is because his chief interests are in the transitory and unreal things in life—the accumulation of wealth or the pursuit of pleasure. It is not the flesh nor the eye nor the life that is bad; but the **lust** of the flesh, the **lust** of the eye, and the **pride** of life.

The same principle applies to those engaged in so-called sacred callings, as for instance, the ministry. I have no sympathy with those writers, movie actors and cynics, whose favorite pastime is to throw slurs at the ministry. As a rule, ministers compare very favorably with the laity in respectability, intelligence, and devotion to their task. Here and there, however, are men engaged in doing sacred duties after a worldly manner. They love money and preach for money. The offer of more money is to them synonomous with a call to "larger service." Such are governed by the lust of the flesh. Here and there may be a man set aside for sacred work who is overcome by the pride of life. He loves power. He likes to be obeyed. He loves to rule —not by the power of the truth which he proclaims, but by virtue of the authority of the office which he holds. Such a man has his interests centered in the transitory things of life and he is to that extent a worldling.

There is no vertical line which divides people's occupations into sacred and secular. All work necessary to the highest happiness of mankind is sacred if done in the spirit of love and service. Any work, whether ordinarily regarded as sacred or secular, becomes worldly when done in the spirit of selfishness and lust and pride. The preacher's work is sacred and so is the janitor's. The purpose here is not to belittle sacred work; it is to raise and dignify the labor of that large class who do common things—follow the plow, dig the trenches, and scrub the floors. If they love not the world they are indeed laborers together with God.

L. H.

THE SEAT OF AUTHORITY IN RELIGION

PERHAPS there is no more troublesome question to the young mind than that of the seat of authority in religion. Where does this authority rest? Does it rest in the Bible? Is it an individual matter depending upon an individual's convictions and consciousness of divine leading? Does it reside in a general council or conference of the church, whose decisions are binding and to be accepted as the Word of God itself? Or is it (authority) found in certain officers of the church such as bishops, ministers and deacons whose divine appointment gives them prerogatives of final decisions on all questions of church and religion? Or may it rest with the individual congregation of believers to be expressed in a fair and full council of the church?

In the course of the history of the Christian church each one of the above five positions have been held with great tenacity by larger or smaller groups, and for longer or shorter periods. But which one is right? They can not all be right for some are the direct opposite of the others. For instance the individualist who gets all his directions for his daily religious life direct from God by a personal leading stands out against all the other four positions. If he is wholly right all the other four must be wholly wrong. Again it can not be both a congregational and hierarchial rule for if certain officers have final authority to decide questions of religion and organization, individual congregations must give way to them. The counsel of a congregation and the decision of a bishop cannot both be valid on the same question at the same time if they differ as they frequently do. Neither can the Bible be the sole authority if all or any of the other four claim to have the final say on any question of faith or order. It is evident that not all five authorities can be in the right on a question when they disagree one with the other.

The Roman Catholic church has solved this problem in a very frank and thoroughgoing fashion by claiming an infallible church under the direction of an infallible pope. Here then the infallible pope supercedes the Bible for he has the right to interpret the Bible and his decisions are considered final. While the Catholics accept the Bible as a great treasure the pope after all is the final authority, with whose decisions the Bible must square itself as best it can. The fact that such teachings as the Catholic doctrines of purgatory, penance and the Christ-like office of the Virgin Mary find slight sanction in Scriptures is no deterrent to the church with an infallible pope who has sanctioned these teachings and declared them doctrines to be accepted by the church.

Many of the freak religions such as Mormonism and some of the Adventist groups are little interested in finding Scripture sanction for their faith and practice. They believe that they have direct revelations from heaven to sanction their teachings, Scripture or no Scriptures, consequently they have slight interest in squaring their teachings with the Bible. They have the divine authority, why bother with Bible sanctions.

What is customary is almost equivalent, in the minds of many, to divine sanction. "Whatever is, is right," is not wholly an outworn theory of the past. It asserts itself in our day. Many people who read the recent article in The Christian Exponent on "Modernism in the Mennonite Church" recall the time when that partciular type of modernism did not exist among us. But who is so bold as to deny that it exists in a most virile form among us today in spite of the plain teachings of the New Testament and our four hundred years of denominational history to the contrary. The complacency engendered by "Whatever is, is right" has permitted non-Biblical developments to grow up among us and be accepted as a gift from God. This whole question of "The Seat of Authority in Religion" is a case in point. What was the seat of authority in the Mennonite Church four-hundred years ago? It was certainly not what it is today. Why this difference? Has it come from a re-study of the New Testament teaching on faith and order? Hardly, it is too human.

The Mennonites have in common with all the other evangelical Protestant groups since the Reformation held that the Bible is the final seat of authority in religion. But the Bible must be fairly interpreted. By an interpretation that is sufficient to make the angels weep, we sometimes exalt the conference, the confer- the ministers of the church, for the conference and all practical purposes above the Bible. If the Bible is fairly and honestly and intelligently interpreted there is sufficient room for the individual conscience of the believer, for the council of the local congregation, for the ministers of the church, for the conference and all the boards of the church. But if the spirit of lording it over one another violates our Bible interpretation in the interest of bishop rule, conference rule, or committee rule the Holy Word of God is made of none effect. Then a new revival of real, essential Christianity, unadulterated by the hand of man, is the only remedy. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."—Paul E. Whitmer.

WANTS AND METHODS

IN order to explain human activity it is first necessary to find out what it is the person is trying to secure for himself. From its beginning to its close, life is a constant effort to satisfy some want. When a baby is hungry or cold, or in pain, it tries to alter the state of affairs. The method to which it resorts is that of crying. When it gets what it wants, crying ceases. Crying is the method which instinct furnishes all children and they make full use of it.

In their helpless days, children exploit others for everything they want. They lie around for months as persons of perfect leisure with many servants at their command. They press into service anyone they can induce to perform their bidding. Consideration for the rights and comforts of others forms no part of the thought of early childhood. Children want what they want when they want it (whether it be at noon or midnight) and **insist until they get it.** The only way to hush up a hungry child is finally to feed it. The method of crying for compelling attention and securing service is universally effective.

When children grow older their strength for securing the attention of others begins to lose a bit of its force. Sometimes they are left to "cry it out" without getting what they want. When this occurs there comes one's first severe shock to his faith in the effectiveness of this method of instinct for securing human wants.

After a while a new method is discovered. It is discovered when one becomes able to move around by his own strength. If things will not come to one, he can go to them. This method represents an improvement over the former method because one seems to be less dependent on others for getting what he wants. A fundamental weakness, however, appears in this method when someone larger is present to contest his right to possess the object. This handicap is apparent only to the weaker ones because of their never being able to command due respect for their rights. How the small and weak must long to become large and strong. The strong seem always to have the possessions. Might seems to be the basis for effecting all decisions.

In time the small child comes to have superior strength over young and weaker children. For the larger child the doctrine that "might makes right" seems a very fitting philosophy. But it soon discovers that if it insists too strongly upon its right it loses friends even though by this attitude it may be able to increase its possessions. Both possessions and friends are among human wants. How can one have both? A new method must be found if both of these are to be realized. It finally appears that one can increase his range of satisfactions by sharing with others and by co-

operating with them. Unselfishness is discovered as a basis for realizing a wide range of human wants. Not all children make this last discovery. Many of them carry with them into adult life the methods of life which operate on the level of original instinctive human nature. This last discovery rises above the level of instinct to the level of intelligence and insists that work and co-operation are the only effective methods for realizing the full range of human wants.

The doctrine that the strong shall possess the earth is based upon an attempt to rationalize the instinctive methods human nature naturally uses to secure its wants. The teaching of Jesus that "the meek shall inherit the earth" calls for methods of conduct operating on the level of intelligence. The methods of intelligence point to work and co-operation as the only way to realize the maximum of human wants.

Religion may be thought of as a method of life for securing human wants. These wants range from physical necessities to the desire for immortality. Some religions are better than others for securing human wants. On what level do current religious methods operate? Do they operate on the level of instinct or intelligence; on the level of untutored childhood or maturity; on the level of autocracy or democracy; on the level of the doctrines of Nietzche (might make right) or those of Jesus? What would a religion based upon the high level methods mean by way of creating an effective church? What would such a religion mean in stabilizing world conditions? We have our wants. Do our methods get us what we want? If not why not adopt methods that will get for us what we want? Jesus has the method—S. Burkhard.

The World Court Conference at Princeton

Rev. A. J. Neuenschwander

Rev. Neuenschwander is pastor of the First Mennonite church of Philadelphia. He is an alumnus and trustee of Bluffton College and represented the college at the Princeton Conference.

On December 11th and 12th student delegates from nearly 250 colleges met in Princeton to discuss America's entrance into the World Court. The purpose of the gathering was also to let President Coolidge and the Senate Foreign Relations Committee know how the students of the United States look at this national problem. The calling of such a conference was a splendid step in the direction to let our more or less self-willed Congress know that American youth is also thinking and is also seriously interested in National and International affairs.

The session was opened with a debate on the World Court. Senator Lenroot of Wisconsin spoke in favor of the Court, while Clarence Darrow, noted Criminal lawer, opposed the Court. The senator dealt with the various questions of the Court in a very full and complete way and showed that he had been won to the Court idea because he saw in the Court the best way for America to make her contribution toward world peace. The student body was anxious to hear Darrow, but the vote showed that they did not agree with him on this vital question.

The Conference was called with the view of getting the student mind on this question. The committee had, therefore, arranged for a number of discussion groups where every phase of the Court and its relation to America was discussed. In these small groups certain convictions were expressed and these were later crystalized and brought before the entire delegate body for open discussion. One hundred and forty of the colleges had instructed their delegates to favor our going into the Court with the Harding-Hughes-Coolidge reservations; four were against our entrance into it at all, while sixteen were instructed to favor the Harmony plan.

In the open forum discussion these four plans were discussed at great length. Other propositions were also introduced. One, that the United States enter into the World Court as the least step toward world peace, brought perhaps the most discussion. Many of the delegates openly championed the idea that the World Court should be the first step to further entering into world affairs and that the next step ought to be the League of Nations. Others opposed this view with equal vigor and said that such a thought would be the defeat of the entire plan. It was surprising that the League of Nations had such a number of supporters among the collegiate group.

In the closing session the Findings Committee brought to the conference only one resolution, namely that the student bodies favor entrance into the World Court with the Harding-Hughes-Coolidge reservation. This resolution was adopted almost unanimously, there being only six votes cast against it.

In connection with the conference the matter of forming a Student Federation was discussed and plans were made whereby such a Federation was formed. The purpose as stated was "to develop an intelligent student opinion on questions of national importance; foster understanding among students of the world in furtherance of an enduring world peace."

Next year the Federation is to meet in Michigan University. It seems as though the students are desirous to make their opinions known and felt in the future.

In religion, as in other things, I feel that I need both the conservative and the liberal viewpoints. The former to help me hold on to that which I cannot afford to let loose; and the latter to help me let loose of that which I cannot afford to hold on. — Hervey Schnell.

The Gospel According to You

By Elva May Schrock

Sister Schrock is a public school teacher, an active worker in the West Mennonite church at Nappanee, and a volunteer for foreign missionary work.

"Men read and admire the Gospel of Christ
With its love so unfailing and true:
But what do they say and what do they think
Of the Gospel according to you?"

Was Paul thinking of this same question when he wrote to the Christians at Corinth, "Ye are an epistle of Christ, written not with ink, but with the spirit of the living God; not on tables of stone, but in tables that are hearts of flesh"? It's a great and solemn thought, a thought to catch the breath and clutch the heart, this thought that on me lies the responsibility to present Jesus to the world in all His beauty and power and majesty. What picture am I presenting?

"Tis the only gospel some men will read,
This gospel according to you."

Our picture is determined, not by what we say, but by what we live. Unless some one in my home, my church, my school, or my community knows God better because of me, anything I may say is as sounding brass and a tinkling cymbal.

What is the matter with our world? There is lawlessness, crime, materialism; there are wars of class, of industry, of race, and of nations. Religion is often narrow, bigoted, inadequate to the needs of the world. Is it Jesus' fault? No, His program is workable, He is adequate. Have we too much organization? Perhaps. Is it the church's fault? Perhaps. But, after all, isn't it because we who call ourselves Christians refuse to daily climb Calvary with Him? We do not really believe Him—enough to live Him. Perhaps it wouldn't be so hard to die for Him, men of every creed and race have done that; but it's infinitely harder to live for Him.

Where do people read the Gospel according to me? First of all, in my own home. The only place where all of us are certainly needed is in our own homes. Would the other members of our family want to be Christians if they knew naught of Christianity except as they see it in our lives at home? Do we reflect Christ when everything has gone wrong, when we are fighting discouragement, and when we are depressed with the humdrum of everyday life?

Second, the folks in our church are reading us as epistles of Christ. In our work for our church are we thinking of ourselves or of His Kingdom? Are we doing things that look biggest, things for which we'll get most credit? Are we holding back our convictions, or are we hesitating to do something we see should be done, for fear someone will think us fanatical? Only when we are willing to crucify ourselves in our work for our church will our picture of Christ show true.

The people of our communities are reading our lives more than they are reading their Bibles. They judge Christianity by the people who call themselves Christians. Do the people among whom I work get a vision of Jesus every day because I live among them? Or, are we forgetting to **live** Christ in our communities? In the words of Howard Thurman, "Do we just generalize about loving the world, or do we really love all the people in our communities, both the lovely and the unlovely?" Are we willing to be friends with heart-hungry folks that may be within a stone's throw of our own homes? Is someone in our community going to be drawn nearer to the heart of God because we live near Him?

Paul gave the Corinthians the secret of the perfect picture. He gave them the reason for the enduring power, for the drawing power of epistles of Christ —"written not with ink, but with the spirit of the living God." There we see the cause of our imperfect attempts to live Jesus. We would show Him to the world but our lives, our thoughts and words and deeds are not molded by the spirit of the living God. We do not give God the opportunity to live in and through us. Do we give Him unhurried hours to talk to us? Are we daily, hourly surrendered? Jesus is adequate to meet the needs of humanity, all we need to do is to give Him the chance. It's a joyous thought, a glorious thought, this thought of our responsibility. The trivial task and common round becomes all luminous with God.

"'Tis a wonderful story, that gospel of love,
As it shines in the Christ-life divine;
And, oh! that its truth might be told again
In the story of your life and mine."

Theology or Religion—Which?

O. B. Gerig

Brother Gerig is instructor in the History Department of Simmons College, Boston. He is thoroughly acquainted with modern social and economic problems, and is taking an active interest in the question of world peace. He has consented to write a series of articles during the coming year.

Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world.—James 1:27.

IN THIS age of theological disputations and doctrinal controversies it is interesting to note that the only specific definition of pure religion in the Bible says not a word about necessary beliefs or creeds, but simplifies the whole matter by saying that to have pure religion we must be socially useful, and, we must lead the good life. Or, to use other terms, we must live a life of service and a life of purity.

There are those today who would confuse and confound us by long, tedious and mysterious speculations

about the nature of God and of Christ, and about the nature of the soul and of immortality. Ponderous volumes are written and heated sermons are preached on such themes as sin and salvation, faith and repentance, regeneration and sanctification, all of which get our attention and many of which are illuminating and helpful. As systematic theology these speculations have their place but we must not mistake them for religion. To borrow a phrase, "there is a vast difference between the religion **about** Jesus (theology) and the religion **of** Jesus (real religion)."

I have never met an individual who did not hold to some system of theology. We all must have some reason for the faith that is within us. In fact, a personal credo or a personal theology seems necessary for the proper exercise of pure religion. We must have some deep compelling motive for living life on its higher levels, that is, a life of service and of purity. The danger obviously is not in having a theology but rather in allowing our theology to stand in the way of our religion. After all, theology or doctrine is based largely on speculation whereas religion is based on experience. Theology bids us believe what a church council five years ago or five hundred years ago thought was proper, and thus it becomes a religion of authority. Real religion proceeds from that divine spark of God which is latent or active in every man. Religions of authority attempt to raise a professional class whose periodic pronouncements are to be accepted as truth for that time and for all time. Pure religion invites every man to read his own Bible and to be his own priest. The great Protestant reformation of four centuries ago recognized this distinction but the real reformation going on today is at last carrying it into effect. The full implications of pure religion, however, are tested not at the point of our beliefs but at the point of our service. Pure religion is not a religion of thinking but of doing.

Scarcely any two people can be found in the whole wide world whose views are alike on such questions as, "What and where is God?", "What is a soul?", "What is meant by immortality?". From childhood to the grave we go on asking these questions and all the while our own views are changing. Happily each of us has his own soul-satisfying view on these fundamentals, but God (Truth) is too great and too infinite for any one of us to completely comprehend and understand. Therefore, it ill-becomes any of us to deny another's view of God. It is well occasionally to recall the fable of the seven blind men and the elephant. In this finite life we must be careful about forcing our theologies on others when there is so much which we do not and cannot know. Who is wise enough to say who shall be excommunicated from our fellowship on doctrinal grounds? To whom has the touchstone of wisdom been given so that communion can be closed between Christian and Christian? Theology must ever be largely a matter of individual conviction. In the very nature of things it cannot become a corporate or group conviction, even if superficially it would appear possible.

Religion, then, means a life of service and of goodness. Curiously enough one can't very well be religious alone. It takes at least two people to be religious, hence religion becomes something social. What condition of "widows and fatherless" do we have in our world today? Whether we go to China and the far east, or travel in Europe or South America, or glance at the homes, fields, factories and workshops in our own communities, there is everywhere the deep longing for brotherhood, justice, good-will and understanding. But, someone says, "What men need is personal salvation". And this is well said, only in a different way let us recall that to save our souls we must be willing to lose them in the work of the Kingdom.

Christians can unite around religion. They cannot unite around theology. Thinking about something separates men whereas doing things brings men together. Numerous denominations and sects that had been split for a hundred years learned how to work together on a service program occasioned by the late war. And what an expensive and illuminating experience it proved to be to many of the fellow-workers! What a pity if that lesson should soon be forgotten! What a commentary on our theology that a holocaust of war is required to temper our intolerance to the point where we can sit together in committee and work together in the desolate regions! May it be that this costly and bloody cataclysm was required to teach Christians themselves something about the art of working together? Have we learned to dwell together under the roof of mutual tolerance and the understanding that comes from a religion of service, or are we returning again every man under his own vine and fig-tree of theological intolerance and creedal defiance?

"Can two walk together except they be agreed?" asked the prophet, Amos. We answer "Yes." It is not recorded how the prophet answered it. Christians can and do walk together when their theological views disagree, even when they differ very materially. The basis of such agreement and unity is found in pure religion, a religion of service and fellowship. Unity need not be destroyed by sharp individual differences but instead may be greatly enlarged and enriched by the very presence of wide diversity in beliefs and talents. We all, I repeat, have firm individual beliefs and convictions. Pure religion suggests that a Christian is known not so much by **what** he believes as by the **way** he believes it. It is entirely possible to adhere to a Christian belief in a very unchristian way.

What is the history of the fruit of theologies when they leave the personal stage and become organized? Can anyone deny that it is a record of wars, persecutions, burnings at the stake, divisions, factions, family quarrels, and general confusion in the mission and home work of the church? Meanwhile, organized religion takes a hand in lifting the burden of ignorance,

of slavery, of poverty and of disease directly from the shoulders of humanity. It relieves distress and cultivates sympathy, brotherhood and understanding. Pure religion has called people to the good life not so much by the emotional spells of sudden repentance as by the slower but more effective method of convincing people that to live in the spirit of Jesus in the every-day work of the world is better than piously to recite a creed.

The Life of Conrad Grebel

Christian Neff

(Translated by Harry F. Weber)

(Continued from last issue.)

This is the fourth installment of an article translated from the German by Harry Weber. Grebel is known as the "Father of Anabaptism", and his life should therefore be of interest to all of our readers who desire to know more of the beginnings of Mennonitism.

III. The Brotherhood in Zurich and the Public Religious Disputes

Having been rejected by Zwingli the brethren were drawn closer. They tried by themselves without the cooperation of Zwingli to establish the ideal Christian church which they considered to be the only right one. They had Bible hours called "schools" and gathered in the house of Felix Manz' mother. The latter interpreted the Scriptures from the Hebrew and Grebel the Gospel of Matthew from the Greek original text. He complained in a letter to Vadian about his weakened health. "Pray for me", he writes, "that I prove a strong faith. I will pray to Him that he may give the same to you. This is what you have to know of me. If I will be delighted with the present of charity and of divine grace which I pray for then I shall consider everything that may come as worthless."

He is deeply disappointed with the rejection by Zwingli. He points to the reformer, himself, in a letter written to Vadian on the 11th of August, 1523: "What shall I say, when God has hardened a man of the peace and Gospel that he acts not as a shepherd but as a wolf who devours in sheep's clothes the houses of the widows, who with long prayers corrupts the souls. He is a man who will be twice-condemned."

Particularly, the brethren disliked Zwingli's viewpoint of the mass which was in their eyes a Jewish and heathen abomination. They demanded the total abolishment of that institution and disapproved in the first place the retention of the mass-garments and mass-songs. This question would be decided upon in the big public dispute to be held in Zurich from the 26-28 of October, 1523. There Zwingli and Grebel broke completely. At the close of the second day Grebel demanded that the preachers, as long as they were together yet should have full information as to how they should regard the mass. Zwingli replied that this be left up to the city council who would decide by ordinance how the mass should be regarded. Simon Stumpf objected to this, that Zwingli did not have the right to leave the decision to the council; the Spirit of God has already decided. Grebel also combated very strongly the viewpoint of Zwingli.

In the afternoon of the third day, Grebel opened the session with the remark that the mass represented no offering but moreover showed many abuses in other ways; being himself not very eloquent and having a poor memory he asked the better speakers to give an account of them. After which, particularly Hubmaier and after him Zwingli and others mentioned those abuses and finally Grebel sided some others and disputed sharply with Zwingli.

The most important and decisive result of the great October disputation was the conduct of the council. They felt themselves entitled to take in hand in the most forceful manner the reform of these religious affairs. So they published a message that ordered all preachers "to preach only the Word of God and not to act rebelliously against the doctrines which had not been refuted". In the same message they charged Zwingli to compose a pamphlet to inform the preachers. This pamphlet was published on the 17th of November, 1523, under the title: "A Short Christian Guide" and was sent by the council to all the preachers of the district, "that they proclaim from now on the evangelical truths unanimously." In this pamphlet he attacks the brethren severely without using their names. He tells about a great number of counterfeit Christians who pretend to be Christians as if they were founded in God and free, who have not humility in their hearts but want to become great, rich, and high, honored by this means; they were restless, were wrangling and selfish. "Particularly, some of them want to deny obedience to the true government which we call worldly, pretending that they were Christians and these are the greatest enemies of the Gospel; for not satisfied with their renunciation of the pure Word of God, they slander before others the teachings of Christ and belittle them."

This was not apt to appease the spirits of the brethren. The excitement increased, until they began to break the images in the churches. Jacob and Nicolaus Hottinger, Lorenz Hochruetiner and others participated. Grebel did not. But he defends warmly his friend and colleague, Lorenz Hochruetiner, who was banished for that reason in writing to Vadian on November 12, 1523: "I sent my out-lawed brother, Lorenz, to you; for he wishes to stay in his home town (St. Gallen) and hidden until there, as well as here, certain people are more moderate. Wherever he shall need your protection and care in private or public against private persons or against the state officials, be willing to grant it to him; I beg this of you for Christ's sake. For he deserves that you undertake to defend him against infidels, to aid him and to influ-

(Continued on page 31)

OUR BOOK REVIEW

(On this page the Exponent will review in each issue one or more important religious books.)

CARDINAL IDEAS OF ISAIAH

By Charles E. Jefferson

(The Macmillan Company, New York, 1925, pp. 200.)

Ten years ago when I was a student in New York City we used to count it a great privilege to hear Dr. Jefferson at the Broadway Tabernacle. He was one of the outstanding preachers of the city; in a poll taken by the Christian Century, last year, he ranked as one of the twenty-five greatest preachers of America. Dr. Jefferson has been pastor of the Broadway Tabernacle for twenty-nine years. To be able to build up a church in a large city and attract large audiences to the preaching of the Gospel of Christ amidst the rivalries and distractions of Broadway is a task which it is given to only a few to accomplish. There is an atmosphere of reverence and devotion in the services. As to the sermon, the preacher uses no oratory; that is, if by oratory is meant the use of highly colored speech, the slinging of the arms in gesticulation and the rising to great climaxes of volume. Jefferson's oratory consists in a simple captivating style. He carries his audience by the irresistible appeal of truth. The most learned as well as the unschooled like to hear him. Dr. Jefferson believes that the profoundest truths can be put in language so that the common man can understand it. I once heard him make a remark regarding those preachers who are not understood because they are so "deep". He said that they are usually "deep in the mud". This book on Isaiah is done in his best style. The scholar as well as the layman can read it as well as profit by it.

It really is a book of sermons. That is what all his books are and he has written over thirty. Most sermons need the personality of the preacher to make them attractive. Not so with Jefferson's. One becomes so interested in the unfolding of the theme, that the personality is forgotten. At the end of the book is a series of one hundred questions. I suspect that the Broadway congregation spent one Lenten season studying Isaiah under the leadership of their pastor. It has for many years been the custom of Dr. Jefferson to write out one hundred questions on a book of the Bible which are printed and placed in the hands of the members of the congregation as a basis for study and discussion. What an appropriate way of spending Wednesday evenings during Lenten season!

There are ten chapters in the book as follows: "The Value of Prophetic Study", "The Difficulty of Prophetic Reading", "The Social Vision of Isaiah", "A Holy and Reasoning God", "Religion and Morality", "Sin and Retribution", "The Remnant", "The Messiah", "A Warless World", "The Day of the Lord". Dr. Jefferson knows that to many people the prophetic books are uninteresting and of no practical value. He says: "Some of you are already saying, in a world like ours, crowded with fascinating personalities, why should we give our thought to a Jew who has been in his grave 2600 years?"

"Here is my answer. Isaiah was a man of genius, and, therefore, it is well worth while to get near him. And as for his living so many centuries ago, that is a great help in our study of him. We cannot understand Theodore Roosevelt and Woodrow Wilson. They are too close to us. We cannot measure accurately the stature of Lloyd George or Ramsay MacDonald. The world must wait until they have been dead a hundred years. Because Isaiah is so far removed from us, we can get near him. Why should we study the problems of a nation as insignificant as Judah? The answer to that question is that it is not necessary to have a great nation if your purpose is to study human nature. Just a little nation of a few hundred thousand will do as well, if not better. When a chemist want to learn about water he does not need the Atlantic Ocean. "How is the study of Isaiah going to help me? The answer to that question is that it is impossible to study the life of the eighth century before Christ without getting instruction which will help us in living our life and doing our work. God has not changed. The laws of God have not been altered. Human nature is the same. No new instinct has been added to our to our nature within the last 2600 years. We are living in a new world, but the new world is old."

I cannot refrain from quoting a passage from the chapter on "Sin and Retribution".

"If you sin you fall, no matter who you are or what you think, you fall. In our day we hear men jocosely talking about falling upwards. What imbecility that is. There is no such thing as falling upward. You never hear of a man falling from the pavement to the top of the Woolworth building. You never of an automobile falling from the bank of the Hudson to the top of the Palisades. You know in the physical universe there is no such thing as falling upward. There is no such thing as falling upward in any universe.....

It became a proverb among the people who had been instructed by the prophets: "Fools make a mock at sin." Only a fool makes light of sin! Remember that, young man! It may be that you have a companion or comrade who makes light of sin. Beware of him no matter what kind of a coat he wears, or how good an education he has received, or how clever he is in intellect, if he makes light of sin write him down as a fool. That is his correct name—"fool". Never think of him as being anything else than a fool. Remember that, young woman! It may be that you have an acquaintance, or a friend who is making light of sin. No matter how pretty her face, or how fascinating her personality, or how plausible her speech, write her down a fool. That is all she is—a fool. Never lose that word. That is Isaiah's word. He can even call princes fools. That is the word of Jesus. He looked

into men's faces who made light of sin, and called them fools. If you ever find yourself making light of sin, say to yourself, "I am a fool."

The book is, of course, not a commentary on Isaiah and will not serve as an adequate reference book in the study of this Old Testament message. As the title suggests, it deals with the cardinal ideas of Isaiah. This is done exceedingly well, with clearness and with many sidelights on human nature. It should be read by everyone who is interested in understanding and appreciating the greatest of the Hebrew prophets.—Lester Hostettler.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

JESUS AND THE SAMARITAN WOMAN

January 24

Lesson Text: John 4:13-26

Does this incident in the life of Jesus have any message for us today? What in His conduct would be particularly pleasing to the Heavenly Father? Was Jesus in this noonday hour fulfilling the will of the One who sent Him? What is most striking about this scene at Jacob's well? What is the truth that He tries to lead the woman to understand and experience? With such questions as these in mind read the lesson text again.

One can hardly read these words without being impressed with the kindliness with which Jesus approaches this Samaritan woman. It was in those days very unusual for a Jew to speak to a Samaritan. The Jew looked down upon the Samaritan as one with whom it is not proper to have any relations. It was also considered as out of place for a Jewish rabbi to speak to a woman. Jesus here did the unusual thing. Jesus never permitted any unreasonable custom to hinder Him in employing His influence for good. Jesus did not shun and avoid anyone. There were no bounds set to the friendliness of Jesus. Jesus did not ask a man first whether he is a Jew or a Samaritan or a Gentile. How easy it is for us to fall below Jesus' standard! We are so likely to think of a man's race or color or religion or denomination or social standing. It was otherwise with Jesus. Jesus' example for all time is against prejudice, pride, exclusiveness and selfishness. Jesus represents the sort of friendliness that must be found among all those who follow after Him. If we would be true Christians we must be men and women of unfailing good-will.

Jesus' interest in the woman whom He met at the well was real, not assumed. He had something which she did not have. This He wished to share with her. Is that not a strong motive in all of our Christian work? We want to share the good things of God with others.

Jesus had to awaken in this woman some sense of her need of the thing which He wished to share with her. Many men are not conscious of their need. Some one must lead them to see and know their need. Many do not realize the weakness and barrenness of their lives. Some one must make them aware of the abundant supply of "living water" that freshens and quickens the souls of men. One of our tasks as teachers is to interpret to men their own needs. We want ministers and teachers who know our needs better than we know them ourselves that they may help us yearn after and aspire to the better things of the spiritual life. A sense of need, a yearning, is a prerequisite to spiritual progress. Jesus pressed firmly but gently upon the sore spot of her life of shame. She tried to evade Him but Jesus would not be turned aside. She tried to turn the course of the conversation to controversal questions, but Jesus pressed on to speak of her need of God. Jesus won her and many of the people of her city. She with others received of the "living water".

Jesus declares, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." Jesus fully and abundantly satisfies our spiritual thirst. In Him we find comfort, courage, inspiration, hope, life—in one word, salvation. He has the water of life to give.

O God, in these days may we drink deeply at the everflowing fountain of living water and may there in turn spring up within us a well of water.

JESUS FEEDS FIVE THOUSAND MEN

January 31

Lesson Text: John 6:1-14.

The fact that Jesus healed the bodies of men and ministered to their physical needs has been a source of comfort and inspiration to men of every generation. Is it a matter of concern to our Heavenly Father when we suffer the ills and the afflictions of the body? Weakness, sickness, pain is the portion of all in this life. In the hours of bodily distress and suffering may we confidently depend upon God to care for us and give us His blessing? Jesus' compassion for the afflicted is taken as sure evidence that the Heavenly Father cares when His chlidren suffer pain or pass through grief. Jesus spent not a little time and energy healing and feeding the multitudes that followed after Him. I am led to the conclusion that God is grieved when any of the human family go unfed and die with hunger. All of our affliction touch the heart of the Father. It is a proper question at least, to raise whether the Christian Church has concerned itself as it should have with matters of health and physical need? May it be that some of the so-called divine healing cults sprang up because the church neglected or overlooked certain of the physical needs of men? The church has pretty largely neglected in its teaching the subject of divine healing. What should be the attitude of the church toward healing? What part does God have in healing? All who may read this believe in divine healing in one form or another. Is the church doing what she might along this line. We need to remind ourselves that Jesus was moved with compassion when He looked upon the afflictions of men. He healed their diseases and fed them when hungry. Ought the program of the church be any less inclusive than the program of Jesus? We probably have done better on the mission field than in the home land. What more ought we do?

There is another question that is closely related to the one which was just raised: Has the Christian church provided as she should have for the widows and orphans and other dependents? There has been charity. Possibly none have died of hunger. But many widows have borne heavy loads which might have been lightened. Is there not someone who might suggest a system for assisting the needy that would be a real improvement over our present methods?

I must call attention to the part that the lad with a few loaves and fishes played in the feeding of the hungry multitude. Philip figures as a practical minded man might that it would hardly be worth beginning with only two hundred shillings. Then Andrew suggested in rather half-hearted tone that there is a lad who has five loaves and two fishes. Jesus acted on the suggestion. He took the loaves and the fishes and after giving thanks He distributed to the people. The slender resources of the lad were the beginning of a great work. Are there not other occasions when we may trust God to use slender gifts and talents to accomplish a truly great work?

Our Father, we look to Thee in confidence to bless in our every need. Bless us when we suffer pain or pass through grief. Keep us in the days of our poverty and reverses. Keep us always. Amen.

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

WHAT WOULD MR. CHATTERJEY SAY OF MY OWN CHRISTIANITY?

In all my reading and thinking and listening concerning missions as they exist in other lands and in our own, there is nothing which has been a more heart-searching challenge to my own personal religion than the voiced impressions of people who are or who have been adherents of non-Christian religions concerning the Christian religion in its present-day working and influence. The first time I was directly confronted with such impressions from conversation with a Hindu of forceful personality, I felt as though most of my religious props had been knocked out from under me. And as I went on to consider it seriously, I all but lost faith in organized Christianity. Not that I should want all of you to go through the same experience, but will you not read with me the arresting and solemnizing paper fresh from the hands of N. C. Chatterjey, an Indian student in New York? And will you not, as you read, constantly keep in mind the question at the top of the page?

"Many people from non-Christian lands find no fault with the religion of Jesus Christ, but they denounce most vigorously the Christianity of western nations. Their first introduction to the teaching, example, and plans of Christ convinces them of His supreme idealism, and of the realization of these ideals in His own life, but they do not find many Christians who practice the teaching of Jesus or seem to take seriously His plans for the world.

"Here are the principal western stumbling blocks in the pathway of the Oriental non-Christian: industrialism, commercial expansion, war-like temperament, racial haughtiness, aggressive missionary policy. How do these factors influence the Oriental student? In Western industry he sees human beings sacrificed for material production and profit; man has little leisure and does not grow mentally or spiritually; he has no time for fellowship with his fellowmen or with God. The Oriental is confused when from reading in the New Testament, "Seek ye first the Kingdom of God" he turns to an examination of western industrial activity.

"The struggle for commercial supremacy among the nations of the West cannot be reconciled with the Golden Rule teaching of the Christ; in the fight to gain commercial concessions in the Oriental lands the contestants have not been dominated by the motive of service to the people from whose soil the native resources of oil, iron and coal are gradually being extracted. Certainly the non-Christian will lose confidence in the Christianity of a people who allow their commercial interests to threaten the integrity of a non-Christian people by influencing legislation in favor of the foreign capitalist.

"Again the Oriental does not find consistency between the teaching and practice of Jesus and the war-like tendence of western nations. "Why are huge military and naval equipment the inevitable accompaniment of Christian civilization?" "If your Christianity means so much to you, why do you not put your wealth into Christian education and the expansion of Christian institutions?" Moreover, he sees the weaker peoples exploited and trampled upon by force and decides reluctantly that one must fight if he is to survive.

"Another incomprehensible factor confronting the non-Christian is the attitude of superiority manifested by the white race; successive generations have intensified the conviction among white people that they are destined to rule the world, therefore, they proceed to subjugate the other races of mankind. Again the Christianity of the Christ is not practised in the intermingling of the races, and the non-Christian concludes that Jesus championed an unattainable ideal. In the discrimination against colored peoples in America, especially on the part of Christian people, the Oriental finds confirmation of his suspicion that Western folks are not able to practice the religion of Christ; and when a missionary allows color prejudice to influence his attitude toward the "native" people with whom he works, the offense is hard to endure.

"The aggressive missionary undertaking of the western church has naturally aroused considerable criticism among the non-Christian Orientals, and has stimulated a careful investigation of the methods and results of Christian propaganda in the West. Oriental students in Europe and America often declare that their countries are misrepresented by the speeches and writings of missionaries; in their eagerness to arouse the church people of the West to the urgency of Christian work in the Orient, the missionaries picture the awful need due to the backwardness and ignorance of the people and forget to tell about the good that they find. The sensitive Oriental hearing and reading such unbalanced descriptions of his country, becomes incensed and is likely to oppose the plans of missionary societies. (Note the violent anti-Christian demonstrations in China during the late holiday week. E. S.) The Oriental nationalist accuses the missionaries of being in league with foreign governments in seeking to perpetuate their political control. This accusation is based on the fact that missionaries recognize an obligation to be loyal to the ruling government in the country where they work, and such loyalty is often interpreted by the Oriental as complete cooperation with the political programme of government. In the event of serious demonstration against missionaries, the soldiers or marines of the foreign nation represented are dispatched to the scene; if loss of life and property result, a heavy indemnity is demanded

by the foreign government. Such practices have created suspicion among thoughtful Orientals as to the pure service motive of missionary endeavor. (It is interesting to note in this connection that only last winter a group of U. S. missionaries in China were denied release from American military protection by the U. S. consul in China. E. S)

"The missionaries have done a great deal of solid, substantial work to uplift the country. The work of the doctor, the teacher, and the evangelistic worker among the outcastes is a great credit to the humane and civilizing influences of Christianity, but the chief citadel of prejudice, bigotry, and fanaticism has not been conquered. The reason for this is that, with a few marked exceptions, the missionary has not been a man of wide sympathy; he has not studied the race and the class psychology. Quite often by carelessly attacking the most cherished beliefs and ideals of the people he has aroused their hostility instead of creating a healthy sphere of work. In some cases he has not been able to overcome the race prejudice of the superiority of the westerner to the eastern people.

Much of the disappointment experienced by students from non-Christian peoples is due to the fact that they are accustomed to take religion seriously; to them the realization of the presence of God and the culture of the spiritual nature is life's chief business; hours of each day are occupied in meditation, prayer and worship, whereas in the West they soon discover that the average Christian devotes a minimum of time on Sunday to religious observances, while his best thought and energy are consumed in the intense struggle to provide for himself and his family the comforts and luxuries of this world. In such devotion to material development the Oriental is convinced that we are dwarfing our souls; he conceives that the motive for accepting Christianity is the gaining of a respectable status in the community rather than sacrificial service to humanity which characterized the daily life of the Lord. He finds it is easier for the westerner to give his money than it is to give himself. Viewing Christians critically and taking Jesus at His word, the non-Christian overseas must conclude that there is a wide discrepancy between western Christianity and the religion of Jesus Christ."

* * * * * * *

But this is enough. Can you answer the question?

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

Dear Young Folks:—

I read an article recently that made me feel ashamed. It was entitled, "America First". The title itself looked innocent enough to me, for I am not ashamed of America's being first, if she is first in the right things. But, in this case America was first in the number of crimes committed yearly. The figures for all the different countries were not given, but according to Chief Justice Marshall of the Ohio Supreme Court, more crime is committed each year in the United States than in the remainder of North America, all of South America, and Europe, exclusive of the Balkans and Russia. A check is forged in our country every three and one-half minutes, and the value of the property stolen annually amounts to three million dollars. And all this happens in our own United States, nearly two thousand years A. D.

Why am I writing this to you, young people? Not because I think you are among the lawbreakers. My purpose is not so direct. I am writing it because I want you to feel some of the shame that I felt when I read the article on "America First". You will feel it, I am sure, when I tell you that most of the crimes in our country are committed by young people. The average burglar today is eight years younger than the average burglar ten years ago. I shall not burden you at this time by drawing any further conclusions. In my next letter I may refer to this again. In the meantime think it over.—Elmer J. Yoder.

HERE IS THE STORY OF A FAVORITE HYMN

"Rock of Ages", by Toplady

In a vote taken within recent years to determine the most popular hymns among Christian believers, "Rock of Ages", was one of the best vote getters. The hymn was written by an Englishman, Augustus Montague Toplady. His father died in the siege of Cartagena in Colombia, South America, when Augustus was only a few months old. Young Toplady possessed a vigorous mind but a weak body, and fell a prey to consumption at the early age of thirty-eight years.

For two years prior to his death he bravely fought the dread disease which afflicted him. It was during this period that he wrote his famous hymn. It appeared first in the Gospel Magazine of which he was the editor. He was busy writing an article in which he tried to figure out the number of a man's sins, when he broke out into this hymn:

Rock of Ages, cleft for me,
Let me hide myself in Thee!
Let the water and the blood
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

Toylady's title for the hymn was "A living and dying prayer for the holiest believer in the world." It was actually used as a dying prayer by Prince Albert, the beloved husband of Queen Victoria, and on many other death bed scenes it has found its place. When the steamship "London" went down in the bay of Biscay, in 1866, the last man to escape from the vessel heard the remaining passengers singing: "Rock of Ages, cleft for me," etc.

Major-General Stuart, the famous Confederate cavalry officer sang this hymn as he lay dying after the battle of the wilderness. It was a special favorite of William Gladstone, who was often heard humming it in the House of Commons. He also translated it into Greek, Latin and Italian.

One of the noblest incidents connected with this hymn occurred at the celebration of the fiftieth year of the reign of Queen Victoria. An embassy from Queen Ravanola III, of Madagascar, visited the Queen, and in the company was a venerable Hova, who, after expressing the desire of his people for the prosperity of the Queen, asked permission to sing. It was expected that he would render some heathen song, but to everyone's amazement he burst forth with,

"Rock of Ages, cleft for me,
Let me hide myself in Thee," etc.

THE CHIRSTIAN EXPONENT BOOK SERVICE FOR MINISTERS

We believe that every preacher should read as many books as he has time for. It will stimulate his thinking and add life and power and conviction to his preaching. By means of books we may associate with the great spiritual geniuses of the past and present. In their company we grow in insight and power. Let us resolve to read at least one good book a month during the year 1926.

Books cost money and many ministers feel that they cannot afford to buy as many as they would like to read. In view of this the Christian Exponent offers to every minister who is a subscriber the free use of a number of important books. There are literally floods of books on the market. We believe that only those of the highest merit should be on this list. What time we have for reading should be devoted to the very best. From time to time we shall revise the list and as funds become available we shall add to it.

The only cost to you is the postage. Books may be had for two weeks and may be renewed by sending us a card to that effect. Below is the list available. Look it over and feel free to send for them, not more than two at a time. Indicate second and third choices.

Address to The Christian Exponent, Sugar Creek, Ohio.

Books

On the Sunday School:
- Cope—The Evolution of the Sunday School.

On Child Training and the Home:
- Cope—Religious Education in the Home.
- Cope—The Parent and the Child.
- Dubois—Beckonings from Little Hands.
- Beecher—Twelve Lectures to Young Men.

Biography:
- Charles M. Sheldon—Autobiography.
- Steiner—Life of John S. Coffman.
- Allen—Life of Phillips Brooks.
- Smith—Life of William Carey.

On Preaching:
- Phillips Brooks—Lectures on Preaching.
- C. E. Jefferson—The Building of the Church.
- Douglas—The Minister's Everyday Life.
- Black—The Mystery of Preaching.

On Sex and Heredity:
- Gray—Men, Women, and God.
- Royden—Sex and Commonsense.
- Downing—The Third and Fourth Generation.

On Friendship:
- Black—Friendship.

On Immortality:
- Jefferson—Why We May Believe in Life After Death.
- Snowden—The Christian Belief in Immortality.

On Church Music and Worship:
- Breed—History of Hymns and Hymn Tunes.
- Lorenz—Practical Church Music.
- Harper—Church Music and Worship.
- Ainslee—Book of Christian Worship.

Missions:
- Reid—China—Captive or Free?
- Fleming—Contacts with Non-Christian Cultures.

Apologetics:
- Brown—Why I Believe in Religion.
- Gilkey—Jesus and Our Generation.
- Bosworth—What It Means to Be a Christian.
- Simpson—The Fact of Christ.

Sermons:
- Jefferson—Nature Sermons.
- Morrison—The American Pulpit.
- Drummond—The Ideal Life.

On the Klan:
- Mecklin—The Ku Klux Klan.

On Divorce:
- Gwynne—Divorce in America and Church.

On War and Peace:
- Irwin—The Next War.
- Page—The Sword or the Cross.
- Holmes—New Wars for Old.
- Page—War: Its Causes, Consequences, and Cure.

On Stewardship:
- Wilson—The Christian and His Money Problems.

Miscellaneous:
- Fisher and Fiske—How to Live.
- Cabot—What Men Live By.
- Jones—The Church's Debt to Heretics.
- Snowden—The Coming of the Lord.

THE LIFE OF CONRAD GREBEL

(Continued from page 26)

ence the senators that they might favor him, that he can live and stay with you safely and unannoyed. It is with God when he shall return or not; and it is His sake to know, to change, to appease the hearts, or to harden them; if they are appeased he may return, if they are hardened he may not. He deserves, I say, because he is a brother in God and Christ—he listens with us to the Word of God—and because he has done nothing against Divine law, nothing against the laws and ordinances of the state, nothing against his neighbor, thus he is worthy to have advocates who are just and favor him, because he did everything in faith and not in rashness. When he broke those carved images and undertook to destroy the statutes, which he would not have done if Hottinger had not persuaded him and since many citizens have done the same taking the images out of the churches and have not been punished."

When the decision concerning the abolishment of the mass was put off until Pentecost of the following year, the brethren were very disappointed. "The hesitating action of Zwingli and the government was considered by them treason on the Truths of the Gospel." Grebel wrote on the 18th of December, 1523, to Vadian, "On account of you demanding, and it being my duty that I write to you and that I write oftener what is going on here, so I have written what seems to be offensive to many important people. For instance that the evangelical cause is in a bad position (I wish you would believe more the suspicioned than the liar) and it has commenced at that time when you held the office as president, by the wisdom of the council, when the church council was held, at that time (God sees and hears it) when the Word was distorted, abused and mistreated by its most wise heralds. Now I will tell you how the mass was dealt with, how it was left to eight of the council to unravel this knot, Zwingli, the komthur (Schmid), the Abbott of Kappell (Jonas), the probst (Brennwald) of Embrach and other bald-domed monsters. They made a compromise on the question of the mass without any regard for the public opinion and with demonish wisdom. Today it will be handed to both councils and so the mass will have to be held. The shepherds will look after that!"

Notes from Here and There

The financial report of the missionary treasurer of the Independent churches of Northern Indiana shows that these four congregations raised over $2,000.00 in one year for missionary and benevolent purposes.

The choir of the First Mennonite church, Philadelphia, of which Rev. A. J. Neuenschwander is pastor, rendered the cantata, "The Story of Bethlehem", by Wm. R. Spence, on Sunday evening, December 20th.

President J. E. Hartzler of Witmarsum Seminary is scheduled to deliver a radio lecture on Tuesday evening, March 9, at 9:30 p. m., from station WIP, Philadelphia.

T. K. and Mrs. Hershey, after a number of delays because of Mrs. Hershey's health, have engaged passage on the S. S. "American Legion" for South America. February 13.

"Unser Blatt" is the title of an interesting 16-page paper published by the Mennonites of Russia and authorized by the General Conference of Mennonites in Russia which was held at Moscow in 1925. Volume I, No. 1, has just reached this country. It is printed in German and contains many informational and inspirational articles.

A new church built just outside the city of Elkhart by the Mennonite Brethren in Christ, was recently dedicated and Rev. I. P. Moore installed as pastor. It is located in a growing district where there are several hundred children with no other Sunday school privileges.

A Christian Workers' Institute in which six Central Conference churches in the vicinity of Bloomington, Danvers, and Carlock, Illinois, cooperated, was held in the Carlock Mennonite church during the first week in December. Courses in Mission Study, Christian Endeavor, Sunday School, Music, and Bible Study, were offered. The success of the work has resulted in similar institutes being planned in several other churches.

An item in a recent issue of the Christian Advocate, New York, was headed, "The Goat Fund", and was probably perused by many in an attempt to find out what new method was under consideration for dealing with denominational shortcomings. The item proved, however, to be merely an appeal from Dr. Allie S. Gale, in charge of a mission hospital in Tunki, China, for money with which to buy goats to furnish milk for Chinese child patients.—Christian Century.

During the latter part of January C. C. Culp and John Heiser will hold a Bible conference at the Bethel Mennonite church, West Liberty, Ohio.

William J. Brenneman, who was for a number of years a worker in the 26th Street Mission in Chicago, is now located at Mt. Carroll, Illinois, where he is doing pastoral work.

A group within the United Church of Canada is urging the pooling of the salaries of all ministers, with remuneration to each according to his need, regardless of the financial strength of his congregation.

A new feature of the Christian Evangel, the organ of the Central Conference of Mennonites, is a series of studies in the Gospel of Mark, conducted by Rev. I. R. Detweiler, pastor of the Eighth Street Mennonite church, Goshen, Ind.

The General Mission Board of the church of the Brethren is starting a big endowment fund for the benefit of superannuated ministers and missionaries. We note that the General Conference of Mennonites has under consideration plans to meet a similar need.

Prof. A. S. Ebersole, formerly of Goshen College and now professor of vocal music at Heidelberg University, accompanied the Men's Glee Club, of which he is the director, in a vacation concert tour throughout various cities in Ohio and Pennsylvania.

A. S. Landis of Goshen, Indiana, formerly deacon of the Goshen College congregation and well known to many Exponent readers, was summoned by death January 4.

J. F. Bressler of Lancaster county, Pa., and Bishop O. N. Johns of the Canton Mennonite Mission held a Bible conference at the Walnut Grove and South Union churches near West Liberty, O., during the holidays.

On January 26 Mary Good of the American Mennonite Mission of Dhamtari and Lois Lapp, daughter of George J. Lapp are to leave India for America. Lois Lapp has passed her senior Cambridge examinations under the English system at the Girls' School at Darjeeling.

A missionary party, consisting of Rev. and Mrs. J. P. Barkman, Rev. and Mrs. B. F. Langdon, and Rev. and Mrs. L. H Bixel, are spending the greater part of January and February in touring throughout the churches of the Central Conference of Mennonits, making addresses on various mission subjects.

The annual Thanksgiving offering of the Mennonite church at Berne, Ind., this year amounted to $5,510.78 Of this amount $400.45 was contributed by the children.

Miss Mary Good, missionary in the Dhamtari station in India, was injured recently by an attack by a mad cow. She suffered a fracture of the knee cap which will necessitate her remaining in bed for a number of weeks.

BOOKS

The report of the Fifth All-Mennonite Convention held at Nappanee, Indiana, September 2, 3, 1925, is now off the press and ready for distribution. It contains practically all of the addresses made at the convention, including, "What Price Peace?", the stirring address delivered at the close of the convention by Frederick J. Libby. The contents of the book represents the thought of the most progressive leaders in the Mennonite church on the questions of missions, religious publications, education, and denominational cooperation. Price, 25 cents. Send your order to the secretary, P. E. Whitmer, Bluffton, Ohio.

Booklet of Prayer for Missions of the Mennonite Church, 1926, issued by the Mennonite Women's Missionary Society, pp. 36. Price 10 cents.

Contains valuable statistics and information regarding home and foreign missions as well as educational institutions of the Old Conference of Mennonites. "Facts" with suggestions for "Prayer" are given for each day in the year. The booklet is designed for use in missionary meetings and in the daily home worship. Address your order to Crissie Y. Shank, Orrville, Ohio.

HIGH-FLYING EAGLES

There are two animals that puzzle naturalists more than any others. They are nature's submarine and aeroplane, the whale and the eagle. It is known that whales occasionally descend as much as 3,000 feet below the surface of the sea—a depth at which, by the pressure of the water, they ought to be crushed flat. Why they are not injured, scientists have yet to discover. It is this pressure which prevents a modern submarine descending even three hundred feet, let alone 3,000.

Eagles have been seen through telescopes to fly with apparent ease from 30,000 to 40,000 feet above sea level. At that height no human being can live, owing to the rarefication of the air. How the birds live and fly at far greater heights than man can endure for long is a question still to be answered.—Pearson's.

Goshen College Library X

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

JANUARY 29, 1926

EDITORIALS

THE PERMANENT WORLD COURT—J. C. Meyer.
REFORM THE CHURCH OR EVANGELIZE THE WORLD —N. E. Byers.
THE BESETTING SIN OF THE MINISTRY—

THE NEED FOR TOLERATION AND COOPERATION

C. Henry Smith

THE GREAT EVANGEL AND FOREIGN MISSIONS

S. M. Musselman

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EDITORIAL

A "CHURCH" AND THE CHURCHES

LAST summer 500 delegates representing Christian communions in the Old World, the New World, and the Far East, met under the auspices of the World Alliance for Promoting International Friendship through the Churches, in Stockholm, Sweden, for a ten-day conference. The archbishop of Upsala, Sweden, who has been working on the program for over five years seems to be resonsible for the original idea. The purposes of the promoters of the conference are to pool the resources of the Christian church for a world plan for procedure and to develop a program for Christian life and work. Theological discussions were given no place on the agenda. During the conference the delegates had common daily worship and a common praying of the Lord's Prayer each in his own tongue. Since the Roman Catholic church was not represented the conference cannot properly be called universal or ecumenical.

More recently the Executive Committee of the Federal Council of Churches, representing 28 constituent denominations, in its meeting in Detroit, Michigan, reaffirmed its position of "unequivocal support of national prohibition", opposed the Japanese exclusion law, declared war the supreme enemy of mankind, announced itself in favor of the right of the individual to follow the dictates of his conscience on the question of war.

On the last day of 1925 ministers of Cleveland, Ohio, representing the several denominations of the Christian church which cooperate in the Federal Council of Churches, held their first communion together in the First Methodist Episcopal church. John 17 was read as a Scripture lesson for the occasion. The tendency in all these movements seems to be to find a basis for "the church" which will include many if not all of the Christian churches.

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PAYING FOR THE PUBLIC SCHOOLS

THE state legislature of Ohio has been called for a special session to meet an exigency which has arisen in several parts of the state due to the fact that schools were closed because of a lack of funds. The law requires that tax levies cannot go above a certain fixed rate except by a vote of the qualified electors in the region where the tax is to be paid. In the recent elections special taxes were voted down in the communities that are now faced with the lack of funds. Since there has been a marked increase in the high school attendance during the last decade, many towns and cities have bonded themselves heavily for building programs. Not a few of these monumental edifices were built when prices were at a peak. Now the interest on the bonded indebtedness together with the running expenses of the new school plant threatens to become a burden to the community. It may be that with our civic pride and enthusiasm for education we have failed to count the cost. There is a possibility that the legislature will bring some temporary relief, but it is hardly to be expected that the state can finance schools better than the local communities. Are the people of Ohio losing faith in their public schools, or in their system of taxation?

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THE PERMANENT COURT OF INTERNATIONAL JUSTICE

ONE hundred and thirty years ago John Jay, then Chief Justice of the United States, made a treaty with Great Britain in which provision was made for settling the several differences that had arisen between the two countries and that were not amenable to a settlement by direct diplomatic negotiations by arbitration. Since that time arbitration has become the generally accepted method of settling many of the disputes that arise between nations. The statistical record for arbitrations is as follows:

From 1789-1840 23 arbitrations, or an average of 1 in 2 years;

From 1841-1860 20 arbitrations, or an average of 1 each year;

From 1861-1880 44 arbitrations, or an average of 2 every year.

From 1881-1900 90 arbitrations, or an average of 4½ each year.

The United States has participated in approximately one hundred arbitration cases. It ranks among the very highest nations in this respect. But important as arbitration is as a means of averting war, there are some cases that are not arbitrable. If two farmers cannot agree on a line between their farms and the surveyor cannot establish it for them the case might well be settled by arbitration. But if one of these same men steals a horse from his neighbor and then asks that the matter be arbitrated, each naming one arbitrator and the two then choosing a third from names suggested by the two men involved in the dispute, the real owner of the horse can hardly be expected to be enthusiastic over such an arrangement. The fact in the case is a matter of right and wrong, of justice, and should be settled judicially. Nations, like men, are slow to submit judicial disputes to an arbitration court.

In 1899 when the First Hague Conference met it was hoped to get some form of a judicial world court, but it was found to be impossible. In 1907 at the Second Hague Conference, plans were submitted, but before they could be adjusted so as to make them acceptable to all the nations concerned the meeting adjourned.

The next meeting was to be held in 1915, but a World War made it impossible. The First Hague Conference did, however, establish the Permanent Court of Arbitration, which is, in fact, a panel of jurymen selected from all the participating states. Four men qualified and willing to act as arbitrators whenever called upon were to be named by each state that wanted to become a member of the arbitration court. Whenever a dispute arose, the states involved could, if they so desired, call upon as many of these judges as they wished to have in the case to hear and decide the dispute. The whole matter was voluntary. These four men we will call for convenience "national groups", for they will be referred to again.

The Permanent Court of Arbitration settled fifteen disputes before the World War, and so it justified its existence. But eminent jurists were anxious to have the Permanent Court of International Justice to settle the judicial disputes. Their opportunity came when the Covenant of the League of Nations was drawn in 1919. In Article 14 of the Covenant provision was made for a court. The final plan for the court was drawn by a committee on which Elihu Root, former Secretary of State in the United States, was a member. Even though the United States does not belong to the League, Root has done more than any other man to bring the Court into existence. The plan, called the statute of the Court provides for eleven judges and four deputy judges to meet annually at the Hague in the Peace Palace which was provided by the late Andrew Carnegie.

The Court performs three types of functions: First, it decides cases brought to it by the nations that have differences to settle; second, it may give advisory opinions in cases where the disputants have not submitted the dispute but the League of Nations has asked for an advisory opinion; third, it renders judgments without being called upon to do so for those states which have signed the optional clause for compulsory jurisdiction. Quite a number of the smaller states have signed the optional clause and some of them are very active in trying to get all the nations to give the court power to settle any and all disputes between nations. The larger nations have thus far not accepted the compulsory jurisdiction clause.

The election of the judges is somewhat complicated. The nominations are made by the "national groups" already referred to, but each national group may name only two of its four candidates from its own country. After the nominations are all in, the Council of the League of Nations and the Assembly of the League of Nations both vote, and the nominees who get the majority in both are elected. If less than eleven judges have a majority vote, the Council and Assembly vote again, and if they cannot decide a conference committee tries to bring agreement. The judges are paid by the states that are members, collectively, through the League of Nations.

The Hughes-Harding Reservations provide for the participation of the United States in the Court but not in the League. They also provide for paying the just share of expenses on the part of the United States and for protecting the United States against any changes in the Statute of the Court without its consent. Coolidge also asks for a reservation to the effect that the United States should not be bound by an advisory opinion. This seems unnecessary, because the advisory opinions are not of a binding character. The moral effect of a decision of the Court would be the same with or without this reservation and there is no legal effect either way.—J. C. Meyer.

THE BESETTING SIN OF THE MINISTRY

INTELLECTUAL laziness is the besetting sin of the ministry. To settle down daily to three hours of serious study requires a good deal of will power and genuine pride in one's work. It is far easier to fuss around with committee work, or to attend meetings here and there in the interests of "big movements", or to skim over the headlines of the daily papers, or to read "How to Succeed" stories in the American Magazine and the Country Gentleman.

Intellectual work is tremendously difficult; and since the minister's lot happens to place him in a position in which he need not give strict account to anyone in this world of the way in which he spends his time, it becomes a serious temptation to neglect the injunction, "study to shew thyself approved unto God, a workman that needeth not be ashamed."

The preacher who expects the Lord to give him a message on Sunday morning when he failed to make good use of his study hours during the week, expects too much. He is no more considerate than the farmer who importunes God for a good crop of corn when all summer long he neglected his duty with the hoe and cultivator.

It is not necessary to be a college graduate in order to "rightly divide the word of truth"; but it is necessary to study. The burning of a little more midnight oil will do more to fill empty churches than the scolding of the indifferent church members and the murmurings regarding present-day coldness towards religion.

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WHAT ABOUT THE LAITY?

AS TO the laity, their besetting sin has been a lack of imagination and a misconception regarding the work of the minister. In Mennonite churches, especially, ministers have too often been treated as if their bread and gasoline bills could somehow be met without paying for them. "Lord, keep our minister humble and we'll see to it that he stays poor." So prayed the Scotch deacon. And that prayer has been on the heart, if not on the lips of many another. They calculated the stipend so that the "pride of life and the deceitfulness of riches", especially the latter, should not undo the preacher.

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LIFE'S TRUE PURPOSE

THERE is really only one great question of our lives and that is the question of character. The world judges us upon the secondary issues—whether we have made a fortune, whether we enjoy the pleasures of life or whether we have attained unto wealth or fame or position. But it is evident that life is not made for such ends.

The world, with all of its flux, and uncertainties of fate, and unforeseen combinations of circumstances which are so prone to destroy one's wealth, or health, or happiness, makes it a world which is really ill-adapted for worldliness. On the other hand, this world is the best possible place for the formation of character.

It is the risks, and uncertainties, and losses, and pains in life that develop kindness and patience and humility and unselfishness.

To the worldling, life in the end proves to be without success and disappointing. He seeks for happiness where it cannot be found.

But he who makes character the highest purpose in life knows no defeat. Adversity even becomes his ally.

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WAR-TIME DELUSIONS

DURING the war we were told that Germany was responsible for beginning the conflict, that our enemies committed outrages and were guilty of atrocities which were far and away beneath the moral sanctions of the allies. A leading Brooklyn preacher spent much of his time during the war in travelling over the country delivering blood-curdling lectures on German atrocities in Belgium. We were told that America entered the war with high and holy purposes. And the young manhood of the country were called upon to make the supreme sacrifice, if need be, in a war which was to end war and which was to make the world safe for Democracy. We were made to believe that the people of Germany, the land of Beethoven and Handel and Luther, the land of universities, where Americans until then went to "finish their education"—that the people of this country turned into devils over night; that they had the military spirit, and that their military training was largely responsible for their lust for war.

The disillusionment has been a slow and sickening process. After the official war documents became accessible and sufficient time elapsed for a dispassionate study and appraisal of war guilt, we learned that we had been the victims of war propaganda. The public press did not print the truth and, therefore, we were deceived. The information they gave regarding the origin of the war was warped and partial. The tales of German atrocities proved to be fabrications cleverly designed to arouse the passions of a people who needed to be converted to war. The disillusionment which followed the signing of the treaty of peace and the attitudes of the diplomats since that time was so great that many a man who supported the World War has sworn that he will never bless another war.

What proves worst of all is to find that our militarists, who pretended to be friends of peace, now that the war is over, are apparently doing all they can to make our young men love war. In more than 226 educational institutions in the country during the last school year the War Department supported teachers whose business it is to teach the art of war. 768 offi-

cers and 1,064 enlisted men carried on this training and the number of students taking it was over 125,-504. For the support of this work, Congress appropriated $3,818,020.00. The public as yet does not realize the extent to which the militarizing of our schools has gone, not only of land grant colleges (which have always given military training) but also of our best known colleges and also some high schools.

In the "Manual of Training" used in one of the large colleges the idea is advanced that the desire to fight and kill is natural in all **red-blooded** men and instructors are encouraged to watch it and encourage it. Detailed instructions are given **how to break the opponent's neck** and **how to gouge out his eyes with your thumbs.** One boy expressed his reaction in these terms: "If the Christian people knew what we were being taught by the military instructors in our college they would rise up en masse against it. I went up to college to study the humanities and I was taught how to rip open my neighbor's guts."

During the war we were told that Germany's lust or war was the result of her military training. We were urged to support the war in order to prevent America from becoming militarized. In view of the military training propaganda on the part of the War Department, we can be sure that the fire eaters are not all in Europe. We can also be sure that the military experts are not safe teachers for our young men. Their ideals have little kinship with the ideals of Him who is the Prince of Peace.

Those who are interested in peace are thankful for the peace treaties which were signed at Locarno; they rejoice in the work of the League of Nations and in the prospects of our own country entering the World Court. But courts and leagues and treaties will in the end amount to very little unless they are in the hands of people with ideals of peace.

What ideals shall be taught the rising generation? of Mars, or of Christ?—L. H.

REFORM THE CHURCH OR EVANGELIZE THE WORLD

TWENTY-FIVE years ago most of the Protestant churches had started to enlarge their foreign missionary efforts and the challenge was presented to youth to volunteer for foreign service. Thousands of students gathered at great conventions and rallied to the slogan of the "Evangelization of the World in this Generation", under the leadership of Robert Speer and John R. Mott. The churches were very confident that they had the true Gospel and were living up to it as well as could be expected. The missionaries were the real heroes and those having the strongest missionary spirit were the best Christians. The great denominations with strong Mission Boards seemed to be doing the important work of the Kingdom.

Today another movement is under way. Most of the denominations are raising the question as to whether they have really been teaching and practicing the true Gospel of Jesus. At the last Volunteer Convention at Indianapolis Sherwood Eddy gave the keynote speech and his challenge to the students was not to volunteer to be missionaries but to go back to their colleges and church and live the Jesus way of life without compromise and be ready to take the consequences. Here was a new leadership, new slogans, and a new challenge, and the movement is gaining impetus. Here a small denomination with high ideals, like the Quakers, counts for more than size and organizations. In fact the Quakers have followed the policy for many years of having more concern that other Christians accept their principles than that the Quaker church be spread over the earth.

The Mennonite church has done quite well in following the missionary movement, but it is a fair question whether we would not do well to give more attention to the spread of our principles, at a time when many Christians are open to conviction. A small church can do but little, at least, in evangelizing the world, but she might accomplish much for all Christendom by effectively teaching the true principles of Christ in the home land. If America would be truly Christian her ordinary contacts with the the world are so many that she could spread Christianity more rapidly than can now be done by a few missionaries coming from a land where their religion does not seem to work well.—N. E. Byers.

The Need for Toleration and Cooperation among the Mennonites of America

Dr. C. Henry Smith

This is the address which the chairman, Dr. C. Henry Smith, author of several books on Mennonite history and professor of history at Bluffton College, delivered at the opening of the All-Mennonite Convention held at Nappanee, Indiana, September 2 and 3, 1925. It was well received and in a large measure determined the temper of the convention.—Editor.

When I was a boy on the farm it was the custom in our family for my father to give each of us boys a watch upon his sixteenth birthday. I was the third in the family, and by the time my turn came I had acquired a fondness for study in several fields of knowledge including astronomy. Being more interested in star gazing than in the ability to tell the exact time for beginning the afternoon's plowing, I told my father that if it were agreeable to him I preferred a telescope to a watch. Being a wise father he agreed. And so on my sixteenth birthday I came into possession of a fairly good Montgomery Ward telescope.

That telecsope was worth more to me than a score of watches could have been. I can still remember the thrill I experienced when for the first time I turned the instrument upon the moon and saw in clear outline upon the surface what my book said were moun-

tains, valleys, and shadows. I saw the sun and watched the spots by the hour as they shifted their position across the big disk. Best of all I turned the glass upon Jupiter and saw what Galileo, himself, the inventor of the telescope, first saw, and by seeing not only transformed our whole theory of the solar system, but also incidentally brought about his own death as a heretic —the four moons of the planet.

Countless new stars, invisible to the naked eye, came within the vision of my glass. Later on I learned that more powerful glasses disclosed even larger star fields. In fact no instrument has as yet been made so powerful that it has been able to pierce the unoccupied spaces if there are any. All space is seemingly filled with these heat and light centers called stars, millions of them, the nearest one so far away that it takes light rays it sends out three years to reach us, going at a rate of speed so fast that it would encircle the earth eight times in one second. Each of these millions of stars it is said is the center of an entire solar system, consisting of worlds, many of which no doubt are like our own, inhabited by rational beings capable of worshipping their Creator. How it stretches the imagination to grasp only faintly the idea of the immensity of this wonderful universe and its marvelous Creator and Ruler. How it humiliates us. And against such a background as this how insignificant seem the little differences of opinion which exist among us mortals, some fifteen hundred million of us, here on this little world of ours. And so the greatest lesson I learned from my little telescope was not a lesson in astronomy, important as that was, but rather a lesson in toleration.

This lesson of toleration it seems to me is especially applicable to us as Mennonites. A casual survey of the official religious statistics of our government might give one the impression, judging entirely from the space devoted to the denomination in the list of figures, that the Mennonites were the largest of all churches. To us are given seventeen lines in the printed report, while the Catholics occupy only one. Of course our numerical importance is not commensurate with the space devoted to us in the official report. Mennonites have a membership of less than a hundred thousand, while the Catholics count up over fifteen million. But the latter are but one body, while we are separated into seventeen distinct groups. And herein lies our greatest weakness. What the Mennonite church needs today above all else is that its broken body should be healed, and that the various groups learn to cooperate at least in carrying out such constructive efforts as each group working by itself is unable to accomplish. To bring this about we must all be tolerant of others who may differ from us in matters of minor importance, but nevertheless are likely just as honest and as sincere as we.

It would be a matter of surprise to most of us, no doubt, if we made a serious attempt to discover the truth, to find out how very insignificant the differences are which now keep us apart as Mennonites. The beliefs which we have in common are of far more significance than those which separate us. In fact the great fundamental doctrines of the Christian faith without which there is no Christianity—such doctrines as the Fatherhood of God, the Brotherhood of Man, the doctrines of the Trinity, Divinity of Jesus, Atonement, Resurrection, and others we share even with the Catholics, whose theologians formulated these doctrines for us over one thousand years ago, and whose basis is found in the New Testament. Such further doctrines as Justification by Faith, Universal Priesthood of Man, the scrapping of all the elaborate machinery of salvation as developed by the Catholic church during the middle ages we share with all the Reformation as well as the later Protestant denominations. And all the distinctive principles of the early Anabaptists, who are our Mennonite forebears, such as baptism upon confession of faith, non-resistance, opposition to the oath, separation of church and state, religious toleration, and insistence upon the pure life—on all these fundamental teachings all Mennonites of America are still at one. No one group can charge any other with having forsaken the faith of the fathers.

I believe that I know the various branches of the Mennonite church fairly well, having studied their history for a good many years, and having come in contact with the different groups in various capacities, I rather feel myself an all-round Mennonite. I was born an Amishman. Later I joined what is commonly known as the Old Mennonites while teaching in an Old Mennonite college. I am now a member of the Central conference, but by force of circumstances, am attending church in a congregation of the General Conference. This experience ought to qualify me to speak on what all have in common. From my observations I can truthfully say without any fear of successful contradiction that all these American groups still maintain all the fundamental principles of their early founders. Such small differences as there are have been injected into the body within the last hundred years, and in view of their common inheritance now seem quite insignificant and easily reconcilable, often buttons or hooks, hats or bonnets, English or German, congregational government or bishop rule, or sometimes things more serious, but no longer serious enough to justify a continued separation whatever may have been true in the beginning.

Of course, let us not be misunderstood. Some little things are of great importance. Toleration is a relative term. It never means anarchy. We cannot let down the bars to beliefs and practices which would ultimately undermine the Christian faith itself. Toleration does not mean that a man has the right to teach and practice what he pleases even though it may be destructive of the principles of the church and yet remain within the fellowship of that organization. Any organization has the right by majority rule to pass upon the qualifications of its membership. That is de-

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mocracy, and the only basis upon which democracy can exist. This right of a church to clear itself of disturbing factors ought to be so self-evident that it ought to need no further elaboration. But there seems to be a concerted effort on the part of certain writers on Mennonite matters to becloud the issue by charging certain Mennonite leaders with holding the view that toleration means anarchy, that there should be no discipline at all, that every one should do what seemeth good in his own eyes. I know of no Mennonite who holds such views. We are pleading for toleration of one another in the little differences of opinion and practice on which there is an honest disagreement held by large groups all equally sincere, but for a firm united stand against every inroad upon the great principles of the founders of the faith, and the common inheritance of us all.

Toleration is not a one-sided virtue. It involves obligations as well as privileges. It demands that we respect the honest convictions of others even though we do not agree with them. I have no quarrel with the man who honestly believes that it is more meritorious to wear hooks and eyes than buttons, but I do not expect that he shall demand that I follow his convictions rather than my own. I am not sure but that the movement for organic unity among the Protestant churches in America if successful might result in a serious loss of faith in all the churches. It may be too early to peak of organic unity among the Mennonites. Neither is that necessary, desirable as it might be in the end. The great need of today among Mennonites is not so much an absolute unanimity of belief and practice in all details, as a spirit of cooperation in carrying out a great constructive program of church activities which no group by itself is able to achieve. There is no need for any group to give up any distinctive belief or practice which it has found of value for itself, but which perhaps other groups equally sincere, have not considered essential. The great problems evidently is to reconcile toleration with conviction.

Instead of organic unity, therefore, may not the next step perhaps rather be a confederation of conferences already existing for the purpose not of discussing doctrines and practices, but rather for carrying out such common enterprises as relief work, missionary endeavor, publication enterprises and educational programs? The relief program supported during and after the war by all the branches was a fine example of what might be accomplished in this direction by efficient leadership and a little forbearance. Seemingly it takes a great crisis to bring out the really important issues into their proper perspective. Mennonites united in their war program because in no other way could they accomplish the desired ends. Old Mennonites, General Conference Mennonites, Defenceless Mennonites, Central Conference Mennonites, Mennonite Brethren in Christ, Huterites, Old Order Amish, all worked together for a common cause and forgot their differences for the time being. Why cannot that same spirit be transferred over into our publication and educational fields. In the field of education especially there is need for united effort. The entire Mennonite body with united effort might be able to endow and maintain one efficient standard college for the training of its young people, the equal of any in the land. But we have three colleges and half a dozen near colleges. At most there ought to be no more than two. No group is large enough by its own effort to maintain the standards that are now being set up for an un-to-date institution. One or two alternatives must be chosen—either be satisfied with inferior schools, or unite our forces. There is no other choice. What is true of our schools is true to a less degree in several other fields of church effort.

We are now met in the capacity of an all-Mennonite convention for the fifth time since the beginning in 1913. In all of the previous meetings the most cordial and friendly spirit prevailed among all the participating groups. We have learned to know each other better and suspect each other less. We have learned by this time that we are at heart one in purpose and fundamental faith. Might it not be possible at this fifth convention to take the first step forward in the direction of a real cooperative effort in the carrying out of such church activities as require larger resources than any one branch is able to muster?

OUR BI-WEEKLY SERMON

The Great Evangel and Foreign Missions

Rev. S. M. Musselman

Rev. Musselman is the pastor of the First Mennonite church at Bluffton, Ohio. After a long and successful pastorate at the Mennonite church at Wayland, Iowa, he was called to his present post where he has served for over five years. The student body of the college makes up a large part of his Sunday congregation.—Editor.

Text: John 3:16—"For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The Great War brought about many changes in the world, but it could not shake our confidence in the message contained in this text. The war shook the earth and shook down many an old convention and changed our ideas, but the Christian went back again anew to the text quoted to find the good news that were made known to mankind. There were probably misconceptions as to the message and the meaning of it. The spirit of the message had certainly not gripped the nations. But our hearts continue to thrill in the advent season and we continue to join in the Hallelujah choruses, for we rejoice in the great evangel that came to the church.

When the great message broke upon the ear of humanity and the shepherds heard the announcement of a great message, it was not only good news in general, but it was the **good news.** It was an exhaustless and wonderful message to every man, for all mankind, during all the years down through the ages, under every circumstance of life. This was **the good news to mankind** which the church has the privilege to give to the world. The men who first spoke about it in Greek gave it the name, "Evangel" and to this day we speak of the giving of this wonderful message unto mankind as the evangelization of the world. The question that we seek ourselves in all seriousness, have we an Evangel for the nations? The effort we are making to bring the message of our Christ unto non-Christian lands, is it worth while? or have we no real Evangel to give unto them?

This Evangel in the Home Land

As we read the story of the first announcements of the message from heaven, there is evident a thrill that possessed those who heard it. The shepherds translated the message immediately into action and went to Bethlehem to find out for themselves. The question may well be put to ourselves as to whether the thrill of that message is gone, or do we still feel the grip of this Evangel.

The situation seems to be that the church holds the key to the whole message. The church is built on the foundation rock of that message. If the revelation of God in Christ Jesus were not given us, the church would have very little excuse to exist. The whole institution as we know it is built around that message. The songs we sing in church are hymns embodying the great Evangel. The cross is our emblem. Christ is our corner-stone and the message is our subject of contemplation. The linking of the whole institution to the Christ who gave Himself up for the church is our sacrament. There is no other reason for the existence of the church than that depicted in church windows, or on the canvas by the artist—the Christ standing at the door knocking and waiting for an invitation to come into our life and fill all our actions. This is a message that may well thrill the hearts of all.

What is the actual condition as we find it, however? The church as an institution is poorly supported. Every other institution, it seems, can obtain support. The movie industry can spend fabulous sums of money in the production of a picture and pay its stars salaries that make the salary of the President of the United States look like a mere pittance in comparison. "Red" Grange can go into professional football and play in a series of games and win a fortune in several months, and if money is a sufficient criterion of success, can laugh at his University professors. There is no difficulty to find support for almost any institution outside the church, but the church needs to curtail her program again and again because of lack of funds. And yet the church holds the great Evangel, a message that goes into every clime and into all circumstances of life. The church has not been able to list much more than half of the population of a Christian country under her banners. The group within the church who actually support the program and are willing to sacrifice for it if need be is comparatively small. The greater portion indicate their interest by enjoying the benefits without any sacrifice on their part. The work of the church is done by a still smaller proportion. The big majority do not put themselves out one bit for the church, and yet the church has the Evangel.

It is not only true that the church is not supported as heartily as might be the case if we fully understood the great Evangel, but in many instances it has been thought necessary to make all sorts of patronage. There have been added to the church program so-called inducements besides the services of worship, all kinds of amusements in place of so much preaching, dances and what not to hold the attention during the week between Sundays. Preachers have left the message of the Book and have found great interest in the most popular books of the day. This they have found draws people to the church.

Perhaps the Archbishop of Canterbury sees where the trouble lies. He admits that in the outward form at least the worship is a worthier thing today than it was fifty years ago. But he goes on to say that every meeting of ministers harps on the fact that congregations are smaller. There are many reasons assigned for it, but he assigns the main reason as being the fact that preaching and sermons have not kept pace with the increased intelligence, thoughtfulness, and knowledge possessed by the average citizen, male and female, who really demand something better than they received years ago. The preacher has not always kept pace with his people. What is true in England is at least in part true also in America.

Has the church then an Evangel that may grip the home community? If we have a message to export to non-Christian lands, it should be well tried out at home. We have the Evangel. We have tried it. In a measure it possesses us. The thing that we expect that Evangel to do in the non-Christian land is the thing that it is doing for us at home. We are disappointed if the records that come from the so-called foreign fields do not show a high type of Christian being produced; and we rejoice when instances are brought to our notice of how this man or this woman has broken away from heathen customs, perhaps has been ostracised by those of their own blood in homes where they have hitherto lived in peace and quietness. We inscribe the roll of martyrs to those who have stood true till death. This is what we send our missionaries to do, to equip people with such knowledge of God, to introduce them into such fellowship with Jesus Christ that they will be able to stand against temptations, move out of their old environment, and if need be, lay down their lives for the Gopel's sake. But we ask,

have we any right to ask them to do anything that we are not willing to do ourselves at home? Is there any group of Christians so imbued with the message in Christ that one can easily distinguish those who are followers of the Lord Jesus Christ as their Leader and those who are not? We need a deeper meditation on this great Evangel and a closer union with the Christ who came. We need a deeper meditation on the message of the Sermon on the Mount, or shall we take the easier method of those who say the Sermon on the Mount does not apply to our life today, and will not until the Millenium when it will be the rule of the day.

The Evangel in the Lives of Men

There is no question in our minds as to the power of the great Evangel in our Christian land. That is why we build our churches and why we support our schools and why we are so anxiously training leaders. But some one has well said, we need not so much leaders, as we need very careful followers. And the wonder of it all is that those who have become the most ardent followers of the Christ have always been the greatest leaders. That is then what we want in our leaders of men, that they understood the meaning of the great Evangel in their own lives. This is what we want in our teachers, our professors, our political leaders, our homes. We are convinced of that part of the message.

The Evangel has just as much power in the life of people living under different circumstances than those under which we are living. The story of Garib is told by one of our missionaries in India. The message had been heard by him through long years before he ever took the step which showed that this message was bearing fruit in his life. His home was broken up because of his becoming a Christian and in a most miraculous way this home was again re-established. The story sounds like a romance, but it is true. The Evangel does not miss its work if given a fair chance.

The Missionary Privilege

So we come rejoicing that we have the great Evangel. This message we must tell forth. More than 18,000 have gone from North America alone to non-Christian lands to tell this message of power. If this Evangel means anything to the Christian, it means the deeper joy of having realized a message that brings joy at home and abroad. This Evangel cannot be held at home. The world needs Jesus Christ. The missionary goes to these people and finds they need Jesus Christ and Him crucified and with this whole Evangel put into this very brief space and yet a great message, he tries to win the day. But these do it by living themselves in the fellowship of the living God in Christ Jesus.

We close with a quotation from an address by President Mackenzie of Hartford, "What is the tremendous power that is resident in that name of Jesus Christ? What is the secret of this strange, unmeasured influence, which He is exercising over all men? The teacher? Yes. The prophet? Yes. The friend? Yes. The healer of diseases? Yes, all these and more than all these. For our source of power lies in the fact that in Jesus Christ God has entered into the fullest, the most complete fellowship with man of which we can conceive. It is the act of God in Christ that redeems the world. Behind that name of Christ there is always that mystery of God. When Ghandi, and Indian professors, and learned men say, "He is our Master", somehow through the word "He" their spirit is feeling up toward the mystery that is beyond and hidden, to find in Jesus Christ the living God that speaks in Him.

Dr. Mackenzie goes on to say that every missionary goes into every corner of the world with the Word, the picture, the symbol of that revelation of God which we call the cross and in His death God entered into the deepest conceivable fellowship with the human spirit, that spirit even in its sin, in its blindness and weakness. Then he went on to say: "What is that fellowship of God with humanity on the cross which has changed the very name of God for us all and changed the very name of man for God? There are a hundred and one theories, are there not, of what the Cross did, of what the theologians call the 'atonement'. Somehow or other, when I read any one, even the poorest, of these, I always find there is some truth there; and when I read the best and the greatest, I lay down the book and say, 'Still, still, there is more in the Cross of Christ than the greatest has ever seen; something there in that communion of the eternal with the temporal, of the infinite with the finite, of the holy with the sinful, of God and man, in the mingled horror and glory of that death—something there which eludes and surpasses our utmost theories of what the Cross means.'" The Christian lyrist surveys the wondrous cross, and says:

"See from His head, His hands, His feet; sorrow and love flow mingling down. Did e'er such love and sorrow meet, or thorns compose so rich a crown?"

This is the Evangel.

"Caution is the handmaid of courage; but the soul's worst enemy if she be divorced from her brave husband. The only use of caution is to show us dangers to be overcome. When she bids us halt because of dangers too great to be overcome, she is a traitor, and deserves to die."

"The fear of public opinion is a poor substitute for the fear of God, and the fear of God is an adequate protection against temptation unless it be stronger than the fear of public opinion."

"A man that has no passion has no patience; for patience is passion tamed. The man that has no temper is like an engine that has no steam in it."

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

We regret that the manuscript from our mission editor arrived too late for use in this issue. The plans which Sister Smucker has for this department will insure a live page of original material. We happen to have her first "Really Happened" corner, which we publish herewith. Similar incidents will be gathered from all parts of the church.—Editor.

IT REALLY HAPPENED

This "really-happened" corner of the department intends to give in short story form accounts of actual incidents of missionary interest among Mennonites anywhere in the world. It shall depend upon you people who know and who become acquainted with such incidents to send an account to the mission editor for publication.

* * * * *

It was in the fall of 1908 that a little girl named Ida was born in the city of Igatpuri, India. She loved and lived and worked with her mother until she was twelve years old. And then she could no longer, for her mother died.

Years passed. It was in the fall of 1925 that the girl named Ida was in the midst of a group of young people who were gathered in a sunset meeting in the state of Iowa. There she rose, and with all the strength of her seventeen years, said:

"I am going to do what my mother has done in India and can do no more. I want to go to take her place. I have seen her teaching, loving, working with the people. I know better than anyone else how she has done it. No one except I can do it as nearly as she did it. I must go back to India to take my mother's place."

And Ida Friesen is in Hesston College, Kansas, preparing to do that very thing.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

JESUS HEALS AND SAVES A BLIND MAN

February 7

Lesson Text: John 9:1-9, 24-25, 35-38.

Jesus always went about doing good. He was always ready to help. He would often unexpectedly meet the needy. But He was never caught unprepared. It was in a rather incidental way that He met this blind man. It was just as He passed by that He saw him. How easy it would have been to pass on without taking any notice of this poor man. He might have thought Himself too busy with other matters and said to Himself that He does not have the time to stop. Or He might have thought that it is not worth while, for He could easily see that he is just a poor blind man. But Jesus did not reason in this manner.

The disciples began inquiring how this man got into this sorry condition. He or his parents must have sinned. Jesus silenced them in a pointed reply. His reply was a rebuke to them. What is the use of asking such questions. They do not help the poor man. The disciples would have gone on discussing while the man suffered of his blindness. Jesus did not indulge in any speculations. He saw him as a man in need waiting for help. Jesus saw here an opportunity "that the works of God should be manifest." Think of all the needy as men in whom and for whom God would do a mighty work. The great work which God wrought in and for this man revealed the love and the power of God and made of him a new man. Jesus not only opened his eyes but also opened his heart. He received a new life. He began to live. Jesus here teaches us to regard the needy, the sinful, and the troubled souls among us not with scorn but as men and women who by God's help may be led out of their distress. Every soul is of infinite worth in the eyes of the Father.

Jesus moistened some clay with spittle and anointed his eyes and then told him to go and wash in the pool of Siloam. This he did and he came seeing. The man had to do his part. If he should have refused to do as he was told he would have continued in his blindness. This blind man received his sight because he obeyed. Prompt obedience wrought the change. Obedience is the secret of many a noble life. God has His will and His ways. He that doeth the will of God shall enter the kingdom. Obedience is our glorious privilege. It is the only way to power, peace, light and life.

There were some who tried hard to get this man who enjoyed his new sight all confused. He left them go on with their speculations but assured them, "one thing I know, that, whereas I was blind, now I see." The man clung to the facts of his own experience. He could answer anyone and everyone. He was fearless for he knew that a marvelous change had been wrought in him. He could not get away from that. It is always a good way to deal with our doubts by making them face the facts. Some one may cast a suspicion or a doubt upon my Bible. But if that Bible has been a source of help, instruction, inspiration to me, I have the fact of my own experience as proof of its worth and value. There may be many things which we do not understand. Truly there are many mysteries. But if deep down in our hearts we know that we love the Lord Jesus and that we have found forgiveness through Him and that He is our joy and strength, then we too can say, "this one thing I know".

I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.

JESUS, THE GOOD SHEPHERD

February 14

Lesson Text: John 10:1-5; 11-16.

Jesus stands in the midst of men today as the Good Shepherd. The humble, the despised, the sincere of this day no less than those of the day of His earthly ministry need the kindly care and watchful leading of a spiritual shepherd. There is no language that more appropriately portrays the gracious work of Jesus than that of a shepherd. The shepherd cares for his sheep by day and by night. He protects them against every danger whether it be a sneaking thief or prowling animal. He leads the flock out to green pastures and flowing water. He binds up their bruises and helps the weak and the lame. The sheep know the voice of their shepherd and always follow after him. A stranger they will not follow. Jesus truly is the Good Shepherd.

Jesus says that He is the Door of the sheep. He stands at the door of the fold. It is He that receives the sheep as they come. It is through Him that they are admitted to the fold within. "I am the door; by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture." How true it is that He is the Door by which we have entered into a new life and character and experience. We go in and we go out and find pasture. It is to be noted that Jesus

says that He is the Door not some rite or some teaching as important in their place as they may be. Jesus is the door of the true spiritual sheepfold.

Again it says that He calleth His own sheep by name and leadeth them out. He knows His own. He forgets none of them. He knows them even by name. We are always glad to be called by name. Our great Spiritual Shepherd knows us personally. God does not deal with us in the mass. He knows us and deals with us as individuals. The Good Shepherd leads us out. Into what new fields, new tasks, new experiences, new visions and new powers He has led us! He is not yet through He will continue to lead us out if we follow after Him. It may be into some new field of service and usefulness; into a place of larger responsibility and influence. But into whatever place He leads He always goes on before. He asks of us that we follow. He always goes with us.

The Good Shepherd withholds nothing. He risks all for His sheep. He is even willing to lay down His life. In fact He did lay down His life for His sheep. He gave all because He loved His sheep. The sacrificial devotion of Jesus has called forth the willing obedience of His followers. Those who follow truly in His steps are willing to risk their all, and if necessary lay down their lives. For we have the sure word of Jesus that he who loses his life shall find it. The true shepherd always is ready to give his life for the sheep.

Jesus says, "Other sheep I have which are not of this fold." He is the Good Shepherd over flocks in many different lands and among different peoples. His sheep from the east and the west; from various sect and creed, will be gathered into one fold over which He is the Good Shepherd. "And they shall become one flock, one shepherd." Some day the divisions separating the people of Christ into denominational households will be done away. For in reality there is only one flock and one fold and one Shepherd.

I am the Good Shepherd; the good shepherd layeth down his life for the sheep.

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

Dear Young Folks:—

In a few days the young people of the United Brethren church will begin their Win-My-Friend Week. Before this reaches the eyes of any readers the week will already be a matter of history. At this time I can neither ask you to them in the work nor tell you about the results they accomplished.

However, in the few lines at my disposal I want to impress you with the possibilities of the work they are undertaking. In the last issue I told you that America is first in crime and that a large percentage of our criminals are young people. Is it not encouraging to kow that there are also some Christian young people interested in their friends who are not yet following the Christian way of life? That is what the United Brethren young people are doing. They are setting aside one whole week, January 3-10, in which they are going to tell their friends and schoolmates about Jesus, and get them to follow Him. I am thinking that if the young people of all the churches would do this it would not be long before the youth of America would be last in crime instead of first.

Sometimes we think that we will wait until we grow older before we share our Christ with others, but let us share Him lest we lose Him. If we keep Him to ourselves, He will mean less and less to us. Bishop Clippinger tells of a woman, who after hearing a stirring missionary address, said to a friend, "Oh, I wish I could go to tell the last person in the world about Jesus." The friend told her that if she would travel around the world the last person to whom she would come before reaching home would be her next door neighbor. Perhaps we have had similar desires, but let us not forget that our rarest opportunity may be to speak to the one next to us.

A story from the life of George Williams, the founder of the Young Men's Christian Association, is suggestive of what young people can do if they are in earnest. While Williams was in college, he, together with others, was very active in Christian work. Their efforts were constantly being thwarted by a young man who was opposed to anything Christian. When any young fellow gave his heart to Christ, it was his custom to pounce on him and say, "We'll soon take all that nonsense out of you."

Naturally, George Williams and his friends were very anxious to win this young man to their side. One evening as they met to pray for him and discuss plans of procedure, George said, "Can anyone tell me if there is anything that he is especially fond of, which we might give him? Can we do anything that will overcome his dislike for us?"

In answer one of the boys suggested, half in fun, that he was extremely fond of oysters.

"Let's give him an oyster supper then," said George.

The story goes that they gave him an oyster supper and that their unfriendly guest, much to his surprise, found the Christian young men to be a fine lot of fellows. In return for their hospitality that evening he attended one of their meetings and very soon joined the group.

Who will be a George Williams today?—Elmer J. Yoder.

THE STORY OF THE HYMN

"Abide with Me"

Our hymn stories thus far have taken us to America and England to find their authors. This one takes us to Scotland. Its author, Henry Francis Lyte, was born at Edham, near Kelso, Scotland. His parents died when he was quite young, leaving him in comparative poverty. However, he found his way to college, where his ability as a poet attracted attention and even won prizes for him.

Lyte's early intention was to become a clergyman. This was later changed in favor of the ministry. In 1823 he took charge of a seashore parish, Lower Brixham, in Devonhsire, under the church of England. Here he toiled until his death 24 years later. During those years he built up a Sunday school of several hundred pupils, and trained a splendid company of seventy or eighty teachers. For this church he wrote nearly all his hymns.

Lyte was always of delicate health, and during the later part of his life he was obliged to spend his winters in Southern Europe because he was threatened with consumption. In September, 1847, when he was about to leave England for this purpose, he was seized with an irresistible desire to preach to his people once more. He did preach, in spite of the protests of his friends, but the effort may have cost him his life. That evening he was moved to poetical composition, and wrote his last and greatest hymn:

Abide with me: fast falls the eventide;
The darkness deepens; Lord, with me abide:
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

The very next day Lyte set out for Nice, where he died on November 20th of the same year. His body lies there, its resting place being marked simply by that cross which he named in the last stanza of his immortal lyric.

"Abide with Me", though written in the evening, and often sung at that hour of the day, is not really an evening hymn. The evening thought of by the poet was the twilight of life rather than the twilight of day. It was written in the shadows of death more than in the shadows of evening.

OUR BOOK REVIEW

(On this page the Exponent will review in each issue one or more important religious books.)

WHY I BELIEVE IN RELIGION

By Charles R. Brown
The Macmillan Co., 1924, pp. 175. Price $1.50.

This book by the Dean of the Divinity School of Yale University consists of a series of six lectures delivered on the "Washington Gladden Foundation" in the First Congregational church of Columbus, Ohio. It deals in popular terms with the fundamentals of Christian belief—God, the Person of Christ, the Power of Atonement, the Value of Prayer, the Use of the Bible and the Hope of Future Life.

Dean Brown has many things in common with Dr. Jefferson, the author of "Cardinal Ideas of Isaiah" which we reviewed in the last issue. Both are Congregationalists. Both possess high scholarship, while at the same time they are able to speak on religion in terms which the common man can understand. The names of both appear on the Christian Century list of twenty-five foremost American preachers.

Before he was called to his present post, Dean Brown was the pastor of a large church in Oakland, California. He is a great expository preacher. His books on "The Social Message of the Pulpit" (which was one of the Yale series of Lectures on Preaching, if I mistake not) and his more recent volume on "The Master's Way" are fine examples of what a modern expositor can do with the Old and New Testaments.

This book can be read with profit by both minister and layman. It deals with the themes at the center of our faith. Is it not true that too much preaching borders on the outskirts? on minor points, which if dressed up properly are fairly interesting and occasionally helpful but are not essential. Too many sermons are given to small chaffy subjects. No preacher can expect his people to grow any bigger than the ideas upon which they must feed from Sunday to Sunday. Small stuff in the parish can many times be traced to small ideas from the pulpit.

Here is a book on great themes and the minister who bases a course of sermons on it, imbibing its simple, straight forward style, will have something to feed his own soul as well as the souls of those whom he leads.

Are we able to state, so that another can understand them, our reasons for believing in God? Dean Brown enumerates three: first, because the things in the universe, the stars, the animals, the trees, and mankind itself, are better explained by positing a God than by any other philosophy; in the second place, the spiritual element in human nature demands worship and fellowship with a Being that is greater and wiser and holier than any human associate. Third, because Jesus Christ believed in God.

"He believed in God with all His mind and soul. His first recorded word was, 'I must be in My Father's house and about My Father's business.' His whole life was lived in an unbroken sense of fellowship with God—'I am not alone, the Father is with Me.' His deeds were done in harmony with what He believed to be the will of God—'I came not to do Mine own will but the will of Him who sent Me.' And when He hung upon the Cross, His last word was, 'Father, forgive them.' 'Father, into Thy hands I commit My Spirit.' He was as sure of God as He was of His own existence."

Then the author asks, "Whose opinion would you rather trust than His? Where, in all recorded history, will you find one whose judgment you would rather follow?"

In the chapter on the Person of Christ, there is an interesting account of how the Congregational church was split on the question of the Person of Christ. About one-half of the church held the lower view, viz., that Christ was a great Man, a great Teacher and Prophet, but that He was only a man. This is the Unitarian position and the Unitarians withdrew from the Congregationalists on this question.

The rest of the church held to the higher view of Christ, viz., that He was not only a great teacher and example and leader, but that He is a unique personality on a different plane from all other men, and that He is Redeemer and Lord. The Unitarians began with as many members as the Congregationalists had remaining and some of the leaders of Unitarianism were men of such ability and character that it was openly predicted that in twenty-five years all the Christians in the country would be Unitarians. But after a century of honest effort on the part of both denominations, the result is that the branch holding the higher view of Christ outnumbers the Unitarians about ten to one.

"The morally well-to-do—sitting comfortably apart from the grosser sins of the world amid their pleasant surroundings, may find that this lower, easier view suffices them. But when they have the courage to go forth in the name of Christ to seek and to save that which is undeniably lost, we find them reaching out hungrily after a belief which has in it more of spiritual dynamic."

He notes also that the Unitarians have not produced a single outstanding missionary.

Dean Brown does not seek to establish the divinity of Christ by an array of proof texts but rather by an appeal to experience. He applies the pragmatic test to the doctrine of the divinity of Christ and finds that it has brought forth fruits. Wherever men have accepted him it has meant regenerative power and a new life.

His chapters on Prayer, and the Bible and the Future Life, are comforting and reassuring. He is familiar with all the difficult questions that have been raised concerning these subjects; he answers them and gives his reasons why he still believes.

The book can easily be read at one or two sittings.

As the artist points out beauties in the picture which would escape the eye of the casual observer, so this book points out some of the deep things regarding the great Christian doctrines which some of us see only as the spiritual seers point them out to us.—Lester Hostetler.

THE EXPONENT BOOK SERVICE FOR MINISTERS

Every preacher should be a diligent reader of good books. It will stimulate his thinking and add life and power and conviction to his message.

By means of books we associate with the great spiritual geniuses of the past and present. In their company we grow in insight and power.

Let us resolve to read at least one good book per month during the year 1926.

Books cost a lot of money and many ministers cannot afford to purchase as many as they would like to read. In view of this the Christian Exponent offers to every minister the free use of a limited number of important books. The generosity of kind friends have made this service possible.

Of the making of books there is literally no end. We believe that only those of the highest merit should be on this list. What time we have for reading should be given to the very best. From time to time we may revise the list and as funds become available we shall add to it.

This cause should appeal to many of our laymen who have the interest of the church and the success of the ministry at heart. We should be glad to hear from any who are willing to contribute the price of one or more good volumes. Such investments will bestow a blessing upon many a pastor who is already bearing too heavy a load.

The only cost for the use of books is the postage. Books may be had for two weeks, and may be renewed by sending us a card to that effect.

Below is the list available. Look it over and feel free to send for them, not more than two at a time. Indicate second and third choices.

Address The Christian Exponent Book Service, Sugar Creek, Ohio.

BOOKS

On the Sunday School:

The Evolution of the Sunday School.—H. F. Cope.
The Church School.—Walter S. Athearn.

On Child Training and the Home:

Religious Education in the Home.—H. F. Cope.
The Parent and the Child.—H. F. Cope.
Beckonings from Little Hands.—Patterson Dubois.
Twelve Lectures to Young Men.—Henry Ward Beecher.

Biography:

The Autobiography of Charles M. Sheldon.
Life of John S. Coffman.—M. S. Steiner.
Life of Phillips Brooks.—A. V. G. Allen.
Life of William Carey.—George Smith.

On Preaching and Church Work:

Lectures on Preaching.—Phillips Brooks.
The Building of the Church.—C. E. Jefferson.
The Minister's Everyday Life.—Lloyd C. Douglas.
The Mystery of Preaching.—James Black.
The Educational Ideal of the Ministry.—W. H. P. Faunce.
A Voice from the Crowd.—George Wharton Pepper.

On Sex and Heredity:

Men, Women, and God.—A. Herbert Gray.
Sex and Common Sense.—A. Maude Royden.
The Third and Fourth Generation.—E. R. Downing.

On Friendship:

Friendship—Hugh Black.

On Immortality:

Why We May Believe in Life after Death.—C. E. Jefferson.
The Christian Belief in Immortality.—James H. Snowden.

On Church Music and Worship:

History of Hymns and Hymn Tunes.—David R. Breed.
Practical Church Music.—E. Lorenz.
Church Music and Worship.—Earl E. Harper.
Book of Christian Worship.—Peter Ainslee.

Missions:

China—Captive or Free?—Gilbert Reid.
Contacts with Non-Christian Cultures.—D. J. Fleming.

Apologetics:

Why I Believe in Religion.—Charles R. Brown.
Jesus and Our Generation.—Charles W. Gilkey.
What It Means to Be a Christian.—E. I. Bosworth.
The Fact of Christ.—P. Carnegie Simpson.

Sermons:

Nature Sermons.—C. E. Jefferson.
The American Pulpit.—Clayton Morrison (editor).
The Ideal Life—Henry Drummond.

On the Klan:

The Ku Klux Klan.—Mecklin.

On Divorce:

Divorce in America and Church.—Gwynne.

On War and Peace:

The Next War.—Will Irwin.
The Sword or the Cross.—Kirby Page.
New Wars for Old.—John Haynes Holmes.
Mobilizing for Peace.—Frederick Lynch

On Stewardship:

The Christian and His Money Problem.—Bert Wilson.

On Paul:

The Character of Paul.—C. E. Jefferson.

On Isaiah:

Cardinal Ideas of Isaiah.—C. E. Jefferson.

Miscellaneous:

How to Live.—Fisher and Fiske.
What Men Live by.—Richard Cabot.
The Church's Debt to Heretics.—Rufus Jones.
The Coming of the Lord.—James H. Snowden.
Farm Boys and Girls.—Wm. A. McKeever.

Open Forum

A brother who has first hand information regarding the church situation at Elida, Ohio, but who desires his name withheld, sends us the following regarding the settlement of affairs. The differences of opinion regarding church rules and church property had caused serious division within the congregation. It was an extremely difficult matter to settle and the Exponent has reasons to believe that as a result of the adjustment which was made, the churches at that place will be in better position than they have been for years to do constructive work in building up the religious interests of the community.—Editor.

"The difficulties which have existed for a number of years in the Elida congregation (Allen county, Ohio) have recently been adjusted by a special committee. This committee was authorized by a recent session of the Ohio Mennonite Conference and was chosen by two joint committees, viz., the executive committee of the Ohio Mennonite conference and the former church committee, which had made a number of efforts to settle difficulties in that locality. The new committee consisted of D. H. Bender, Hesston, Kansas; S. C. Yoder, Goshen, Ind.; and D. D. Miller, Middlebury, Ind. This committee was authorized to make final decisions upon controversial points. Quite a group of members who had been expelled were reinstated by the committee, and this group together with other members who chose to do so were granted the privilege of a separate organization under the Ohio Mennonite conference. An organization was at once effected with more than fifty charter members, while a number of others expect to present their church letters later. The church property remains in the hands of the old organization with the provision that this organization pay to the new organization a stipulated sum of money as their interest in the church property. This decision on the question of church property was considered best because of the determination of the old organization to hold all church property and it was feared that disastrous results would follow any other decision. The decisions were all consented to by the executive committee of the Ohio Mennonite conference. The new organization has purchased a former U. B. church building in the village of Elida, and will begin regular services early in January. Bishop oversight is being provided for by the committee and the question of a pastor has not been definitely settled. It is estimated that there will be a Sunday school enrollment of nearly one hundred to begin with. The new organization will be known as the Central Congregation of Elida."

FROM SPRINGS, PA.

The Exponent is in receipt of a communication from Springs, Pa., which states that there are twenty or more at that place who have been formally set back from the fellowship of the church by the bishop in charge and that this group together with a number of others who are sympathetic with them are considering plans to conserve their religious interests. They request that the Exponent comment on their situation and extend through its columns a cordial invitation to any Mennonite ministers who may have occasion to travel through their section to stop with them and pay them a visit. A committee of three, consisting of M. J. Miller, Elk Lick; Irwin Miller, Elk Lick, R. 1, and F. W. Bender, Springs, have been chosen to look after the interests of the group and they no doubt will be glad to hear from anyone who will give helpful suggestions and advice.

The Exponent is glad to do the service which was requested and prays that the Lord's will might be done at Springs. The Exponent is not interested in church divisions and factions in themselves. We deplore them. And that there are still conditions existing in the church, which cause divisions and factions is a matter of humiliation and regret. However, where there is a group of brethren who are denied fellowship on non-moral grounds, upon no other grounds than that they refused to live up to conference resolutions in the making of which they had neither voice nor representation, our sympathies are with them and not with those who excommunicated them.

A church organization has, of course, the right to rid itself of such members. That is, it has a legal right to do so. In our judgment it has no **Christian right** for such action. Fellowship is one of the highest privileges and blessings which the Christian enjoys, and in our opinion it should be safeguarded and cultivated and no one, regardless of his position, has a right (that is, a Christian right) to deny another the blessings of fellowship in the church except upon matters which pertain to character. Within this group at Springs are faithful devoted Christians, some of whom have for years been Sunday school teachers and officers. They are as conscientious and sincere and as desirous of serving their Lord as the authorities who dealt with them. They differ from their brethren who remain in good standing—not on questions of faith, or their attitude toward Christ or the Bible, but on the old question of church authority. They are excommunicated because they refuse to be Mennonite modernists.

Happily, if they find reconciliation impossible, they need not go outside the denomination of their choice to find new fellowship and kinship of spirit. There are other conferences of Mennonites which have already what others are longing for, viz., Christian freedom. We believe that the solution for the problem at Springs and at other places, where similar conditions exist, lies in seeking the acquaintance and fellowship of some other conference of Mennonites.—L. H.

SPANISH SUNDAY SCHOOL HYMNAL

When Rev. George P. Howard of Buenos Aires, Argentina, was in the United States on his recent furlough, numerous individuals and audiences were informed of the need for a Sunday school hymnal in Spanish. Special gifts were made for this purpose. Mr. Howard has just written the World's Sunday School Association, of which he is the representative for Argentina, Chile and Uruguay, that the much needed song book is ready for the press. The printing will be done by the Methodist Press in Sao Paolo, Brazil. Mr. Howard has had a final conference at Montevideo, Uruguay, with the committee that has had this important work in charge. Just one of the necessary processes is indicated when Mr. Howard says, "I am having to write the first verse in Spanish of every hymn between the music bars, and this is slow, tedious work."

WHAT IT MEANS TO BECOME A CHRISTIAN

Once upon a time there was a queer-shaped, ugly old tug running between London and Portsmouth. Because she never came into port without colliding with some vessel and doing some damage she was called "Old Bust-Me-Up." The day came, however, when to every one's amazement she came in straight and glided easily into her port. A sailor standing on the quay called out, "Whatever's come over you, Old Bust-Me-Up?" and an old sailor aboard shouted back, "Got a new skipper aboard!"

And this is just what it means to become a Christian—to take Christ, "the Captain of our Salvation," aboard, to be governed in our thoughts and conduct by Him, to seek to do His will and in all things, small and great, to live the life that He would have us live.—Selected.

"It is not enough to follow one's conscience; we must also be careful to educate it."

Notes from Here and There

The enrollment at Goshen College numbers 173 regular students and 52 short Bible term students.

Rev. N. E. Troyer of West Liberty, O., recently held a series of meetings at the newly organized church in Elida—the Central Mennonite Congregation.

Rev. A. J. Neuenschwander, pastor of the First Mennonite church, Philadelphia, began a series of evangelistic meetings at the St. John's Mennonite church, near Pandora, Ohio, on January 24, and will continue until January 31.

Dr. C. Henry Smith, Mennonite historian and professor at Bluffton College, is devoting much of his time at present to the completion of a forthcoming volume on "The Mennonite Immigration from Russia." It is expected that the book will be ready by fall.

Prof. G. A. Lehman of Earlham College Conservatory of Music has resigned his position to become instructor next fall in the new school for the training of choir leaders, which is being organized at Dayton by Dr. Williamson, the leader of the famous Westminster choir of that city. Prof. Lehman was also honored in being elected assistant director of this incomparable musical organization.

The annual Christian Workers' Conference will be held at Bluffton College, February 1 to 6. Among the speakers are, Rev. Ed. G. Kaufman, missionary to China, at home on furlough; Dr. C. Henry Smith of the college; Dr. J. W. Kliewer, president of Bethel College; Prof. A. E. Kreider of the Seminary; Rev. Leroy Mitchell, pastor of the Second Baptist church (colored), Lima, O.; and Rev. Wm. G. Kensinger of West Central Africa. The Bible lectures will be delivered during the same week by Dr. F. Watson Hannan of Drew Theological Seminary.

Those churches interested in the purchase of new hymnals will do well to consider two forth-coming Mennonite Hymnals, one to be published by the General Conference of Mennonites and the other by the Mennonite General Conference. Both of them will be made up of a high grade of church music and will mark a distinct advance in Mennonite worship. The music committee for the General Conference of Mennonites consists of Prof. G. A. Lehman of Earlham, and Professors Albert Schmutz and W. H. Hohman, both from Bethel College. Prof. J. D. Brunk of Elkhart, Indiana, heads the committee for the other hymnal.

Rev. S. M. Musselman of Bluffton, attended the Foreign Missions Conference of North America, which was recently held at Atlantic City.

Dr. J. H. Langenwalter, formerly president of Bethel College, is teaching in the Bible Department in Friends' University, Wichita, Kansas.

Rev. Lester Hostetler is scheduled to deliver the annual series of Bible addresses at the Grace Mennonite church in Pandora, Ohio, March 14 to 21.

Mrs. S. K. Mosiman of Bluffton, Ohio, was one of the principal speakers for the Institute of the Toledo Council of Women's Missionary Societies.

Rev. L. L. Miller of Wadsworth, Ohio, is putting forth special effort at present to introduce family worship into every home in his parish. He reports encouraging progress.

Rev. J. E. Amstutz, pastor of the Trenton Mennonite church, attended the annual meeting of the National Home Mission Council which was held at St. Louis, January 21-25. He represented the Home Mission Board of the General Conference of Mennonites.

On Sunday, January 10, at one o'clock a group of seventy-five Russian refugee brethren met at the Mennonite church at New Holland, Pa., for the German Sabbath school service held every four weeks. The group gathered from a radius of 15 miles. Jacob Reimer of Kitchener, Ontario, preached.

Rev. and Mrs. J. M. Regier of Pandora, spent the holidays with relatives in Kansas. Rev. Unruh of the Seminary, supplied for Rev. Regier on Sunday, December 20, and Dr. Mosiman on Christmas Day.

The Mennonite ministers who attended the Ohio Pastors' Convention held at Columbus, January 19 to 21, were J. M. Regier of Pandora, L. L. Miller of Wadsworth, J. E. Amstutz of Trenton, Lester Hostetler of Sugar Creek, and I. W. Royer of Orrville. A full report of the Convention will be given in the next issue.

Bro. Jos. H. Detweiler, formerly of Volant, Pa., relief worker in both France and the Near East and student at Carnegie Institute of Technology, is now teaching Manual Training at the Marsh Foundation School, Van Wert, Ohio. The school was established by bequest of the late George H. Marsh for the benefit of children who have been unfortunate, or who lack the means necessary to take advantage of educational opportunities elsewhere. It opened in September, 1925, with thirty-five students.

Some $17,000 has been subscribed for building operations at Freeman College. It is said that the prospects of the college were never brighter than they are at the present time.

FROM OUR MAIL BAG

Dear Editor:—

I am very glad for the privilege of securing books from the Exponent office. I have been very lame on the matter of reading in the past few years, principally because I did not feel able financially to purchase many books. I hope to make use of the opportunity thus afforded. I believe it will also encourage and guide others in reading.

Please send me one of the following books, listed in the order of preference:

Brown—Why I Believe in Religion.

Jefferson—The Building of the Church.

Douglas—The Minister's Every-Day Life.

I am much pleased with the issues of the Exponent since you have assumed the place of first responsibility. I am in sympathy with the policy you are pursuing and hope the paper may serve in a very particular and fruitful way toward a more united and aggressive church.

Fraternally yours,

(Signed)————

ONLY TODAY

All along our earthly life we are shut in with God, as it were, in little spaces. We must live a day at a time. The mornings are little hilltops from which we can look down into the narrow valley of one little day. What lies over the next hill we cannot tell. Perhaps, when we come to it, it may reveal to us a lovely garden, through which our path shall go on; or it may show us a vale of shadows, or a path amid briars. No matter; we have but the one little valley of the day now in sight. Evening is our horizon. Here in this one little day's enclosure we can rest as in a refuge. Tomorrow's storms and cares can not touch us.—The C. U. Herald.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

FEBRUARY 12, 1926

EDITORIALS

RUBBER AND INTERNATIONAL GOOD-WILL
J. C. Meyer

THE UNITY OF THE CHURCH—Lester Hostetler

TEACHING: A JOB OR A PROFESSION?—Samuel Burkhard

FOR TO KNOW HIM

Esther Smucker

THE GOD THAT JESUS REVEALED

Ernest Bohn

CHRISTIAN RECTITUDE

Rudy Senger

$2.00 a Year. **10 Cents a Copy.**

The Editor's Chat

The editor was surprised the other day in looking over the subscription list which the publishers sent him, to learn that the Exponent family extends throughout more than thirty states in the Union and six foreign countries. For the securing of subscriptions we have depended almost wholly upon the voluntary interest of subscribers. The editor wishes to remind the readers that this is still our policy and that the number of new subscribers which we will be able to add this year will depend very largely upon your interest and activity. That we have a nucleus of readers in so many communities is a matter of encouragement. In a number of communities where one or two readers spent a little time in personal solicitation, the number of subscribers is surprisingly large. Let others follow their example and the subscription list can be materially increased.

There can be no doubt that there are a large number of people in the various branches of Mennonites who would appreciate getting the Exponent in addition to their regular denominational paper. Send their names to the editor or the business manager. We will do our best to introduce ourselves and the paper as pleasantly as possible.

A recent subscriber from Kansas writes as follows:

The Christian Exponent Co.,
Sugar Creek, Ohio.

Gentlemen: A short time ago I received a sample copy of the Exponent, which immediately made a strong appeal to me, and I sent in my subscription. I have had about four issues now, and I only desire to write a word of commendation.

A periodical of this kind certainly meets a most urgent need in our church at this time. I just this morning read the new editor's "Aim of the Exponent", which struck a most sympathetic chord with me. What we need in our churches is more religion and less theology.

There is a constantly growing element in the Mennonite church to whom the principles that you sound will make a strong appeal. If we had less agitation against modernism and more of the Christ Spirit, the church would make more progress.

At the opening of the new year, and with the new editor in charge, I desire to extend you my very best of wishes for a thoroughly successful year, and may you have the courage to go right ahead despite any criticism that may be put in your way by the obstructive element.

I shall make it a point to advertise the Exponent whenever and wherever occasion offers.

Again wishing you God's speed, I am,
Cordially yours, ————————

What a pleasure it is to welcome such a man into our circle of readers!

From an Illinois reader and a leader within his branch of the church comes this word:

"Accept my congratulations in your new office and wish you much joy and success in your editorship. I can say 'Amen' to your policy as editor of the Christian Exponent, for I think that an unofficial publication can have a larger field, speak with more freedom, and do more for the cause of united effort for the present at least."

The missionary secretary of another denomination writes as follows: (We quote the first sentence of his letter.)

"Last evening I picked up the Christian Exponent as I am wont to do, not only because I feel an interest in the Mennonite church, but because I have especially appreciated the attitude of this paper."

A reader from Los Angeles, California, who is a deep thinker and active religious worker, a professor in the University of California, comments upon the paper as follows:

"I have read every issue of the Exponent to date with great profit to myself, and am looking forward with the assurance that the former high spiritual level will be maintained and exceeded if that be possible.

"The recent article by J. C. Meyer is worthy of particular mention. It has the merits that will make of it in all probability an article for frequent future reference. I should like to read more articles from his pen."

The article referred to appeared in the December 4 issue, and was entitled "Modernism in the Mennonite Church."

The above letters represent the free and unsolicited expressions of readers, each of whom belongs to a different branch of the church. They are significant in that they reveal kindred spirits in more places than we know.

A good many have expressed their appreciation of the contributed editorials. The editor has been very fortunate in securing the services of experienced and capable men who will contribute editorials from time to time. We are especially fortunate in having the comments on world events, written by one who is a keen observer and a wide reader, Prof. J. C. Meyer, Ph. D., of Western Reserve University. He is at home in the field of History, having received his degree in that department at Harvard, and his work as teacher keeps him in constant touch with current day events. Readers should know that the editorials preceding his name are from his pen.

BOOK SERVICE FOR MINISTERS

Any minister who is a subscriber to the Exponent is entitled to the use of the following books. The only cost is the postage both ways. Books may be had for two weeks, and may be renewed by sending postal to that effect. Look over the list and feel free to send for them, not more than two at a time. Indicate second and third choice. Address, The Christian Exponent Book Service, Sugar Creek, Ohio.

BOOKS:

On the Sunday School:
The Evolution of the Sunday School.—H. F. Cope.
The Church School.—Walter S. Athearn.

On Child Training and the Home:
Religious Education in the Home.— H. F. Cope.
The Parent and the Child.—H. F. Cope.
Beckonings from Little Hands.—Patterson Dubois.
Twelve Lectures to Young Men.—Henry Ward Beecher.

Biography:
The Autobiography of Charles M. Sheldon.
Life of John S. Coffman.—M. S. Steiner.
Life of Phillips Brooks.—A. V. G. Allen.
Life of William Carey.—George Smith.

On Preaching and Church Work:
Lectures on Preaching.—Phillips Brooks.
The Building of the Church.—C. E. Jefferson.
The Minister's Everyday Life.—Lloyd C. Douglas.
The Mystery of Preaching.—James Black.
The Educational Ideal of the Ministry.—W. H. P. Faunce.
A Voice from the Crowd.—George Wharton Pepper.

On Sex and Heredity:
Men, Women, and God.—A. Herbert Gray.
Sex and Common Sense.—A. Maude Royden.
The Third and Fourth Generation.—E. R. Downing.

On Friendship:
Friendship.—Hugh Black.

On Immortality:
Why We May Believe in Life After Death.—C. E. Jefferson.
The Christian Belief in Immortality.—James H. Snowden

On Church Music and Worship:
History of Hymns and Hymn Tunes.—David R. Breed
Practical Church Music.—E. Lorenz.
Church Music and Worship.—Earl E. Harper.
Book of Christian Worship.—Peter Ainslee.

Missions:
China.—Captive or Free.—Gilbert Reid.
Contacts with Non-Christian Cultures.—D. J. Fleming.

Apologetics:
Why I Believe in Religion.—Charles R. Brown.
Jesus and Our Generation.—Charles W. Gilkey.
What It Means to Be a Christian.—E. I. Bosworth.
The Fact of Christ.—P. Carnegie Simpson.

Sermons:
Nature Sermons.—C. E. Jefferson.
The American Pulpit.—Clayton Morrison (editor).
The Ideal Life.—Henry Drummond.

On the Klan:
The Ku Klux Klan.—Mecklin.

On Divorce:
Divorce in America and Church.—Gwynne.

On War and Peace:
The Next War.—Will Irwin.
The Sword or the Cross.—Kirby Page.
New Wars for Old.—John Haynes Holmes.
Mobilizing for Peace.—Frederick Lynch.

On Stewardship:
The Christian and His Money Problem.—Bert Wilson.

On Paul:
The Character of Paul.—C. E. Jefferson.

On Isaiah:
Cardinal Ideas of Isaiah.—C. E. Jefferson.

Miscellaneous:
How to Live.—Fisher and Fiske.
What Men Live by.—Richard Cabot.
The Church's Debt to Heretics.—Rufus Jones.
The Coming of the Lord.—James H. Snowden.
Farm Boys and Girls.—Wm. A. McKeever.

THE
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LESTER HOSTETLER, EDITOR

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

STUDENTS AND MILITARY TRAINING

The students of Ohio State University voted against the system of military training that has been a part of the institution for over fifty years. This will not settle the problem, for it is a matter for the trustees to decide. The trustees cannot well go against the wishes of the state legislature, for if they do their funds will be withheld. Thus it is for the people of the state through the legislature to decide the issue. It is interesting to note that the army officers who are giving the training admit that if it is made voluntary not over one-tenth of the students would take the drill. Other colleges and universities are having the questions raised.

At about the same time the Cleveland Board of Education voted six to two to eliminate the military drill entirely from the Cleveland schools. The vote has brought a movement to have the action rescinded, but thus far the board has stood against reopening the question. The three women on the board were unanimously opposed to the drill and of the four men on the board only one voted to retain it. The ministerial association is supporting the board though there are some ministers who are preaching in favor of the drill. The pamphlet which was referred to in these columns in the issue of January 15, 1926, has been frequently quoted in the discussions in Cleveland.

—o—

THE BITTERNESS OF VICTORY

The premier of France has reached the conclusion that in the World War, "We were all beaten together". "Triumph and defeat are of the same nature and must be treated alike" is Kipling's apothegm. But what of the thirty millions that died? "The grave's real chill is feeling life was wasted." This latter expression seems paradoxical. If these thirty millions of lives were sacrificed on the altar of ignorance there is some hope that those who were spared will learn the lesson. The very thought that they died in vain will become a stepping stone for future generations to rise higher. "Without the shedding of blood there is no remission of sins", may have a new meaning. A humble world might learn a lesson from the experience.

But there is another side to the French premier's conclusion. France is hopelessly in debt and the United States seems to be saying, "Pay me that thou owest." Until France changed her attitude toward Germany this feeling on the part of the United States was not so much open to criticism but apparently France has changed her mind. Instead of demanding from the Germans all they owe the French seem to have become willing to accept what Germany can pay. Will the United States play the part of the unmerciful servant with a creditor nation? If the French do not pay all that they owe we in America must pay the balance. Under such circumstances can each one of us individually forgive the debt and assume the added tax burden ourselves? Here is a nice test for our religion.

But some will raise the question whether France is penitent. The best answer seems to be that if the imperfect creditor waits till the debtor becomes perfect his forgiveness will go down to the grave with him. George Herbert Palmer suggests that in forgiving we must have faith in our fellowman for what

he may become rather than for what he is. We forgive and expect more from him and our forgiveness and faith in him inspires him to live a better life. "My country when it is in the right." My fervent prayer for my country when it falls beneath its best.

WOMEN AND WORLD PROGRESS

Turkey has recently adopted the Swiss civil code which will mean the suppression of polygamy and the better protection of the family. England has extended the pension system to include widows and orphans. These are generally recognized as laudable reforms. At the same time the National Women's party in the United States is demanding that women be given "the right to earn their living in their own way". This raises a very difficult and complicated problem. The women object to the laws that were passed for their protection. A New York waitress insists that she should be allowed to work at night instead of leaving her job just at the time "when trays are lighter and tips are heavier". The man who takes her place gets the light work and the big pay. A group of women point out that they were thrown out of employment by a law that made it more profitable for their employer to hire men in their places. Since women are regulated by special laws the average employer will hire men in their places and thus force the women to be idle. When idle the state does not give them unemployment allowances so they argue that they are worse off than they were when not protected.

The difficulty lies in our half-way measures. We are not ready for thorough government regulation on the one hand, nor are we willing to permit employers to exploit women and children in order to increase profits. The average employer insists on free competition, forgetting that when there was free competition his kind actually employed women and children in coal mines at starvation wages, and unspeakably bad conditions. The report of the conditions is a sad commentary on free competition. There is not the slightest hope that we will ever go back to such brutality. But in a half-way system of regulation there are some illogical results. It is the concern of every Christian that the mothers of the next generation be not handicapped in their struggle for a livelihood. England is trying to protect those that need protection. Is life less valuable in this country?

RUBBER AND INTERNATIONAL GOOD WILL

Crude rubber was formerly a product of the wilds of South and Central America, but, as the demand for it increased, experiments demonstrated that a better quality could be produced at a lower price by cultivation. Rubber trees are now cultivated in the Dutch East Indies and in the colonies of the British Empire. Britain controls approximately 70% of the total output which gives it practically a monopoly on a product of which the United States uses almost three-fourths of the total production. Such economic factors not infrequently cause friction in international relations.

During the war, crude rubber, like many other commodities, was in great demand—consequently the price rose rapidly. This brought a tremendous expansion in the producing area, just as high prices of corn, wheat, and cotton in this country brought increased acreages. Then came the decrease in the demand, and the rubber plantation owners, like our corn, wheat and cotton farmers, were face to face with bankruptcy. Our government had encouraged production of foodstuffs during the war; but when the war was over the American farmer was left to shift for himself and as a result many of the farmers lost their farms together with their savings. Over-production with contracting markets brought prices so low that the farmer was producing below cost. Farm values declined about twenty billion dollars and those who owned the farms suffered this loss of capital.

When the price of rubber declined Great Britain, more accustomed to government regulation of industry, considered the problem as one for the government to meet. A plan was made to systematically reduce production so that the supply would not be too far above the demand. Each rubber farmer was allowed to produce a certain proportion of the amount of rubber he had been producing and any excess production was taxed high enough to make it unprofitable. In this way production was reduced and the price was kept high enough to leave a small margin of profit to the producer. The rubber plantation owner was tided over and not left to go under when the wave of readjustment came. In short Britain felt it was as necessary to protect her farmers in time of peace as well as in time of war. Government statistics were used to help the farmer; not collected merely for the speculator who would use them to profit by the ignorance or misinformation of the farmer.

But when the price of rubber began to rise the American consumer felt the burden of the added cost of rubber products. The low price meant loss to the producer which did not concern the American consumer, but the rise in cost has brought severe criticism of Britain's policy. No doubt some Englishmen chuckle because they have an economic advantage over the American consumers. It has even been suggested that the British are using their monopoly on rubber to pay their war debt to this country. Here is a good opportunity for international friction; for a trade war between the two English speaking nations. From the purely ethical viewpoint—and ethical viewpoints are not generally stressed in business—the question is: Are the profits of the crude rubber industry too high? If they are the British government is at fault. On the other hand if rubber production offers great profits why have the American consumers not gone into the business? Probably some Americans own stock in

the British plantations and are harvesting profits with their fellow stockholders of Britain. Another suggestion has been made. When an automobile tire that had $2 worth of crude rubber in it and cost $25, was raised in price to $40,because the crude rubber in it cost $5, there seems to be a mysterious disappearance of $12. The profiteer who keeps the $12 might be the one who is crying, "Stop! thief!" at Britain in order that his manipulations might not be too evident.

When the American automobile owner drives his car he may not always appreciate the fact that Chinese labor on the rubber plantation, and British plantation owners are a part of the world's industrial machine that make possible the conveniences and luxuries of every-day life. Truly the world is growing smaller; if it does not grow better there will be more friction. Is Christianity or competitive business making the greatest strides in international relations? Are the militarists right when they argue that we must have a large army and a large navy in order to compel these lesser cultured people to work for us at low wages or give up some of our luxuries? Did our fellowmen in France die that we might have luxuries?—J. C. Meyer

———o———

THE UNITY OF THE CHURCH

The subject of church unity reminds one of Mark Twain's observation regarding the weather: "Much has been said about it but very little has been done about it." The unity of the church is greatly desired by all right-thinking Christians. It is a goal toward which we must labor. It is an ideal condition, the hastening of which should be the object of our prayers. "That they all might be one" was the sincere desire of the Master. And His followers must learn to take that prayer upon their lips and into their hearts.

Unity, however, must be pursued. It is not enough that we talk about it. It will be achieved by the Christian law of sacrifice and service. All our sentimentalizing and fine speech-making and lamentation regarding the present unhappy divisions within the fold of Christ will in itself avail nothing. With that must be coupled a definite program of action.

Within the last decade or two much work has been done to clarify the causes which have led to the present situation within the Mennonite church. We are greatly indebted to our historical scholars who have made us familiar in a general way with the facts surrounding our early history and the reasons why our forefathers divided into seventeen different camps. Having surveyed the road behind us, is it not time now for a look ahead? People perish for lack of vision. The vision which saves is more than an historical perspective; it is a prophecy of the future. And if the future can be predicted by a knowledge of the past, then let us set about to predict it. Now that the faith of our fathers has been well exploited (and incidentally our preconceived and conflicting notions confirmed thereby), let us exercise some concern for the faith of our children and children's children. When they look up the record of our achievements and our ideals, will they find anything sufficiently inspiring to reward the search?

What can be done about it? If it is true as Dr. C. Henry Smith said in his opening address at the All-Mennonite Convention that "all these American groups (referring to the various branches of Mennonites) still maintain all the fundamental principles of the early founders," then we have a starting point. This suggests that Mennonites have something in common. It would be a distinct contribution to the cause of church unity if someone would make a first-hand investigation of all things which seventeen kinds of Mennonites have in common and bring in a truthful report concerning the same. If a systematic campaign could then be launched to popularize these findings and emphasize them from every Mennonite pulpit and in every Mennonite periodical, there would undoubtedly arise within the laity of every branch floods of sympathy and good-will which the gates of hell could not prevent from flowing together into one body.

Aside from a new emphasis upon the things we have in common, there must be a re-evaluation of the "distinctive doctrines". More than anything else, it has been a desire to maintain a "distinctive" doctrine that has furnished an excuse for the separate existence of denominations and branches within the denominations. And many people, especially the youth of today, suspect that the churches have given these special points a greater emphasis than the Bible gives them. One wonders what results might follow if seventeen branches of Mennonites would agree to submit their "distinctive doctrines" to tests like these: What did Jesus teach regarding them? Are we as sure of the truth of these doctrines as we are of the other great teachings of the Bible, for instance, that Jesus saves from sin, or that the soul is destined to immortality? Would the world be a better place to live in if every Christian accepted these doctrines? And, finally, are these doctrines of more importance than unity and tolerance among the believers?

Church union is an adventure, and therefore, the hope of its accomplishment lies in the church's youth. The fact that our young people of various branches of Mennonites can study together in the same classroom, that they can work together and play together and worship together, as they have done and are doing in college, in Young People's Retreats, and at conventions, without any group consciousness, is a most hopeful prophecy of the things which are to come.

The opportunities for Christian service were never greater than they are now. There are 1,600,000 children in rural America who are homed in Bibleless, Godless communities where there are no churches or Sunday schools of any denomination. To preach Christ out of contention is better than no preaching. But the testimony of a united church would undoubtedly be more effective. Whether in the ministry of evangelism, or education, or relief, or healing, the

advantages of a united front are obvious. The fact that our missionaries abroad are embarrassed by divisions of the church at home and are under the constant necessity of keeping the natives ignorant of this aspect of our church life, is a matter for serious reflection. It would seem that our faith would be more worth while exporting if we could demonstrate that it contains nothing essentially divisive of those who embrace it.

Again, we repeat that unity will not be achieved by merely talking about it, however important that is as a first step. It will come when all of us begin to act as if it were already a reality. Faith without works is dead.—Lester Hostetler.

TEACHING: A JOB OR A PROFESSION?

A teacher was very anxious to secure a certain teaching position. His interiew with the school board led to many questions. Among the questions the candidate was asked to answer was one pertaining to the shape of the earth. The board asked him: "Do you believe the earth to be round or flat?" The candidate was anxious to secure his own election to the position. He thought it best not to make any definite statement of belief until he could find out how the board stood on this question, hence, he answered them by saying: "Gentlemen, I am prepared to teach it either way."

Not long ago wide publicity was given to the principle that the hand which writes the teacher's pay checks has the right to determine what shall be taught in the schools. This statement sounds well enough and seems to be a sound one until one tries to apply it to actual situations. Its strict application would mean that where Republican or Democratic voters form the majority, the party so forming a majority may use the school to secure recruits for its own party advantage. In the same way dominant religious groups within a community could use the schools to force the claims of their own sectarianisms. Capitalistic or labor organizations could likewise make use of the schools to teach ideas favorable to their own interests.

Should the above principle become the basis for operation, the teacher wishing to enter or remain in a teaching position would have to get a cross-section of the mental patterns of the majority before he could take up his task. If the community should happen to have a majority composed of the Ku Klux Klan element, the teacher would know that he would be expected to be capable of denouncing Negroes, Jews and Catholics. If the community should be strongly "anti-evolution" one could be quite certain of making a good impression if he called some people heretics, atheists, modernists or infidels. In other words, under the operation of the principle, the teacher would be expected to be a "tag-along-affair" giving sanction to the "rightness" of the philosophy of the group that writes the pay checks.

If teaching is to be considered as a job, then one who aspires to be a teacher may leave no stone unturned either to hold or secure a job. But how will such a teacher manage to get on where majorities fluctuate from time to time? Evidently one cannot carry water on both shoulders at the same time, and to carry water on each shoulder alternately invites only difficulties. If one tries to keep pace with the fluctuating majorities and ride on the crest of the popular wave, he will soon be classed with the low grade "politician" —a job seeker. It is possible for one to hold a job by such efforts for a time, but history never finds sufficient room on its pages to record the names of such.

Majorities are not to be given full and final control of educational institutions, and it does not follow that complete control shall be turned over to the teachers. Schools do not exist for the special advantage of any particular group, and they certainly do not exist to create jobs for teachers. Where, or from whom, then, shall the school get its sanction for what it undertakes to do? If the hand that writes the pay checks shall not dominate, and, if no group in particular, not even the teachers, shall dominate and determine what shall be taught, then, where shall education get its chart for the future?

Mining and mechanical engineers acquaint themselves with the laws of the sciences pertaining to their fields of interest. Bridge builders respect the principle of the arch and the tested strength of wood, iron, cement and stone. Architects respect the law of gravity in designing buildings. Teachers must take children as they are (not as they would like to have them be) and deal with them according to psychological laws. Science is non-partisan. It is democratic in its service to man. It is "no respecter of persons." When the scaffold breaks, gravity pulls everyone on it to the ground without any partiality or respect for race, color or creed. Just as in the industrial world all activities are based on scientific finding so also education must get its program from science rather than from small group interests.

The sciences of chemistry, physics or mathematics do not disturb us very much because they do not directly disturb the existing social order as the social sciences do. We build our bridges, skyscrapers, automobiles, etc., with a profound respect for the findings of the physical and mathematical sciences. We are not, however, willing as yet to follow as carefully the laws of social science in building social structures that shall stand the test of growth, change and long usage. There is neither a Republican economics nor a Democrat sociology. There is no Methodist geology, nor Baptist mathematics, nor Mennonite biology. Science knows no race or group bounds. It is impartial in its interests and acts with uniformity toward all groups under all conditions.

Professor Ellwood of the University of Missouri has recently written several books dealing with religion. In one of his books he makes an assertion to the effect that Jesus is to social science as a scientist what Copernicus is to astronomy as a scientist. One of the fundamental assumptions in the teachings of Jesus is that every man wants to live. Another fundamental assumption in his teachings is that God Himself is also interested in man's desire to live, and is anxious to help every man realize this want. In conformity with these two assumptions Jesus so lived and taught that teaching as a profession was elevated to the highest level the world has found. Had He been a job seeker He would not have had to reckon with the Cross. "He taught as one having authority"—an authority based on a religion whose chief end was that of seeking ultimately the physical and spiritual welfare of every man. Since He was not a job seeker He was free to pursue His work with a scientific spirit and professional attitude. The scientific spirit forced Him to go to the very foundations of "the law and the prophets". His professional attitude made self-seeking a secondary concern with Him and sent Him everywhere on the mission of doing good to all men. He drew no pay check, and He did not ask approval of what He taught. The only approval that meant anything to Him was the approval of His Father. Much of His teaching was in open opposition to the orthodox teaching of the time. His teachings were designed to be beneficial to ALL MEN, whereas, the orthodox teaching of the day took into consideration the welfare of a select race of men only.

Jesus discovered a profound principle which in reality puts all men on the same level, namely, the principle that it is characteristic of all men to want to live. It was His profound respect for this principle that enabled Him to state the methods that would enable men to secure their wants. Jesus found men already living in part. He sought to add to this life they were already living and enjoying and make it more abundant. The chief obstacle to the more abundant life is to be found in faulty thinking. Jesus sought to correct erroneous ideas and set in motion better ones. He saw clearly that the new day would come only as a result of the operation of sane and sound ideas. Jesus set for Himself the task of trying to put into the minds of His friends the requisite ideas for the realization of the Kingdom of God.

The professional spirit enables teachers to see the real significance of their work in creating a better social order. The job seeking teacher sees in his work a means for keeping the wolf from the door and for advancing his own private advantage. The job seeker gets his authority from the hand that writes the pay check. The professional teachers gets his authority from science, truth, a democratic idealism, and religion—the religion of Jesus. Shall teaching become a job or a profession? Which?—Samuel Burkhard.

The Foreign Missions Conference in Atlantic City, N. J., Jan. 12-15

Rev. Musselman whose sermon on "The Great Evangel and Foreign Missions" appeared in our last issue, is pastor of the First Mennonite church, Bluffton, Ohio. He represented the Foreign Mission Board of the General Conference at the Atlantic City Convention.—Editor.

S. M. Musselman

The Foreign Missions Conference of North America is an organization of the Foreign Missions Boards of the United States and Canada. The Conference is held annually and brings together representatives of all these boards. This conference has no legislative functions and no theological or denominational questions are ever as much as mentioned. The aim is to bring together each year officers and members of Foreign Missions Boards to study problems of missionary administration and to promote among themselves a better knowledge of the conditions under which missionary work must be done. There is a manifest endeavor to find means of spreading missionary knowledge not only from the pulpit but by printed page as well. There is also some work that the conference undertakes on its own account, but most of the work is done through the constituent boards. The conference through its committees makes careful study of conditions and offers to its constituent members the best obtainable data for the basis of missionary endeavor.

This was the thirty-third annual session of the Foreign Missions Conference which was held in Atlantic City. Dr. Robert E. Speer mentioned the fact that only Dr. Grant and himself were present at this session of those who had attended the first meeting thirty-three years ago. The annual conference brings together leaders in missionary work representing the entire Protestant church of the United States and Canada. These men usually with visiting representatives from England and the Continent represent the missionary enterprise throughout the whole world. These men and women to whom have been delegated the tremendous tasks of directing the missionary work of their denominations confer together and pray together for the best methods and plans through which the kingdom may come and His will may be done. The attendance is usually a group of carefully selected delegates. The number of delegates each Mission Board may send is estimated by the amount of the annual budget of their board. In this way the conference this year was made up of 199 delegates representing 44 Mission Boards in the United States and Canada. There were in addition to these regular delegates 139 corresponding delegates. This latter group is made up of members of Foreign Boards not delegates, distinguished visitors, foreign missionaries and members of such other international and undenominational

agencies which may be invited by the Committee on Arrangements.

The above statement may serve to give us an idea of this great conference. It is great, not in numbers, but in what it represents. There is sufficient Christian force represented in the conference to move the world if set on fire by the Holy Spirit. This is fully realized by those who arrange the program, and each year a very prominent place is given to intercession and prayer. Some of the periods longest remembered are those closing periods of each session when the conference bows before the throne of grace. The problems of the missionary endeavor at home and abroad which are frequently overwhelming in their proportion are here brought to the foot of the cross and re-examined in the light that streams from it. This year was no exception. These periods of intercession led by such men as President Stevenson of Princeton Theological Seminary and Dr. Endicott of the Canadian M. E. Board will not soon be forgotten. Dr. Endicott came at the close of the conference and in most remarkable way helped the conference to look at the big problems of missionary endeavor in the light of the unfailing promises of God in Christ Jesus.

The emphasis of the whole conference seemed to be on the fact that the church has a message for the whole world. If the church does not have such a message for the world then why should we continue working. But if it is true that the church has the Evangel, then who can forbear working and sacrificing for the great task of missions. For this reason the real message, or Good News in Christ Jesus was very much stressed in the opening message to the conference by President Richards, of the Reformed Theological Seminary at Lancaster, Pa., and Dr. Robert E. Speer, who was also chairman of the conference. Dr. Speer said that we must find the true base of Foreign Missions. If the whole movement has been on a wrong basis in the past, then it must be shifted. But if it has been on a right basis then we must maintain it. He found the basis of Foreign Missions in our faith in Jesus Christ, the truth of His coming and what is back of that truth. If this conviction is let go, the very root of our missionary basis is cut. The basis of the enterprise lies in the certainty of the great principles of love and good-will that comes with the Christian spirit. The propulsive power of love will remove the seeming inertia which has gripped the church in many places. Because he believes he has a message, the missionary goes out into lands without invitation to carry his message.

There is no way of getting this Good News to the non-Christian world, however, without the church at home. China may need the sympathetic help of the Christian world and at no time more than at the present time, but how are we to get this message to China without the church at home? The church at home has such a full program as it is. There are churches to be built, schools to be maintained, institutional programs to be worked out, local budgets to be met, and how can the home church also carry an ever-increasing budget for Foreign Missions. This is a problem which interests all Boards and some answers were sought under the head, "The Place of Foreign Missions in the Program of a Local Church." If we could find the right place for the Foreign Missions task in the program of the local church, much of the trouble would fade away. The consensus of opinion in the conference seemed to be that the difficulty lies in being able to get the right information to the people at home. Even the returned missionary frequently uses his time in stressing some favorite need of his station—a chapel to be built, a school to be organized, a new station to be opened—but does not always give a comprehensive picture of the forward movement of the kingdom of God on his field. The need is great for intelligent study of the missionary enterprise and the giving of information on the program of missions to the people at home and there will be very little difficulty. Then there is the tremendous power that might be released if the church would concentrate on prayer and intercession for the missionary enterprise. The task of the home land is to release this power.

It is true that many people travel around the world every year and come back and have seen nothing of the marvelous influence unfolding in the field of missions. The only thing that they have to report when they return is that they have been around the world. There are many who know what all other magazines have to tell on world problems but have not read of the unfolding of the Foreign Missionary enterprise in all lands. The conference did not seem to feel so much that it was giving that needed to be stressed, as that there should be devised some way to put the right kind of information into the hands of the pastors of the churches and have this brought to the people. This is the crux of the whole matter. If the church could know the work of the mission field, there would be no hesitation in giving. If our young men come from our seminaries without having gotten a passion for the evangelization of the world; if our young people are not early brought into some knowledge of the great things going on in the fields of the world out yonder; unless the church catches the vision of the possibilities of the great world task; if there is not adequate knowledge of missionary work being carried on throughout the world; then the work will have to continue to go on with the deficits. Then the people of China and India and Africa will have to continue to wait for the Good News which cannot be brought to them for lack of means. But the problem remains, just what can we do to get the facts to the people with all the other work that is to be done?

The conference spent a great deal of time in studying the condition in China today. There seemed to be a consensus of opinion among those who had recently returned from that country, that there was no reason to lose faith in the Chinese people. The troubles even

were felt to be of such a character that should not deter boards from continuing their work or missionaries from going. The whole situation in China, however, brings the question of the church there to a head. The church must become indigenous, that is, it must become a church that is rooted in Chinese soil and can reproduce itself in Chinese life. The church must become self-supporting, self-administrating—self-propagating, in other words. There are a great many problems grouped in this seemingly easy proposition. The present situation in China makes the study of the methods of work imperative. A part of the anti-foreign movement there which some have tried to interpret as an anti-Christian movement as well, has its roots in the feeling that China is waking up and as one young Chinese present at the conference put it, "She needs no more sleep." China wants to manage its own affairs. They would also like to take over the church just as fast as they can carry the responsibility. For this reason, the subject was taken over for very careful study.

There were many things in the conference that one would like to mention but time and space make it impossible. There was one thing, however, that must not be passed over. This was a plea made from the floor that the conference might take steps looking toward the doing away with war. The thought back of the plea was that the Foreign Missions Conference, representing work in every land, was the proper group to do something real to bring about a desire for peace and against war. The opportunity that the mission schools offer everywhere for inculcating thoughts of peace would present a wonderful opening to teach peace as a life principle. The Business Committee to whom such matters are referred was instructed to bring in a resolution concerning peace. It became our high privilege as a member of a church whose fundamental principle was peace, to unite with representatives of every Protestant denomination in America, in voting for a resolution asking that the Mission Boards provide material for use in schools that will teach international good-will and definite thoughts of peace, "since the spirit of Christ admits of no other interpretation."

The Ohio Pastors' Convention

Lester Hostetler

Seven hundred and thirty-one pastors representing seventeen different denominations were registered at the Ohio Pastors' Convention held at Columbus, Ohio, on January 19 to 21. There were, of course, some great speeches made. Vast audiences filling the Memorial Hall were upon several occasions under the spell of such notables as Sherwood Eddy and John Timothy Stone.

But to me the chief significance of this unusual gathering did not lay in the opportunity which it afforded to hear notable addresses or to hear the program given on the last evening by that incomparable choral organization, the Dayton Westminster Choir. As I think back over the events of the gathering, two outstanding impressions come to my mind. First, the sense of fellowship which I got from being in the presence of so large a group of fellow ministers; and secondly, the opportunity it gave one of catching the trend of religious thought as expressed there in the conferences and open discussions by this group of men.

In this age of mass meetings of all kinds, it gives one courage and hope to meet with a vast company of upright men who are endeavoring, each in his own way, to release the forces which shall make a new earth wherein dwelleth righteousness. It gives one the happy feeling that one is not engaged in a little skirmish encountered upon a by-path of life with no one to help, but that our work is a mighty battle upon the main highway of life, and in the company of an advancing and victorious host. That there are some ministers who have but a meager conception of their task and who are hopelessly behind in their methods of work cannot be gainsaid. But as one looked over this large group of men one could not help but think of the tremendous moral force which they represented and the sincerity of purpose with which they engaged in their work.

The reports of the various commissions as they were presented and discussed shows that there is gradually being crystallized a Christian attitude toward the great social questions from which the world is suffering. War was condemned as un-Christian. A resolution, which passed only by a bare majority, however, was acted upon which condemns participation in war, any war, whether defensive or not. The younger men were the most outspoken on this question and the most insistent upon absolute ideals. Is not youth always more adventurous, and older people more inclined to make their ideals fit their experiences?

As to race questions, the Ohio pastors believe that there should be no discrimination because of race, color, or religion. All this talk about Nordic superiority which has been so generously circulated within the last five years has happily found no lodging within the thinking of the majority of Ohio pastors.

The attitude on denominationalism is significant. Bishop Clippinger of the United Brethren church, Bishop Rogers of the Episcopalian church and Dr. Pidgeon, moderator of the United church of Canada, in their notable addresses each emphasized in his own way, practically the same point—namely, that the challenge of the hosts of wickedness demands that Christian people of whatever denomination must cooperate and labor together with good-will and friendliness. What, indeed, does the world need more than friendliness, and should that not begin within the church itself? Under the spell of the discussions on denom-

inational comity there must have been many who resolved anew to submerge the interests of the denomination to the highest welfare of the cause of Christ; to be first of all courteous and kind and generous, and after that to be as good an Episcopalian, or Disciple, or Mennonite as one can.

The general feeling is not that denominations should be entirely done away with. On the contrary the sentiment was expressed that each denomination has a unique contribution to make, and that our various bodies contribute a desirable variety to our religious life. The sin of denominationalism in the past did not consist in being divided but rather in the spirit which existed among the divisions. And the need today is not so much that a super-organization should supplant our many denominations, but that the old jealousies and rivalries and persecutions should give way to the spirit of love and fellowship and good-will. Is not this the spirit of Him who said: "He that is not against us is for us"?

Are we not on the verge of a great revival of religion? More and more, men are seeing the need of distinguishing between the shell and the kernel, between the things which are temporal and momentary and the things which abide forever. In the presence of great world problems, religious leaders are evaluating anew their message and making serious effort to eliminate the dross so that they might bring to the world that which is the eternal Life and Truth.

This was the seventh Ohio Pastors' Convention and conceded by everybody to have been the most successful. In cooperative church work and in week-day religious education, Ohio leads all other states. The annual convention is meeting a definite need among pastors and is indirectly making a fine contribution to the religious life of the churches represented.

OUR BI-WEEKLY SERMON

The God That Jesus Revealed

Ernest Bohn

Rev. Bohn, formerly from Topeka, Indiana, is serving the church at Tiskilwa, Illinois, (Central Conference of Mennonites) while taking his Senior year of work at the Garrett Biblical Institute, Chicago. Last year he attended Princeton Seminary, Princeton, N. J.

Text—John 8:19: "If ye knew Me ye would know My Father also."

Today there is much discussion about God. What is He like? Where is He? No one has ever seen Him. Some people think of Him as a local god who confines His attention only to the needs of our little planet, which in fact is only one among thousands whirling about in the universe. There are many of us that have never been quite able to rid ourselves of the anthropomorphic conceptions of the God of our childhood. And again there are others, who because they have never had concrete proof, are in doubt of His existence and nature. Whatever limited conceptions we may have had of God, let us look to Jesus as the One who gives us the truest and best revelation of Him. "If ye knew Me ye would know My Father also." "No man has ever seen God at any time," says the author of the fourth Gospel, "but the only begotten Son, who is in the bosom of the Father, He hath declared Him." It is as we study His life and His teachings that we are given a conviction which leaves no doubt in our minds about God and His character.

To get this conviction of the character of Jesus we turn first to the historic Jesus as He is portrayed in the Gospels, there to observe His work, His calling and His convictions. Nineteen centuries ago a young man went forth from his humble home. His father was a carpenter and he himself had worked at the carpenter's bench. All his life he had lived amidst the humblest surroundings, and having lived his life in the purest and closest fellowship with God, he received the assurance that he was the Deliverer whom his antion expected. Finally, we find him going forth not as a royal king to throw off the yoke from his people, but as a humble teacher going up and down the land teaching the multitudes. They came to hear the new message which seemed to come from his lips as the very words of life. He healed the sick and had compassion on those who were in need, many of whom forsook him again when the searching demand of his message became clear. To a little group of devoted followers he more and more tried to make plain his purpose. Finally, he declared to them his end, and there in the City of Jerusalem, where he had incurred the enmity of the leaders, he was after a few short years of work put to death. His death, however, was not the end but the beginning of the greatest religious movement in history. He had had only a few years to work, but he had accomplished his purpose.

What made Jesus different from all other religious teachers of the world? There was Confucius, there was Gautama Buddha, and there was Mohammed who stand out as some of the great religious teachers of the world. Yet we would not class them with Jesus. It was the moral leadership of Jesus that made Him superior to all others. Unlike others, He demanded the very utmost of men. He demanded the utmost obedience to the noblest and the best in men. It was not so much the outward conduct of man, but what was going on in a man's heart and mind that Jesus was concerned about. Then there was His own authority. He did not have to depend upon the authority of others for His teaching. But His teaching had an originality, a vitality and a note of certainty which people could not help but recognize. "For He taught them as one having authority and not as the Scribes." Then, too, He was human. We sometimes forget how human Jesus was. In His humanity, He showed us what we really ought to be and gave us the inspiration for higher living. We talk about humanity

being weak and wicked and foolish. But have we ever stopped to think that that is not real humanity; that is humanity gone astray, or humanity with its goal still far off. It is in Jesus that we see the real meaning of humanity and where we see what we really ought to be.

And again the moral lordship of Jesus does not simply rest upon what He said. He did not lay down rules for specific cases--rules concerning industry and property and the state. But He gave men something which was far better as a guide in all affairs of life, and that was, He showed men the way of the Spirit. Also we find in Jesus a life that knew temptations as great and fierce as in any human breast, but He rises above them and conquers them. His is a life that grows to completion with the years. For we read nowhere else of such a character of devotion as His. Words fail to describe the attainment of such zeal. It was His joy to do the will of His Father. "My meat is to do the will of the Father." Men were made to respect His character, His sincerity and genuineness; He lived what He taught and stood revealed before men in all His godly manhood. There was nothing hypocritical about Him. He was so human and accessible to all, loving all alike and with a genius for friendship which made him the friend of the humblest as well as of the wealthiest. Nowhere do we find such humility, utter dependence on God, such courage and such tenderness, and such patience with the weak.

How shall we interpret this great moral mastery of Jesus? Is there anything in the world that compares with the life of Jesus? There is nothing greater in the Bible. All other miracles loom up as minor, when compared with this one. The great miracles of the incarnation and resurrection are secondary to this one. The only explanation of such a life, is, that it was a direct gift of God, the absolute manifestation of God Himself. For Him there is no will but God's will, no desire but that of God. It was for this reason that it was possible for His life to be so filled and possessed by the divine.

If it is true then that in Jesus we find the absolute expression of Christianity, is it not time that we look more to Him as the absolute ideal for the life of man and the will of God; that we learn to appreciate more the Spirit of Jesus Christ in all the activities of life that our business or whatever activity we are engaged in is governed by His Spirit. We hear some men say that the Spirit of Christ in business and the affairs of the state is impossible and sentimental foolishness. But if Jesus is the absolute manifestation of God's will to men we cannot do otherwise than to declare to them that God Himself speaks to us through the Spirit of Jesus and that there is no other way for the salvation of men and nations.

Jesus then is the revelation of God, what Jesus was here in flesh and blood is what God is, and if God is like Jesus, can I not love Him too? We are all concerned about God and what He is, for we want to know whether there is a power in the universe that is loving and friendly, that is personal, that can hear us, and commune with us. He revealed a God of majesty to be worshipped in awe and reverence, but one whom we can approach at all times. He revealed a God of righteousness. "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." And finally, above all, He revealed a God of love. Nothing escapes His care. He tenderly watches over every flower that blooms, and even the sparrows are not forgotten. How much more He cares for every human being! "Ye are of more value than many sparrows." And again He says: "The very hairs of your head are numbered." His love is an individual one for every member of the human race. A father of a large family cannot bear to see any harm befall to a single one of his children. His love is individual for them all. So is the Father's love for every member of the human family. And His love is not a soft sentimental love, though tender and merciful; it is courageous and strong and suffers with men in their sorrows and needs.

We see now how Jesus has answered every question for man. He has showed to us God, His character and His attitude toward man. He has showed us where He is. He brought God down to earth to dwell in men, and that is where He still is today. "I will send you the Comforter." The Spirit dwells among us. Thus God is present everywhere, constantly caring for and watching over His world and all that is therein. The revelation of Jesus has brought God down closer to us. He no longer is some far-off Being with whom we were never very well acquainted, but He is exactly what Jesus was—our most intimate Friend. Such a God has given us a greater assurance of faith in Him. And when times came in which we grope about in the dark, seeking for some concrete manifestation of God are we going to take the Pharisaical attitude and overlook the life of Jesus and the God He manifested to us? Or, are we always going on holding to some of our minor conceptions of God and what He is. It is then that we need to hear the words of Jesus as clearly as He spoke them to the Pharisees: "If ye knew Me ye would know My Father also."

The annual report of the American Bible Society shows that during the last fiscal year 6,652,299 copies of the Bible in 172 languages and dialects including copies for the blind, were issued.

The kind of a man for you and me!
He faces the world unflinchingly,
And smites, as long as the wrong resists,
With a knuckled faith and force like fists,
He strikes straight out for the Right—and he
Is the kind of a man for you and me!

—Selected.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

JESUS RAISES LAZARUS FROM THE DEAD

February 21

Lesson Text: John 11:32-44.

The passing of Lazarus brought sorrow to this Bethany home. The two sisters grieved over their loss. They wished that their friend Jesus had been there. We do not know exactly what they expected of Jesus when He arrived at the home. It appears that they did not expect that He would restore him to them again. But what did they probably expect? If we cannot answer this question let us ask the other question: What did Jesus' presence mean to these two sisters in their bereavement? Jesus suffered with them in their sorrow. He wept. His tears carried a message that no spoken words could have conveyed.

This incident teaches its own lesson. We need not comment on it. What a reproof it is to us. We so often are cold and distant to those in sorrow and trouble. We are stoical and unmoved by the heartaches and agonies of others. Jesus had an understanding mind and a warm heart for all. What is our great need in the hour of sorrow? Is it not a friend who understands and warmly sympathizes? And sometimes tears do us more good than many words. Words are so easy to speak for some but they may be empty of true feeling. It is not easy to bring real consolation to those who are torn with grief. But we can be sincere and sympathetic in everything we say and do. Hardness of heart has no place in a Christian's life. To be followers of our Master we must be considerate, tenderhearted and kind.

This lesson also reveals something about the nature of the life after death. Lazarus died as all men die. We have no reason to think that his death was different from that of others. Note, when Jesus called him back, he called him as one who was alive. Lazarus was not as one who had ceased to exist. Death is not extinction. It is not "all over" when we die. Death means merely a change in the form of our existence. What is Jesus teaching about eternal life? Does not eternal life begin here? Those who receive the Lord Jesus, enter into eternal life at once. At death eternal life goes on. Death is merely a change. It is not the end. In an earlier chapter of the Gospel of John Jesus speaks of Himself as the Life. Here He says, "I am the Resurrection and the Life, he that believeth on Me though he die, yet he shall live." We rejoice in the life which Jesus gives here in this world but with confidence we look forward to the larger and fuller life which shall be ours in the world to come. Let's lead men to Jesus that they may have this life and hope.

We need to learn to give thanks unto the Father for all of His remembrances. Jesus had prayed with confidence. His prayer was granted. Then Jesus lifting His eyes upwards says, "Father, I thank Thee that Thou heardest Me". Jesus had enjoyed the use of unusual power. God had entrusted Him with this power. The Father knew Jesus as One in whose hands He might trust power. He received and used the power and help of the Father in the spirit of thanksgiving. Is that not quite suggestive for us? It would be unsafe to place more power in the hands of some. They would use it selfishly and to their own harm. But it was not so with Jesus.

Father, we thank Thee for the hope of immortal life through our Lord and Savior. May we share in His resurrection. Amen.

JESUS TEACHES RESPECT FOR LAW

February 28

Lesson Text: Matthew 22:15-22.

It is timely to consider the importance of law. Society cannot dispense with law. We must have law or we perish. Lawlessness is anarchy. Law is essential to our peace, happiness, and prosperity. There is probably too little appreciation of the untold good which we Americans enjoy because of the laws of the land. There are laws which regulate the delivery of our mail, the hauling of our freight, the deeding of our property. In fact there is little in life that is not affected in some way by laws of the state or nation. Our safety, our health, our freedom are all safeguarded by law. Let no man speak as though we might do without law. We need laws. We want laws but let us see to it that they are good laws. Not every law is just and right. The fact that a law has been enacted by a legislature does not in itself insure the justice of the law. There are laws that ought to be repealed. But if there are a few laws that are not to my liking, am I going to repudiate all of the laws and refuse to obey any. That would be pure folly. But some people think that they can obey what they like and ignore all others. Let us use a little sense. We can be truly glad for the laws of our land. The Christian attitude is to respect and esteem the laws which have been enacted.

Our respect for law should carry us beyond the mere letter. There are laws intended to safeguard the health of men, women and children by regulating the supply of milk. The distributor must open his plant for inspection. The farmer is supposed to sell milk from only healthy cows. The intent of the law is the care of the health of the consumers. That is right. It should be obeyed. But in how many ways a farmer who cares nothing for the law might defeat the good which the law was intended to secure. He might send milk to the market from a diseased cow. There are ways in which almost every good law can be evaded. The Christian endeavors to fulfill the letter and the spirit of the law as well.

In the lesson text the words of Jesus are given: "Render unto Caesar the things that are Caesar's and unto God the things that are God's." We generally allow our minds to become engaged with the first part of this statement. We get puzzled and confused. Consider the latter part first. Render unto God the things that are God's. Probably we would serve Caesar better if we fulfilled the second part of Jesus' statement more faithfully. What that you can think of, does not belong to God? Everything that is worth talking about belongs to God. Our money. Our time. Our Lodies Render unto God the things that belong to God. I wonder if we would not be law-abiding and useful citizens if that were true of us. There are a few laws that a follower of Jesus cannot obey. Our loyalty to God takes precedence if it conflicts with loyalty to the state. He who gives his allegiance to God first place in such circumstances is not lawless. He is keeping the higher law of God.

The temperance laws need our whole-hearted support. We want and must have the protection of these laws for our children and our neighbor's children. Obey the law in the letter and in the spirit.

We thank Thee, O God, for Thy law. We purpose in our hearts to obey it. And may we obey every law that is needful for human welfare. We would always render unto Thee the things that belong to Thee. Amen.

OUR BOOK REVIEW

(On this page the Exponent will review in each issue one or more important religious books.)

CHURCH MUSIC AND WORSHIP

By Earl E. Harper

(Abridged edition for young people. Abingdon Press, 1925, pp. 164, $2.00.)

This book I can commend to my readers on every point except the price. Those engaged in the making of books will probably be able to give a good reason why a brief volume of 164 pages should sell for two dollars. Is it because there is no wide demand for a book of this nature?

We have not paid enough attention to church music and worship. A knowledge of the best hymns is the rightful heritage of every child. They are a means of grace in leading the soul into the presence of God. They express the deepest feelings of the human heart.

There have been an endless number of preachments on the question of good literature. We recognize that there is a cheap, exciting type of reading such as is found in the yellow back novel, and "True Story" magazines, which it were better if our young people would not read. To be sure such reading is "full of pep" compared with the sonnets of Shakespeare or the Psalms of David.

Now is it not true that the music in some Sunday schools and churches has more "pep" than anything else—cheap, tawdry, jazz "gospel" songs which set the feet in motion but do not move the heart.

The author of this book believes that the church and Sunday school should stand for the very best in music, and he believes that every worshipper should sing and regard it his duty to sing. He makes the unique suggestion that there should be congregational song rehearsals in which the choir director deals frankly and plainly with the entire congregation just as he would with a smaller group. Fifteen or more minutes should be devoted to such rehearsal at the evening service when the congregation is well represented.

He suggests five principles of congregational singing and explains how and to what extent a choir director can teach these to the congregation. They are: (1) United and Unanimous Singing, (2) Tone Production, (3) Intelligent Singing, (4) Musical Singing and (5) Worshipful Singing.

In the choice of a hymn book avoid the so-called "evangelistic song book" which includes "syncopated and jazzy tunes, doggerel verses, cheap adaptations of operatic airs, and common popular tunes," and place the good hymns in small type at the very close of the book. A hymn book should contain only that type of hymnic literature which is worthy of use in religious worship and instruction. It should be well and thoroughly bound, printed in clear type, and every line of words placed directly between the lines of music to which they are to be sung. It should contain complete indices of First Lines, Tunes, Authors, Composers, General Topics and Special Topics. "The Christian church has an obligation to use, teach, and recommend only such hymns as contribute to genuine religious edification and are consonant with high cultural and artistic ideals."

How many hymns is your congregation able to sing? "One minister, pastor of a large church, with a very large Sunday evening and prayer meeting attendance, could only find **fifteen different hymns** that he had announced to be sung during the previous year." The author thinks that each congregation should be able to sing at least two or three hundred hymns. He gives a list of one hundred good hymns as suggestive of what might be used during one year of services.

While congregational singing must receive the chief emphasis in church music and worship, the choir, too, has its place and legitimate function. No church should leave out of account those great musical works, oratorios, cantatas, anthems, etc., which are of the greatest religious importance, but utterly impracticable to be rehearsed and sung by the congregation as a whole. Good choirs have an attractive power in drawing people to the services. Every boy and girl, man and woman should consider it an opportunity to be able to join a good choral organization. To be introduced to the music of Handel, and Mendelssohn, and Haydn, the anthems of Barnby and Sullivan and the chorales of the Lutheran Reformation will make your life more abundant than it otherwise could be and will give you a knowledge of what the Christian religion stands for, which otherwise might not be the case. The chapter on the choir closes with a repertoire of thirty-four anthems suitable for young people's use.

The author expresses a few personal opinions which not everyone will agree with, as for instance when he says that the hymn of Perronet, "All Hail the Power of Pesus' Name" should "invariably be sung to the tune Miles Lane." Many will agree that the tune Coronation used with this hymn will at least occasionally be highly effective. The book as a whole is full of inspiration and practical suggestions. I wish that its ideas could permeate the music and worship of every congregation.—Lester Hostetler.

To me there is no duty we so much underrate as the duty of being happy.—Robert Louis Stevenson.

The greatest happiness in life is to come into helpful contact with a great number of people.—Edward A. Steiner.

Christ's thought for you is: "I want My child to know all the beauty of living, not to lose the very best that I am able to give."—Dr. C. C. Hall.

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

Dear Young Folks:—

Great men are born in February. At least, so those who happened to be born in that month used to tell me. Why the shortest month of the year should claim the birth of a disproportionately large share of great men is more than I can understand. I am inclined to believe that, if such is actually the case, it is contrary to what that science of mathematical probability would predict. Having neither time nor inclination to make a study of the subject, I shall, for the present, continue to believe that no month has seen the birth of a majority of the world's great men, especially since I do not own February as the month of my birth.

Though I am unwilling to give any special credit to the leap-year month, I must not fail to mention one of her outstanding sons. I recently read an incident about him—the one who was born on the twelfth day of the month—which impressed me very forcibly. Lincoln, as you know, got little of his education in school. His school days were limited to a few winter months, and did not last many years. However, by dint of much hard study at home, he prepared himself to read law.

One day while engaged in legal studies he was perplexed to know the meaning of the word, "demonstrate." He consulted the dictionary, but that failed to satisfy him. He sought the advice of friends, but they could shed little light on his problem. At last, in desperation, he said to himself, "Lincoln, you will never make a lawyer if you do not know what 'demonstrate', means".

He took the matter so seriously that he actually went home and temporarily gave up the study of law. There he got a copy of Euclid's geometry and began to study it, hoping thereby to satisfy himself as to the meaning of the perplexing word. He continued his study until he had mastered all six books—six, mind you. Most geometry texts in use today omit the sixth book and the others have been much simplified. Lincoln, however, mastered Euclid in its unadulterated form. And more than that, he found out what "demonstrate" means, and to his complete satisfaction too.

That Lincoln's success as a lawyer, and his later rise to the presidency, was due to his knowledge of the meaning of that one word, I shall not venture to assert. But his habit of mastering a problem completely, rather than being satisfied with faint ideas and partial solutions certainly helped him in his upward course.

I did not read this little incident until after my plane geometry studies were over. Perhaps if I had, that subject would have had more fascination for me. But, even if I cannot study it to find out what "demonstrate", means, I can and ought to form the habit of digging to the bottom of every difficulty that confronts me.

And so can and ought you. —Elmer J. Yoder.

FOR TO KNOW HIM

By Esther Smucker

We pride ourselves upon our rich heritage as a church. It is very gratifying to look back through four centuries and see line upon line of dauntless souls standing for their conception of truth and Christian ethics. Truly there is romance in our history—I wish more of us knew and understood it. Despite all our four hundred years of history, it is not a conviction of mine that we have arrived at a complete understanding of Jesus in His Way. Notwithstanding all the glorious personalities that have been connected with our movement and organization it is not my belief that we as a church have a monopoly on that understanding and interpretation of Him.

Neither has all Protestantism a right to the claim of an ultimate conception of Christ and His teachings. Nor yet that which we know as Western Christianity. And certain groups of people all over the United States are waking up to that fact so suddenly that the thing which brings the greatest applause in a religious gathering is that condemnation of our present civilization which is given in the most scathing terms. We are being told in ever so many ways and from ever so many sources that our Christianity is not Christian. We thought we were a Christian people living in a Christian community of a Christian nation, and we find we are not. All phases of our life, local, national, and international, yea, even the church and religion receive their due share of the charge of Christian delinquency. Taking Jesus at His word, the white light of His practice and preaching shows up in all ugliness the dark outlines and misfits of the people who call themselves Christian. Yet somehow, that denunciation is as far as we are going now. We are daring nothing active to better either our own condition or theirs who bring the indictments.

By far the most of the missionary endeavors of our own church is in the Orient—even South America is not without its criticisms of the United States Christians—and I feel it is only right and expedient that we as members of our church should honestly face the indictments the East makes of the church of the West. We can do no other than be deeply interested in the anti-Christian agitation and its causes in China. We should know that from the Chinese Christians comes the outstanding denunciation of our denominationalism. India has no patience with creeds and organizations, but how glorious is an account of the movement to Christ among her high caste and educated peoples. I have heard Ghandi spoken of by individuals who have known and seen and talked with him in India as one among ten of the greatest men of this age and as the greatest personality living in our time, and surely he and his movement must have a share in our attention. From one such an article as we had printed in the last issue one cannot fully appreciate the attitudes and feelings of the peoples to whom we have been trying to send Christianity. Actually to talk with individuals from among the

people to whom you or your friends are planning to go and to hear from their lips their impressions of your own religion gives you something which forces you to go aside and be silent. Surely those missionaries who have been among the peoples know that even better than we. And perhaps the best thing we can do right now is to become acquainted with the situations on our own mission fields—to know the attitudes of both the foreigner and the national toward each other—to seek to understand the background and present feelings of the people to whom we would bring Christ. And I cannot get away from the idea that as we bring Christ in His own Spirit, we shall also find Him in a new sense and understanding. For surely even the East and South have something to add to the world's conception of Christ and His life. We are mutually interdependent in our learning of Him.

But why am I saying all this? Because I most firmly believe that the world task of the Christian church begins with ourselves, and that the call to service is a call to discipline—not the discipline of external warfare, of struggle with unwieldy circumstances, of walking through rough roads, but the harder, finer, inner discipline of the heart and life. No service is possible unless we surrender ourselves utterly. It is only the bondsmen of the love of God, the towelmasters of Christ, the servant, washing the disciples' feet, who are able to become the servants and lovers of their fellowmen.

I know that what I have just said we say and hear so often that it becomes trite in our saying and inconsequential in our living. But—I had a friend. We worked together in student work. I knew him well. We talked together of many things sacred to ourselves. He helped me live. He and the girl who was his constant inspiration in his work and plans were married. I received the announcement last August. They sailed for Bagdad in September. Enroute they stopped in Jerusalem. A sharp corner, a skidding car, and he was killed on Olivet. The news came a few weeks ago. Too bad, you say. But listen—his wife has set her face forward. She goes on alone to the work which they were to have done together. Somewhere the love of God in lives is not trite in its saying, and somewhere it is and shall be of consequence in the living.

To know Him, to introduce Him—that's our task. For to know Him—.

"Temptation does not necessarily involve sin. And no one of you is sinful because you have to battle to maintain your conscience and your righteousness."

"When a man has a conscience behind his will and God behind his conscience, no man can put manacles upon his wrists."

Open Forum

(A page for our readers for the full and free discussion of both sides of religious questions.)

CHRISTIAN RECTITUDE

Dear Editor: In your initial editorial utterance you said: "**Religion in the New Testament has to do with life, with matters which make a difference in living.**" I wish to approve this utterance as being fundamentally correct.

Bro. J. S. Coffman once preached a sermon before the Ohio Conference on the theme: **The life is the light.** He prefaced his sermon by telling us how Luther stressed **faith,** and Calvin, **worship,** but Menno emphasized the **life.** He urged upon us the idea that Mennonites stood for a changed life. Then too, every Christian should be an exponent of upright living, for righteousness holds a central place in Christianity. The kingdom and its righteousness should have first right in our aspirations.

Unless our righteousness excels the standards of Pharisaism, it avails nothing. Worship is indispensable, but it often drifts into a lifeless routine. Faith is indeed the fundamental attitude, but its profession too often exceeds its real content. Christ therefore discounted saying that was not corroborated by doing. James argued that "faith without works is dead."

We have been sidetracked by trying too much to let our light shine through external insignia of various kinds. But Christ insists that we do it through "good works." Signs and forms can be made to order, but our works can be at once more spontaneous; and so with those who observe us, these count as a far more convincing evidence.

So I would like to solicit a number of our writers and thinkers to take up an extensive exposition of Christian rectitude in its various implications. This is a big issue and its presentation could be of inestimable value at the present time. Now this testimony should emanate from a variety of sources; for its importance and scope, as well as its application under varied conditions, justify this representative treatment.

To begin with, honesty is a subject that is fundamental and vital; and I have been taught from childhood that Mennonites were supposed to be "strictly honest". And yet this principle has been so completely taken for granted, that we have actually forgotten to treat the subject. For I must yet hear the first Mennonite sermon upon this subject of honesty, unless my memory fails me. I have heard it mentioned in sermons, but never a whole sermon dealing specifically with it.

We can well afford to be better informed as to how or when a man is really honest. Current excuses and apologies could be cited in evidence of this need. One states a case so he does not literally lie, but completely deceives the hearer regarding the point. Was he honest when he afterward justified himself by saying: "I didn't say so"?

Is our professed sincerity an honest sincerity? Do we know when our intentions are all right? Someone, for example, apologizes for a wrong against another by saying: "I did not mean to do it." If we did it unintentionally, why then did we do it at all? However, recognizing that results sometimes run counter to our best intentions, we still need to beware lest we unwittingly live too much in the seventh chapter of Romans.

Then too, how often flippant apologies and patronizing smiles take the place of a more thorough-going restitution. Just why should any Christian take the cheaper way in matters of this kind? Recall how far Paul declared he would

(Continued on page 64)

Notes from Here and There

On Sunday, January 17th, the Carlock Mennonite church of Carlock, Illinois, celebrated the tenth anniversary of its founding with an all-day program. The treasurer's report showed that approximately $40,000 had been raised and expended by the congregation during the decade of its existence. The initial membership was 102 which has since grown considerably larger.

The Hopedale Mennonite church recently decided to erect a new church building with basement and Sunday school rooms on their grounds four miles southeast of Hopedale, Illinois. The cost of the structure is estimated at $32,000.

The men's debating schedule of Bethel College, Newton, Kansas, will open with a meeting with the Friend's University team at Augusta on February 15. Bethel College debates the negative of the question: "Resolved, that the United States should recognize the present government of Russia."

Payson Miller, formerly of Shipshewana, Indiana, is taking his second year of theological study at Hartford Seminary. In addition ot his studies, he has charge of two churches located in the Berkshire hills, where he and Mrs. Miller expect to spend the coming summer. Mr. Miller was formerly professor of Education at Bluffton College.

OPEN FORUM

(Continued from page 63)

go, not to block the way for another. Did not Christ compliment Zaccheus for offering to restore four-fold?

Commercial integrity is at least well approved, and the business world is actually demanding "truthful advertising." But is our social and religious demeanor free from affectation? Does our profession of orthodoxy still permit us to flay others who think somewhat differently? Are we above garbled quotations regarding the position of brethren? It is right that we protest error, but we cannot afford to show ourselves unchristian by inflicting abuse upon the erring one. Do our consciences allow us to carve Biblical expressions out of their contextual setting and contrary to their evident intent, in order to drive a point? Do we adequately appreciate the effect of bias and prejudice as these condition our receptivity of truth? Do we ever reason from forced premises or indulge in other logical fallacies? A few of these points may have their rise in ignorance rather than in insincerity, yet they do effectively discount our life and vitiate our influence. Now an honest mind is a wonderful attainment, and we do well if we succeed in maintaining strictly honest attitudes, for it somestimes takes much of moral courage to stand straight upon an issue, even in church affairs.

There is current at the present time, a strong appeal for religion as the only panacea for our community troubles. But unless Christian people can demonstrate the power of their religion through honest motives and upright conduct; the church of Christ will be seriously handicapped in its influences against the existing "crime wave" and "lawlessness." Just what can the church accomplish, when now and then even reputed "leaders" will resort to "maneuvering" in order to swing a given situation?

Now why not let the Exponent contributors get under this issue and elucidate the entire subject of Christian rectitude? This is fundamental to the needs of the times, and I know of nothing that could be more effectively wholesome, for it is up to the church, even Mennonites, to demonstrate the life. Sincerely yours,

Goshen, Indiana. **Rudy Senger.**

The Upland, California, Mennonite church has granted its pastor, Rev. M. M. Horsch, a six months' leave of absence, during which time he will visit Germany.

The special instructors at the Short Bible Term now in progress at the Eastern Mennonite School at Harrisonburg, Va., are John H. Mosiman of Lancaster, Pa., and R. E. Miller of Springs, Pa. Forty-one students are in attendance for the short course. The total enrollment is 176.

Dean Whitmer of Witmarsum Seminary will deliver a series of addresses on The Life and Teachings of Paul at the Sugar Creek Mennonite church, Sugar Creek, Ohio, March 7 to 14.

The committee appointed to arrange for another Young People's Retreat to be held next summer met at Bluffton, O., recently to discuss preliminary plans.

During a talk on India by Mrs. P. J. Wiens in the Alexanderwohler Mennonite church she mentioned the sad lot of widows in India and the need for a widow's home. After the close of the meeting several widows who were present suggested that they would gladly contribute towards establishing such a home. The appeal has now gone out for funds for this home to be given as an extra thank offering.

Dr. S. K. Mosiman, president of Bluffton College for for eleven years has recently been granted a leave of absence for eleven months' recreation and travel abroad. He, accompanied by Mrs. Mosiman, expects to visit Italy and Switzerland and a number of European universities.

Rev. Lester Hostetler will conduct a series of meetings at the Maple Grove church, Topeka, Indiana, February 12 to 21.

Dr. J. E. Hartzler, president of Witmarsum Seminary, will spend the summer in Europe as a member of the Sherwood Eddy Seminary which makes annual tours for the study of international economic and religious problems. The party will sail June 23 and will return about September 1.

The annual Bible Lectures delivered this year at Bluffton College by Dr. F. Watson Hannan, were well attended. At a noon-day luncheon seventy pastors from different parts of the Mennonite church and from other denominations of nearby churches were present to hear the address.

J. N. Kaufman, from Dhamtari, India, recently spent a week at Hesston, giving addresses at the College Chapel and taking part in an all-day missionary program.

Tabor College, Hillsboro, Kansas, recently held a Bible Institute, at which Rev. Meeker of Chicago, was the principal speaker.

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THE

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LESTER HOSTETLER, EDITOR

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EDITORIAL

THE ANTHRACITE COAL STRIKE

Another anthracite coal strike has come and gone. Once more the public has been given a demonstration of the weakness of the present industrial system. Since last September no anthracite coal has been mined because the miners and operators could not agree on the division of the returns from the industry. According to statistics wages in America have been falling steadily since 1924 when compared to the cost of living. The profits from the anthracite coal industry are not reported. The operators insist on keeping them from the public. With few of the facts known the public is supposed to suffer in silence while the war between the miners and operators leaves them in the cold.

One result seems evident. A large number of people are becoming converted to government regulation, or at least some change in the anthracite coal industry. Business leaders in general strenuously oppose government interference in their affairs. But that has been the attitude of business in time past and changes have come in spite of the opposition. Good, honest, Christian men have argued in vain against protective legislation for labor. But civilized states no longer permit soulless corporations to manufacture profits out of children of six or eight working from ten to twelve hours. Children were protected first; then came protective legislation for the women whose brutal treatment in mines defies description; finally, men, too, were made subject to some regulations. Railroad engineers no longer stay in the cab for sixty hours at a time. But these measures came in spite of the industrial leaders, not because of them. The coal strike will be one more argument for interference in industry. Miners and operators may not be able to agree but hospitals without coal are a spectacle that call attention to our industrial system in a manner that will not be soon forgotten.

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THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF ATHEISM

A new organization has been incorporated in the state of New York with the unique purpose of advancing atheism. After one justice refused to approve the certificate for incorporation the certificate was changed and another justice approved it in its modified form. Christians will, no doubt, be divided in their attitude toward the justice who approved the certificate.

Atheism is the denial of the existence of God. To found an association to advance a denial seems almost a contradiction. If one were convinced that there is no God why waste time in advancing such an idea? Those who are in the new organization probably feel that a belief in God is an influence in society and that influence needs to be counteracted. There seems to be a recognition of the effect of the belief in God, at least, or there would be little or no puprose to combat it. Do Christians always recognize the effect of a belief in God?

There is another lesson that Christians might learn from the new association. The purpose of the association seems to be negative. Are there not many Christians whose lives are negative? Are there not those who spend their time combating one thing or another and never find time to cultivate the Christian

virtues. Negative Christianity is not the kind that develops "abundant" lives.

DISARMAMENT CONFERENCE POSTPONED

The Disarmament Conference, which was to meet in Geneva, Switzerland, in February, this year, has been postponed for several reasons. Russia refused to send a delegation to Switzerland because the murder of a former Russian delegate to a meeting in Switzerland, has gone unpunished. Without Russian participation an European conference for disarmament could not be successful. France and Spain are not through fighting the Riffs in Africa, so they are not ready to discuss limitation of armaments. The Riff war also raises the question of relations between the so-called Christian nations and the Mohammedan countries. In some parts of Europe war between these two groups is feared. Italy, under her premier, Mussolini, seems to be going through a paroxysm of saber rattling that bodes ill for the peace of Europe. The United States has generally been considered the least armed among the nations, but now some of the European nations have raised the question of industrial preparedness. The argument is that a strong industrial nation does not need a large army and a large navy because its industry gives it the advantage without them. The steel and iron industry in the United States is, they claim, better preparedness than their armies and navies. With all these problems before it, any conference for disarmament will find plenty of obstacles to overcome. The conference is now scheduled for May.

A SEQUEL. WHY THE HIGH PRICE OF RUBBER?

In these columns the rubber situation was outlined some weeks ago. It was then pointed out that the high price of finished rubber goods seemed to be due to more than one cause. Crude rubber has gone up in price but not half as much as the finished product. This raised a question that can now be at least partially answered. The rubber companies have reported their net profits, which in some cases are as high as 25 per cent. The case against the British rubber producers seems to have lost most of its strength. When the net profits of the crude rubber producers are known it will be interesting to make comparisons.

MEXICO AND THE FOREIGNERS

At the present time Mexico is dominated by a farmer-labor party, which seems to stand for a policy of Mexico for the Mexicans. One effect of this policy is, according to reports, the nationalization of church property and the deportation of alien priests. The Mexicans apparently believe that priests should be willing to become citizens or leave the state. Another phase of the policy is of great interest to American investors who are said to hold property worth a half billion dollars in the country. Laws have been passed which would limit the privileges of foreign holders. Individuals can keep their property as long as they live, but it could not be bequeathed to other foreigners freely. Corporations must be willing to adapt themselves to the new laws within ten years, and after that time they must give up the privilege of appealing to their own governments.

Mr. Kellogg, Secretary of State of the United States, has made "certain representations" to the Mexican authorities in the matter, but the latter maintains that the laws are neither confiscatory nor retroactive and that, therefore, the Mexican government did not exceed the limits of its sovereignty. If American rights are limited or taken away, there is reason for the action of the State Department, but if it is only the privileges of foreigners in Mexico that are concerned it ill behooves the United States to interfere because some of the states have laws which do the same thing. We can hardly expect the Mexicans to live up to a standard of international ethics above that of our own country.

Christians should concern themselves before "threats" and "ultimata" grow out of the problem, for these are generally but the heralds of war. A weak nation with an abundance of natural resources seems to have great difficulty to live at peace in the modern world. The foreign investor goes in and obtains concessions and then calls upon his government to support his claims.—J. C. Meyer.

THE HERESY OF PEACE

The dream of international peace is a heresy. It was so when Isaiah proclaimed his vision of a warless world. His countrymen had no faith in that. From the beginnings of their history, the Jewish people were familiar with bloodshed and war, and so far as the large majority of them could see, war was a part of the nature of things and the prophecy of a time when nations shall beat their swords into plowshares and their spears into pruning hooks was nothing more than an idle dream. When Jesus taught that "all they that take the sword shall perish with the sword", He was ahead of His time. To His hearers these words could not seem to be true. To them it seemed rather that those who took the sword and knew how to use it would rule the world.

Is the doctrine of peace on earth a heresy among us today? The Gospel Herald, the official organ of the largest group of Mennonites in America, on its "Doctrinal" page of the January 28 issue, says that it is. We quote:

> **"The so-called peace movement, sponsored largely by the Federal Council of Churches and in turn by**

the Quakers, Church of the Brethren, and some few Mennonites, seems to be largely the program as coming from such men as Shailer Mathews and Harry Emerson Fosdick and others of a similar type and belief."

After quoting Matthew 24:6, 7 the writer of said article asks, "Should we then seek to avert that which Christ said "shall" and "must" come to pass by creating an organization in the world to work for peace—"

The concluding paragraph reads as follows:

"The modern peace movement, therefore, can be nothing less than a Satanic delusion, a mighty and deceptive farce intended to deceive the church of Christ and lead her headlong into the clutches of modernistic and liberalistic leaders. The only safe thing for God's people to do is to follow their own God-chosen Leader, the Lord Jesus Christ, who is the Prince of Peace, and keep aloof from the evil-designing men permeating most of the churches of today. These men are banding themselves together to bring about not only an idle dream, but to be in better position to carry on their "FORWARD MOVEMENT OF INFIDELITY IN THE VARIOUS CHURCHES."

Is this then the orthodoxy of twentieth century American Mennonites, viz., that war is inevitable, that war is one of the "shalls" and "musts" of Christ, and that any program which seeks to avert war is infidelity and a defiance of the plans of God? We wonder if some readers of this "Doctrinal" page did not rub their eyes and ask if the Herald did not go out of its way a bit to find heresy among sister denominations and "some few Mennonites".

We are not familiar with all of the cunningly connived schemes which Fosdick and Shailer Mathews have worked out with which to deceive the elect. That they are heretics in matters of theory and speculation is well known to us. But on the practical question of war, we rejoiced to believe that they were hewing close to the borders of the Sermon on the Mount. We beg the indulgence of the reader to quote from the sermon which Fosdick preached at the League of Nations Assembly at Geneva, last September.

"We cannot reconcile Jesus Christ and war—that is the essence of the matter. That is the challenge which today should stir the conscience of Christendom. War is the most colossal and ruinous social sin that afflicts mankind; it is utterly and irremediably un-Christian; in its total method and effect it means everything that Jesus did not mean, and it means nothing that He did mean; it is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth ever could devise."

As to the peace program which is being sponsored by the Quakers, Brethren, and "some few Mennonites", it consists (if we understand it) first of all in preaching and teaching the Gospel of Christ. It also includes working for good-will among nations, the reduction of armies and navies, the abolition of military training in schools and colleges, the substitution of courts of arbitration for physical force in the settlement of international disputes, the elimination of war stories from school text books, and the outlawry of war. The program assumes that war is not inevitable; that war is not only sinful and undesirable, but that it is possible to eradicate it from civilized society, just as slavery and piracy and witchcraft were eradicated. If the Herald smells heresy in this, we confess on our part a growing suspicion that heresy is not as bad as we have been told that it is.

The first task of any Mennonite Peace Committee must be to make a pronouncement upon war. Are wars planned in heaven or upon earth? Are they ordained of God for the education and discipline of the human race, or are they the result of man's folly and wickedness? Are wars a feature of the divine order, a part of God's plan? If so, then no Christian should oppose war. This is the indoctrination which the Herald would give us: That Mennonites should not be opposed to war, but that they should only be opposed to **Mennonites taking part in war**; that we are conscientious objectors, not to the fact that wars are being waged among nations (that indeed is the glorious fulfillment of prophecy!); but to ourselves or our children taking part in war.

"Ye shall hear of wars and rumors of wars; see that ye be not troubled: for these things must come to pass; **but the end is not yet."** We dare not forget that last clause. War is not the end of things. Wars come because of man's stupidity and brutishness and wickedness. All wars are planned on earth, not in heaven. Wars come, but they are not the end. Bloodshed will not always reign. War, like witchcraft and slavery, is incidental and transitory. But the world, under the inspiration of Jesus Christ, will finally outgrow war. The end of the world is not war, but harmony. The last word is peace. "They shall not hurt nor destroy —for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Peace cometh not by observation. It must be made. The blessing is not upon the peaceful in the beatitude, but upon the peace**makers.**

It is not likely that any group of non-resistant people will ever contribute much towards the peace of the world so long as they are not agreed that world peace is desirable and so long as they have the kind of indoctrination which sees heresy in the peace movement.—Lester Hostetler.

"Directness is only another way of spelling righteousness —rightness, or doing things according to right lines. The straightest and the simplest way is the best way."

"Honor is not virtue; but it is a guide to virtue. Provide things honorable in the sight of all men. This is very different from providing in the sight of all men things honorable."

"A decent regard to the opinions of mankind is a necessary incentive and a necessary restraint."

What Can Mennonites Do for World Peace

H. J. Krehbiel

This challenging message comes from the president of the General Conference of Mennonites. Rev. Krehbiel, whose home is at Reedley, California, attended the 400th anniversary program of the founding of the Mennonites, held in Europe last summer. Since that time, he has devoted much of his time to the study of the peace problem and in seeking to arouse the Mennonite church to a more aggressive peace program. Do you agree with the conclusions of this article? Send in your comments for publication in the Open Forum.—Editor.

At the Study Conference in Washington, D. C., held December 1-3, 1925, in which over thirty denominations participated, I said that I belonged to a denomination which had stood against war for 400 years. But when I began to think about what the Mennonites have done against war and for peace I came to realize that we **stood** and that is about all we did. It appears to me that now, since the possibility of abolishing war is engaging the thoughts of an increasing number of serious minded Christian men and women in this and other countries, the time has come for the Mennonites to do more than simply **stand.** If we keep on standing the other denominations, which until recently justified war, will far surpass us in their denunciation of war and their program for its abolition. I can easily understand though, why the Mennonites, who were formerly persecuted, were glad to be tolerated and left unmolested and would say nothing against a governmental policy that might arouse antagonism against them. But the time has now come when we should take a decided step forward and present to our country and to the world aggressively the fact that war and Christianity are incompatible, that war is non-Christian and the direct opposite of everything that Christ taught and lived. The world is now receptive to this truth as it has never been before. I have been hoping that our colleges would produce a man or woman who could present this in a book as it has never been presented before. Any intelligent person can see how inconsistent it is for Christians to place their nationality above their Christianity and in time of war pray to their tribal God for the blood of their enemy who may be their fellow Christian.

However, there are greater inconsistencies. For a Christian, who as a follower of Christ is to love his enemy, to practice to thrust his bayonet into the vitals of his enemy with a terrible oath, is a greater inconsistency. This and many other things about war need to be shown by some one who has the ability. They say, that "Uncle Tom's Cabin", by Harriet B. Stowe, was the doom of slavery. I have been hoping that some Mennonite would write the counterpart of "Uncle Tom's Cabin" that would mean the doom of war. While in Europe last summer I saw the photographic reproduction of the first protest that was ever made against slavery. It was written by the Mennonites of Germantown, Pa., and signed by them and the Quakers. If the Mennonites and Quakers and all the other Pacifist denominations could get together in some convention and make a united protest against war, backing it up with their lives, if need be, the whole world today would take note of such action.

The first essential for our doing anything in this matter is to get all the different divisions of the Mennonite church in America to unite in this effort. We have different views and customs in regard to church government, the ministry, feet-washing, the form of baptism, but I think all the Mennonites in America agree that war is non-Christian and are opposed to it. So it seems to me it would not be so difficult, or at least not impossible, to arrange an All-Mennonite Conference for the purpose of discussing war and determining our attitude toward it. If such a conference could be held and all the divisions of the Mennonite church induced to participate, I doubt not but there would materialize from it some definite concrete plan for future aggressive work.

I noticed at the Washington Conference that the few delegates who thought nothing much could be done and wanted to make some ineffective gestures against war, that would amount to nothing, inasmuch as they were to be against agressive war only, were old men. But those who believed that something decisive could be done and should be done were young men. I am inclined to think it will be similar in our own denomination; so it would be advisable to have at this All-Mennonite Conference to consider war a goodly number of young people. Although, I must say in justice to the old people, of whom I am one, that not all of them are looking backward.

During the past year I have given a number of talks against war in different churches. In them I always expressed the regret that I was not twenty instead of sixty years old, for then I should hope to see the abolition of war. Last Sunday evening when I gave the report of the Washington Conference in my own church, I repeated this regret which I had expressed, but added that now since I had attended this conference and seen and heard what was done there I had confidence to believe that if the good Lord would permit me to live ten years more I would live to see the abolition of war. In this great work of ridding the world of the age-old curse of war we Mennonites ought certainly to have a prominent part.

"Wrong to another aroused Christ's fiery indignation; wrong to himself never did. Wrath is a virtue; but never when personal or selfish considerations arouse it."

A friend is he who can impart
Some sunshine to a trusting heart.
Or, do a deed that will repair
A broken reed in dire despair.—Sel.

Get a Hobby and Ride It

W. R. Mast

Mr. Mast is a successful merchant in the village of Walnut Creek, Ohio. His interests, however, extend beyond his place of business. Church, school, and the home claim his devotion. He is at present superintendent of the Sunday school in the Community church in his home town where Mennonites and Reformed worship together. The editor happens to know a few of his hobbies, among which are music and religious books.—Editor.

In this complex age with its demands upon the time and energy of men, there is a strong tendency to overdo oneself in the effort to keep abreast of the times. The human body is able to do a great deal more without showing any symptoms of overwork if the load we ask it to carry is more evenly distributed. Men who are filling positions which require a great amount of nervous energy, close concentration and long periods of hard thinking need a diversion of some kind—a hobby—an avocation.

The per cent. of neurothenics and psychothenics would not be nearly so high if more people would ride hobbies for health. Modern medical research has definitely established that in so-called nervous or mental exhaustion the fundamental trouble is what is technically described as morbid subjectivism.

The supreme virtue of a hobby is that it automatically provides active and pleasurable occupation of mind. Besides which, in the case of men and women who have not been idlers, but have been earnest workers all their lives, it has the additional advantage of providing a handy and unfailing means of securing mental rest through diverting the mind from the routine tasks and problems of regular work. That is why many of the world's hardest and most successful workers have been notable hobby-riders. The blood stream is temporarily diverted from the brain cells occupied by the daily work, and these cells are given a chance to rest.

Some people ride hobbies that are far too small for them. They have long outgrown them and have forgotten that their hobbies did not grow with them. There are many hobbies which one may ride—things one may do as an avocation which will not only serve the purpose of a diversion, but which will also prove to be quite helpful in other ways.

Frederick the Great of Prussia, became the greatest warrior and musician of royal history. Pope Leo XIII, one of the hardest of workers, read Latin poetry for relaxation. Gladstone, whose name is immortal in the annals of English statesmanship, rested from his political labors by chopping wood, studying the classics, and engaging in religious discussions. Oliver Wendell Holmes, Weir Mitchell and Conan Doyle were three busy physicians who found time to adventure into imaginative literary work. Professor Child, of pleasant memory at Harvard University, grew rosebushes as a hobby. President Thomas Jefferson was not only a trained musician, good singer and skillful violinist; he was also bosom friend, in matters musical, of Benjamin Franklin, who was, among other things, a song writer and performer on the harmonica, or musical glasses, the guitar and harp. Jefferson was also hand glove with Francis Hopkinson, America's first composer. Jefferson even fostered a "family orchestra" consisting of his domestic servants and a gardener, weaver, cabinet maker and stone-cutter.

President William McKinley was exceedingly fond of hymns. Hymn singing in the Blue Room was a regular Sunday night event at the White House in the McKinley regime. Woodrow Wilson, before and after he became president of the United States, was a top note tenor. He was a member of the Princeton College Glee Club and the College Chapel Choir. He once said: "The man who disparages music as a luxury and non-essential is doing the nation an injury." President Harding was a real village bandsman. He played in the famous Hubert Band at Marion. Henry Ford likes to make collections of old things. He has a house which he has completely furnished with furniture like it contained when he was a child going in and out of those doors. At present he is collecting old violins. There seems to be no special reason for his doing anything like that. At least in the terms of the materialist "it does not pay". However, it affords him a wholesome, satisfying diversion.

Brigadier General Charles G. Dawes, our Vice-President, has an artistic nature that relatively few suspect. He has portrayed his real character in a lilting barcarole known as "Melody in F Major". Four years ago this number was featured on nearly every Chautauqua and Lyceum Circuit. Several years ago Fritz Kreisler made it one of his violin solos. He is not only Vice-President, but composer, violinist, pianist and flutist.

Representative Nicholas Longworth, Speaker of the National House of Representatives, is also an expert violinist and pianist. It is interesting to note that many of these men who are such enthusiastic hobby-riders acquired their hobbies rather late, but with persistence and grim determination they have been quite successful in these avocations.

Perhaps the most universally educated man America, or the world has ever known as a man, was the late Theodore Roosevelt. His hobbies ranged from big game hunting to book-reviewing. He was well informed and could talk and write at length on history, politics, science, literature, religion, music, art, nature, birds, flowers and what not. Together with John Burroughs he took a trip through the western states. Burroughs says of him: "His interest in the bird life was keen and his eye and ear remarkably quick. He usually saw or heard the bird as quickly as I did—and I had nothing else to think about, and had been teaching my eye and ear for the trick of it for over 50 years." Others said of him that when he talked on a subject, as, for instance, ancient history, he would use names, dates and events so readily that one would have thought he was just fresh from his college course

in history. Here, indeed, was a man who did big things, but who started out with a rather frail body, a great disadvantage, one would think. However, with the best of care and a wise selection of hobbies he was able to build himself up into the robust man that he was, working hard at his regular task all the while. Well might he be an inspiration to others who are almost breaking under the load.

When Governor Martin G. Brumbaugh of Pennsylvania was asked by officials of the Panama-Pacific Exposition to select the most distinguished man in the state, he named a mechanic who had worked for twenty-one years in the rolling mills of Pittsburgh. His name is John Brashear. When he was but eight years old a stranger came to his native town of Brownsville with a long tube under his arm. He set this tube up in the public square and people were invited to see the stars for five cents a look. John Brashear's grandfather paid for him. He looked so long he had to be dragged away. His life immediately was filled with an impelling desire to know all that it was possible to know about those other worlds. He rode this hobby for years and years. At the age of forty he set up a shop from which have gone forth some of the greatest astronomical instruments ever fashioned. "Success" he says, "is in having an ideal and living up to it as closely as one can." Charles M. Schwab says of him that of all the men of fame and achievement he has known, John Brashear is the most wonderful.

Get interested in a hobby. Some study Oriental rugs. Others take up wood-carving, painting, photography, stamp collecting, bookbinding, art, the collection of old manuscripts. Then there is music, instrumental and vocal, music appreciation, the study of great musicians, sociology with its many interesting problems, economics, religion, camping, touring, practical chemistry, everyday physics.

Would you enjoy life better, regain or preserve your health, remain cheerful and contented, save yourself the regret at some future time of having forgotten **to live,** as you passed through time, then get a hobby, one you like, one that is big enough for you, and **ride it.**

OUR BI-WEEKLY SERMON

Jesus, the Giver of Rest

A. S. Bechtel

Rev. Bechtel is in his third year as pastor of the Summerfield, Ill., Mennonite church (General Conference), having moved there from Pulaski, Iowa. He with his family lived in Philadelphia for twelve years, after which he was "transplanted to the middle west district." He is an alumnus of Bucknell College and Witmarsum Seminary.—Editor.

Matt. 11:28-30—"Come unto Me .... I will give you rest", etc.

Many blessings have come to mankind through great men and women. Moses gave us law; Plato, Aristotle, Socrates, learning and philosophy; Edison his contributions in electricity; Simpson the great blessings of chloroform. Many have contributed through their medical and surgical knowledge to the relief of mankind. Great musicians have left to us their beautiful legacy. We cannot count the blessings of machinery, education, arts, sciences and above all of the Bible.

It is easy to find those who offer to us wealth, health, power, influence, blessings of many kinds and of various values.

Jesus offers that which all others together cannot give the human heart. Soul rest is offered by Him alone and He has a way all his own of giving it to mankind. The world says, seek rest through satisfying the human desires, the wishes of the flesh. Jesus offers soul rest to those who come to Him. The heart of the whole matter is in the soul.

I.—Let us then consider the rest which Jesus offers. He is speaking to the world, "whosoever will", "whosoever believeth in Me". None are excluded by Him, but many exclude themselves.

He offers this rest because man needs soul rest. Needs it just like he needs food, air, drink, clothing, sleep. Needs it because of the many life worries, sins, labors, disappointments, griefs, sorrows, because of the many things that come into life which cause deep heart unrest.

He offers it because man desires this soul rest. Many are seeking soul rest and really do not know it. They feel that they want something, but do not really know just what it is. Man desires an inner heart rest. He is ill at ease, dissatisfied, feels a longing for something that he has not yet attained to, has heart aches, is not really peaceful and joyful. Man tries in many ways to secure this missing something, yet with all his striving there is still the feeling that something more is desired. One need but to listen to people's conversations, but to hear the many complaints, the many expressions of dissatisfaction with so many things. Those in the best of circumstances materially are just as apt to complain as any others. Man seeks heart rest through satisfying the human desires. This is not the Jesus way, as we shall see.

II.—What is this "rest" which Jesus offers? May we look at it negatively first of all? It is not the removal of all of life's burdens, troubles, cares, things that we worry about, difficulties, aches, pains, sorrows and disappointments. It is not the removal of all that now causes unrest in the heart of people. It is not the taking away of all that is undesirable. That would not be well for man.

It is not the removal of sin and all its attendant suffering, misery and misfortune. It is not the Buddhist's "Nirvana" or heaven, which means the having of everything which the heart can desire, the having all possible wishes gratified. To many this might seem to be complete satisfaction. It is not that. It

is not having unlimited possessions and success. Experience only too well shows that, in most cases at least, having large possessions only creates an intense longing for more of the same and likewise the achievement of large success only whets the appetite for still larger success. If it were this, then the rich and successful would be enjoying real heart, soul rest.

Positively then, soul rest is a yoking together of our mind with that of Jesus in a heart companionship, the mind of man uniting with the mind of Jesus in an intimate association. This is founded on a full confidence and trust in God's goodness in his permitting sin, sorrow, pain and trouble to come into the heart of man. Amidst it all He is not a harsh, but a loving and tenderhearted Father who cares for us. Jesus in His life experienced sin's work, sorrow, grief and pain, yet He had full, complete confidence and trust in God the Father and His soul was at rest. This is the rest He offers to us.

When two oxen are yoked together and if the one be stronger than the other, he helps the weaker one to pull the load, making it easier for the weaker one. So when we yoke our mind with that of Jesus, His faith, optimism, joy, and spiritual insight yoked with ours which is so much weaker, makes the load of life so much easier for us to carry and our soul receives rest, comfort, peace. We learn to look to Him and trust in Him. Paul experienced this in his stormy life and many since him and today have this sustaining grace and feel the soothing comfort of Christ's help. When the body is relaxed, it is at rest. When the soul is at rest, there is no tension of anxiety. The rest that Jesus gives does not mean release from all labor, but it does mean renewed strength for further labors. This has been and is the experience of all those who have the soul-rest which He offers. This was His experience.

III.—How may we secure this rest which Jesus offers? He has made it plain to all. "Come unto Me." How shall we come? Just as we are, surely, freely, fully, willingly, entirely. What must we do? Be like the child who comes to the loving father or mother, putting away all fear and doubt. Come without any hesitation, come to His open arms, to His outstretched hand, letting it grasp yours. Come, give Him a hearing, listen to Him speak in His Word, study His teachings. Give your will to Him. This latter is the most essential and by all odds the most difficult thing you must do. GIVE HIM YOUR WILL.

"Come unto Me, all ye that are heavy laden and I will give you rest." ALL this is a very comprehensive and all-inclusive invitation, all races, colors, stations, conditions, rich, poor, high, lowly, ALL may come, yea, more than that, shall come, are urged to come and rest will be given, thank God, not purchased with money or any other medium of exchange, it will be GIVEN, given freely. Jesus excludes none. Many decline, refuse to come and receive this rest.

"Take My yoke upon you." We shall have His faith, His spirit, His outlook upon life. See it as He sees it, have His idea of right and wrong. We shall have faith in God like His, be moved by the same spirit of devotion to God and man, see the many problems of life, the difficulties, feel the weight of wrong and oppression, see the evils in life as men live it, see the possibilities and failures, feel the burden of it all as he felt it. This is taking His yoke upon ourselves.

This may seem like a heavy burden which no man can carry. There are two kinds of yokes. There is the yoke which binds the slave to his work, the galling yoke, like the galley slaves of olden times were chained to their seats in the boats; the yoke which binds one like a slave to his work today. There is also the kindly yoke of two oxen pulling together in sweet harmony, each helping the other and the two pulling the load easily. This latter is the yoke Jesus asks us to take upon ourselves. This is the yoke with which the members of the church are to be yoked together in Christ. Jesus' yoke strengthens the soul and it feels Him giving spiritual power. It was this which Paul had in his heart when he said: "It is not I, but Christ, which dwelleth in me." Yoked together with Christ, Paul having taken his yoke upon himself, could from a heart at rest, speak these words as his own experience.

"Take My yoke upon you and learn of Me." Learn how I bore My yoke. "I have given you an example." Learn of Him. Learn to have His mind. "Have this mind in you which was also in Christ Jesus", Phil. 2:5. Have His mind to walk as He walked, obedient to the Father. Have His mind to do the right at all times, to be a helping friend to all in need, enemies as well as friends. Have His mind to serve man and God, for only when we serve men can we serve God. Have His mind to love the Father most of all, to be a light to others who need the light. Have His mind to be humble. Oh, how difficult this is to so many of us. True humility is a rare virtue. Have his mind to be patient, forbearing with others, to be obedient, to do the Father's work here on earth. Yes, "learn of Me", then you may have rest in your heart, in your soul.

Learn the secret, Jesus' secret of rest. "I am meek and lowly in heart." The real secret of soul rest lies in the inner heart consciousness. It is not enough to bear our load in faith and confidence. The meek and lowly heart is fundamental. Phil. 2:7, 8. The proud and haughty heart cannot have soul rest. It thinks too much of itself. Pride and rest are diametrically opposed to each other.

Jesus faced life with meekness and self-control. Jesus never lost this. He never lost His balance of mind, never permitted the circumstances of the time to disturb Him nor rob Him of His full control of Himself. The meek, the self-controlled soul is always at rest. There is never undue excitement or worry, not even in the face of fear, sin, adversity or sorrow. This self-control is grounded in the conviction that God and

the spiritual are supreme over the material and evil. It is rooted deeply in the unshakable belief, yea certainty, that God can and does ever rule all that may oppose the trusting soul and make all things work together and work out for good for those who love Him and trust in Him.

"Ye shall find rest unto your souls." This is the promise to those who accept Jesus' offer in coming to Him. Is Jesus' offer reliable? Yes, surely, indeed, no doubt whatever about it. His offer is not a theory. He Himself demonstrated it in His life here on earth. He had this soul-rest in his heart. He had the cheerful heart. Even on the cruel cross His heart was at rest.—"Father, into Thy hands I commend My Spirit." What could He have said that would have more clearly shown His heart rest? Can we have this rest? "I will give you rest—ye shall find rest unto your souls." Can we doubt His promise? He will kive it, we shall have it. All may have it by learning His way of having it. All can meet the conditions if they will. Jesus is the way to soul-rest and peace of heart, the only way. Let us come to Him and receive the rest which He offers to us.

"Come unto Me, all ye that labor, and are heavy laden, and I will give you rest."

—A. S. Bechtel.

OUR BOOK REVIEW

(On this page the Exponent will review in each issue one or more important religious books.)

LEONARD AND GERTRUDE

By Pestalozzi

"Leonard and Gertrude" was first published in 1781, before the whole work, consisting of five volumes, was completed. Since then various editions have appeared, but the one most satisfactory to the average reader is Eva Channing's abridged edition of 181 pages, published by Heath and Co., of New York.

"Leonard and Gertrude" is a homely tale of life and love in the Swiss village of Bonnal in the eighteenth century. In those days it was customary for the poor peasants to be crushed under the heel of the wealthy aristocracy, and few there were to sympathize with them. But Pestalozzi had a heart of love and an imaginative mind. His book is the story of how the poor of Bonnal were lifted from the gutter and set on their feet, and how their oppressors met just treatment.

Leonard was a mason in Bonnal, and could have supported his wife and seven children nicely had he been temperate. But he was easy-going, and was prevailed upon by his friends to waste his money on drink and gambling in the Bailiff's inn, while his industrious and loving wife, Gertrude, worked hard to provide food for their family, and save them from utter ruin. But, in spite of her efforts, Leonard's increasing debts at the Bailiff's inn stared this peasant family in the face with threats of still worse poverty and disgrace.

In almost utter despair Gertrude sought relief at the Castle of the nobleman, who was called the people's father. Here she found sympathy and help such that, by his powerful and loving protection and her wise judgment and sacrificial service, the village of Bonnal was completely regenerated: even the gallows were removed and in their stead a sort of hospital was built, in which the few criminals might be gently led back to better and more orderly lives. This is the story in the briefest possible form.

To understand the story properly one must note that the village of Bonnal is typical of the world with its sin and misery, the Bailiff is intemperance and all else that pulls people down; the nobleman is the People's Father, and Gertrude is the Good Teacher, by whom alone the world is to be saved. We would advise anyone to read this book and discover Gertrude's methods, and then compare them with those of the Great Teacher of Galilee.—Ivan Groh, Preston, Ont.

"THERE IS A RIVER"

A beautiful and moving story comes to us from one of the African missions. A well-known white missionary set out for a village that had been determinedly hostile to the Gospel. His friends said that he would only waste his time, but he felt bound to go and do his best to help.

After a tedious journey he reached the village with his four bearers carrying his tent and the other necessaries. Their arrival was the signal for a great gathering of little black children, many of whom had never seen a white man before. The missionary glanced at them once and then went on with his task of pitching the tent.

After a while one little fellow put his curly head in under the canvas; he was plainly fascinated with the white man. The missionary took no notice of him for fear of frightening him off, but he knew that the little fellow was coming closer and closer.

At last he felt the boy's fingers tugging at his trousers. Then as he paused in his work a little black hand pushed its way into his, and he looked down into the eager but shy little face. Clutching him now with both hands, the tiny representative of a village that did not want the Gospel said: "Please, white man, tell me the name of the river where you wash yourself white."

Could the appeal to humanity of the children of Africa be better expressed?—Youth's Companion.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

JESUS WASHES HIS DISCIPLES' FEET

March 7

Lesson Text: John 13:1-15

It is evening. Jesus and His disciples are alone in the upper room. The streets of the city below are quiet. Every family is gathered to keep the Passover. There was no one more eager than Jesus to eat the Passover with His disciples. He said to them: "With desire I have desired to eat this Passover with you before I suffer." He loved His own even to the end. Love never fails.

Love often does the unusual thing. Love goes the second mile. Love never gives up in defeat. Luke tells us that during the evening the disciples had contended with each other, surely not in the presence of Jesus, concerning who is greatest. The disciples had not yet mastered their selfish ambitions. The Master loved His own dearly. He could not leave this last hour pass without enacting before their eyes this deed of love. They had not learned the full meaning of love and humility. Another lesson was necessary.

Jesus and His disciples are seated at the table partaking of the Last Supper. He rises and lays aside His outer garment. The eyes of the Twelve are fastened on Him. He takes a basin of water and a towel and goes around the group washing the feet of each. Peter objects. Jesus replies: "If I wash thee not, thou hast no part with Me." Peter yields, for he would not be separated from his Master. After He had gone around the circle He took His seat again and asked the Twelve: "Know ye what I have done to you?" He then explains.

Why did Jesus wash the feet of His disciples? Did He do it for their comfort and cleanliness? Or did He do it to teach them a lesson? He says: "I have given you an example, that ye also should do as I have done to you." We admit the spiritual blessing that may attend the keeping of this practice. Jesus, through this lowly act would lead us to humility and service. Humble devotion to the good of others is the secret of life. "A servant is not greater than his lord." Without humility we can have no part with our Lord.

What really is humility? It is the laying aside of one's dignity. It is making one's self of no reputation. It is a willingness to take a lowly position. The humble man delights in rendering service. Sometimes that which parades itself under the name of humility is pride. Humility is such a rare Christian grace. No other grace is so misunderstood and so persistently counterfeited. Jesus requires humility of us. He Himself is an example of it. This lesson is an impressive portrayal of the humble spirit. If we would be happy we must have it.

Our Father, help us to be truly humble.

LAST WORDS OF JESUS WITH HIS DISCIPLES

March 14

Lesson Text: John 14:1-17.

These words were addressed to a group of friends who would be plunged into darkness and despair in a few days. Jesus wanted to speak some word that would give them strength and courage. "Let not your heart be troubled." We may well remind ourselves that it is futile and dangerous to leave our fears disturb us. But what else, we say to ourselves, can we do? Jesus says: "Believe in God, believe also in Me." Trust God. Trust Jesus. When doubts and fears would unman us, we can turn to the Father with the confidence that He never forsakes His own. With Him there is no such thing as defeat. Believe in God.

Jesus declares that in the Father's house there is room for all. All can come into the Father's presence. The blessings of eternal life are for all. It gives heart and hope to know that when our days here are ended we may pass on into the Father's great house.

Our souls are stirred when Jesus says: "Where I am, there ye may be also." Does He mean to say that where He goes we may go? What He experiences we may experience? And the life He has we may have? Jesus shares His all with us. After dwelling on these words of Jesus dare we ever again think that life is dull and not worth the living? Our life with Jesus here is a joyous experience and the prospects of the life after this is bright with hope.

And Jesus in answer to Thomas says: "I am the Way." Jesus is the Path to the Father and to the Father's Home. By Him, through Him, and because of Him we come to the Father. He not only is the Way, He is the Truth. Jesus is the representation, and the embodiment of truth. In Him is found that truth which is really essential. What is the truth found in Him? Through Him we have learned what concerning God and man and sin and salvation? Jesus also is life. In Him is life. He Himself lived the life. He possesses the secret of all happy and effective living. Jesus is the way to life here and hereafter.

Philip asks that he might see the Father. If he only had a glimpse, that would be sufficient. In gentle reproof Jesus asks: "Have I been so long time with you, and dost thou not know Me, Philip?" "He that hath seen me hath seen the Father." Ponder these words of Jesus. Think of the claim that He makes. The Father is like Jesus. The God whom we worship and who is above and over all things, is like Jesus. Jesus, the Son, has revealed the Father. The Christ stands at the center of our religion.

O God, we thank Thee for the experience of life and the conviction of truth and the confident assurance of the way through Jesus Christ.

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

MOLDING MASTER MINDS

Philippians 2:5

We have pledged our lives to the Master's service, and we are looking for the place where He can best use us; have we ever faced the challenge of the rural school as an opportunity for Christian service? Or have we often considered it only as an opportunity for securing the money with which to continue our education? As a neglected field, as a field that will mean hard work, but work that is constructive and that will meet with a sure, if slow, response, rural school teaching offers a challenge to the best trained and most consecrated life. Yes, I'm beginning to believe more and more in the supreme importance of elementary teaching.

The field may be called neglected, for in many farming communities there are few religious influ-

ences. The children do not go to the Sunday schools, they can't go to vacation Bible schools, and they have no religious education teachers in their schools. Even in the best farming communities the child's opportunities for getting into touch with honest and vital Christianity are meager indeed. What a chance for the teacher! True, in the public schools she cannot teach religion in the commonly accepted terms of doctrine and sectarianism. But she can acquaint the children with the poetry and the stories of the Bible; she can feed their beauty-starved little lives with a few good religious pictures, such as the "Good Shepherd", Hoffman's "The Christ", or the "Sistine Madonna"; she can teach them a few Christian songs; and she can give them the chance to hear every morning a prayer, brief, intimate, suited to a child's comprehension.

The school is one of the two largest factors in the character formation of the child. If his ethical and moral standards are what they should be when he enters high school, the high school offers little danger. By her own life the teacher may teach true Christian living. By loving the little unfortunates in her school she will lead the other children to feel a regard for them; by appealing to the pupils through love instead of by force, the child will unconsciously be led to feel that love is stronger than force; and by endeavoring to make of her school a little community where the highest good of all is considered, she may teach them to obey the rights of others, not because they must, but because they feel a personal responsibility to do so.

The great problems of war and race can be solved effectively only in the public school. Really, if we're going to have a warless world, we must start the feeling of brotherhood in the lives of the kiddies; then their attitudes will make wars of industry, class, race, or nations impossible. Too far in the future? Well, perhaps, but the only sure way! The emphasis in the teaching of history may do so much to produce in the child the right attitudes toward race and nation. And in geography there are unlimited possibilities! Our prescribed text-books of history and geography are improving, but we must still be alert in their use.

In the community the rural teacher has an unequaled opportunity to spread influences of good. In the character of her entertainments she can do much to raise the standards of the people while giving them an enjoyable time. She may aid in giving wholesome social life to the young people of the district. A program regarding the Peace Movement should do something to acquaint country people with this great question.

The rural teacher has more or less chance, usually more if she will take it, of getting into the homes of the children. As teachers, let us not be too busy with the teaching of the curricula or with the preparation of drills or hand work to listen to each child's confidences, to draw out the shy and reticent child, and to get into the homes as sincere, interested, Christian friends. In the far reaches of eternity our work will be measured by the heart contacts our lives have made with the impressionable little lives entrusted to our care.—Elva Schrock.

IT REALLY HAPPENED

Not Afraid Anymore

The fifth and sixth grades were studying the immigrants as they came to our country. The life of the foreigners as they pass through Ellis Island and come to find their own means of livelihood here in America was under discussion with keen and sympathetic interest. Particularly disconcerting to the class was the almost utter lack of any friendly help, not to mention actual comradeship, being given the people who come as strangers in so many ways.

"But isn't there something we can do to help them?" Earnest solicitude was registered in Kathryn's sensitive face.

"Yeah—maybe when we get big," was the noncommittal answer from Francis.

But Virginia questioned, "What about some of those we see now?"

"Oh, I'm afraid of them." Involuntarily Kathryn drew back.

"But that's just what everybody else is," Virginia, with unusual insight came back at her; "that's why there is no one to help them now."

When the notebooks on the immigration study were turned in to the teacher, below the notes in Kathryn's book were these words:

"And I'm just as afraid of the foreigners as most of the people of the United States are, but I'M NOT GOING TO BE AFRAID ANYMORE."

ABOUT SOUTH AMERICA

There are more ordained Protestant clergymen in the state of Iowa than in all South America, Central America and Mexico.

In most of the ten republics of South America, a Protestant missionary could have a whole city and many towns beside for his exclusive parish.

Seven million Indians are practically untouched by Christian teaching. Many are as pagan and uncivilized as any in the heart of Africa.

There are over six million Africans in Brazil.

Of the one million men in Buenos Aires there are probably only a few hundred men on any given Sunday at religious services.

South America has the largest unexplored area of any continent.

Not one-third of South America's population is of pure white blood.

Argentina with a population of 8,698,516 has 329 foreign missionaries, 224 native Christian workers, 139 churches, 8,890 Christian communicants and 74 resident mission stations.

And "there are many adversaries".

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

OUR YOUNG FOLKS

Dear Young Folks:—

The other day I was leafing through a French reader of mine, one which caused me no little inconvenience and discomfort a few years ago. But as I leafed through its well-worn pages, it was not the inconveniences and discomforts that memory brought back, rather it was the practical lessons which those simple French stories taught me in spite of the lingual difficulties which they presented. One of them, especially, is written indelibly in my mind.

A poor Japanese artist, so the story goes, lived in the same town with a very rich man of the same nationality. The rich man, being fond of fine clothes, was wont to bedeck himself in the finest silk ornamented in rich and gorgeous colors, and overlaid with jewels of rare and dazzling beauty. Arrayed in this fashion, he frequented the streets and market places of his town, where he attracted much attention. Among all his admirers, none followed him so regularly, or gazed on him so devoutedly and appreciatively as the poor artist. One day, after following the rich man a little longer and more closely than usual, the artist offered him the most profuse and heartfelt thanks of which he was capable. In surprise, the rich man replied:

"Why do you thank me? I have done nothing for you."

"I thank you for letting me gaze on your beautiful jewels and fine garments."

"What pleasure do you derive from that? They do not belong to you," remonstrated the rich man.

"Ah, yes," replied the artist, "but I can gaze upon them better than you, and have neither the cost of paying for them, nor the trouble of keeping them. I have indeed reason to thank you, for I have all the pleasure and you have all the worry."

The attitude of this artist, striking and unusual though it may be, is yet so worthwhile and practical, that I wonder why more people do not adopt it. Somehow, it seems that for most of us diamonds glisten a little more brightly when we can wear them on our own bodies, paintings are a little more beautiful when they hang on the walls of our own houses, and flowers give us more enjoyment when they grow in our own gardens. Yes, we must always possess things before we can enjoy them. Even then I am not sure that we do enjoy them. Often the most that comes to us, I suspect, is merely the feeling of possession.

How limited and circumscribed, indeed, is our enjoyment if derived only from the things that we possess. We can never possess the whole world, that is we can never get a legal title to it, even if we spend a whole lifetime trying, though some men have accumulated an amazingly large portion of it. But we can make the whole world ours—ours in a very real sense of the word, in fact, the only real sense—if we adopt the attitude of the poor artist. We can make it ours by becoming acquainted with it, understanding it, appreciating it, loving it, helping it, and being helped by it.

The stars in the sky, the tints of the sunset, the flowers by the roadside, the birds in the tree-tops, the love and friendship of our fellow human beings—these are all infinite fields for possession and enjoyment, fields which no one has fully appropriated, and which we can all appropriate and enjoy without excluding each other.—Elmer J. Yoder.

THE STORY OF A FAVORITE HYMN

America, the Beautiful

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for heroes proved
In liberating strife!
Who more than self their country loved,
And mercy more than life!
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!

The finely patriotic sentiments of this hymn stir the hearts of young and old alike. Although written within comparatively recent years, it has grown so rapidly in popularity that it may soon become our national anthem.

The hymn was written by a New Englander, Kathrine Lee Bates, who was born in Falmouth, Mass., in 1859. After graduating from Wellesley College in 1880, she taught mathematics, classics, and English in the Nitick, Mass., high school. In 1885 she returned to her alma mater, Wellesley College, as teacher of English literature. Six years later she was made professor of that subject, which position she held for many years.

Miss Bates traveled widely, spending a year in England, another in France and Spain, and a third in Switzerland, Egypt, Syria and Italy. The following amusing biography of her appeared in a college paper, The Echo:

"Professor Kathrine Lee Bates was born midway between ex-President Roosevelt and William J. Bryan, at Falmouth, Mass., where her cradle may be seen on exhibition at the town hall.

"She entered Wellesley College one hundred years after the signing of the Declaration of Independence, and graduated as president of her class in 1880.

"Since then Miss Bates has followed the profession of a teacher whenever she couldn't help it, and has written many books.

"She has wandered from the Charles river to the Jordan, and from Pegan Hill to the Pyramids, recently becoming a detective in the 'Sure as Nails' Detective Agency. She now lives in the 'Scarab' on Curve street in our town."

"America, the Beautiful", was written in Colorado in the summer of 1893, after a visit to "the White City". It was left in the author's notebook for the next two years, and was not printed till July, 1895. It first appeared in "The Congregationalist", but that version differed quite materially from the one printed above. Several composers have written music to the well-known words, but the most popular setting is probably the one by Charles S. Brown, appearing in, "Junior Carols," "The Praise Book," and "Jubilant Praise."

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

"MODERNISM IN THE MENNONITE CHURCH"

Dear Editor: Doctor J. C. Meyer, in the December 4th, 1925, issue of the Exponent, has brought to our attention some very interesting and significant facts, facts worthy of further consideration. It is not unusual to find historians disagreeing, but in this case they agree. I refer to the Smith-Horsch quotations. The fact is, as Horsch implies, that the Mennonites were originally Congregational in their form of church government, holding that **"All believers"** were **" Priests of equal rank and authority"**, and that **"Members as a body are the highest authority."**

This has always been sound Mennonite doctrine, based upon Scripture, at least until very recent years. It was the acceptance of this early faith of our Mennonite fathers which has cost a goodly number of persons their membership in Conference during recent months. Why one man should be tolerated when upholding this doctrine in a book, and others excommunicated when practicing it in their daily religious life, is an ecclesiastical puzzle to some of us common folks.

The entire Scripturalness of the idea of the priesthood of all believers and their equal rank in affairs of church government on the one hand, and the anti-Scriptural denial on the part of a centralized system of government of their right to exercise their priesthood on the other, has developed distressing conditions among us. For 300 years before the Reformation finally came, good men and women died in the attempt to correct the Roman church in her denial of the priesthood of all believers and their right to voice in the affairs of church government.

The present revolt, on the part of a large number of thinking folks, lovers of spiritual and religious freedom, against the common and oft repeated error of the usurpation of authority, has thrown some of our constituted authorities into something of an ecclesiastical perplexity, a solution for which they seem to think lies in the excommunication of the so-called "liberals", or "progressives", whatever these terms may mean.

That a well founded and established form of church government is entirely essential no one will deny. But is it not a fact that our present troubles are due, in large measure at least, to the fact that we have drifted from the faith of our fathers, either consciously or unconsciously, intentionally or unintentionally, into a wrong system of church government contrary in spirit and antagonistic to that set forth in the Scriptures? Have we not drifted in recent years into that system which our early fathers died to correct, namely, the "hierarchy" which our brother Horsch so clearly mentions?

In our United States government we have the **law-making**, the **law-interpreting**, and the **law-enforcing** bodies, each composed of a separate group of men, no one person being permitted to serve or function in any of the other groups.

Is not the main source of our present upheaval in church and school due to the fact that we have fallen into the mistakes of having our law-making, our law-interpreting, and our law-enforcing groups composed of the same body of men, a thing which neither a Democratic nor Republican form of national government would permit? Have we a right to expect anything other than distress and upheavals under such a system?

Now, if what our brethren Horsch and Smith tell us is true, and it is, then the way to a solution of our present difficulties is simple, namely, by way of correction of our system of church government; and this means about four things:

1. The breaking-up of our centralized, perhaps monopolized, system of **law-making, law-interpreting** and **law-enforcing.** We must exchange our Episcopal system of government for that congregational form of our early fathers.

2. A return to the Scriptural system of authority in the recognition of the Bible as our sole rule of faith and practice, and the voice of the governed in the formation and execution of the government. Certainly we must admit that if a congregation has the authority to "call" a bishop into office, that same congregation has the authority to define the nature and limits of his authority and duties. If God can use a congregation in notifying a man that he is to serve in a particular capacity, certainly God can use the same congregation in defining his field of service. To assume that a congregation may "call" a man into office, and ever after that, said congregation has little or no voice, is as unreasonable as it is unscriptural.

3 That we must avoid double standards. Rules and regulations should either not be made in the first place, or if made, should then be enforced consistently, universally and without partiality. In other words, we must cease excommunication of one group for the things which we tolerate in another.

4. That we transform our ideas and methods of conference. Depression and discouragement have been the characteristic feelings of those who, in recent years, have followed our Conferences. This feeling is due to the fact that the great religious emotions and aspirations of the masses have not been granted freedom. Free speech has been threatened and intimidated. The laymen, in several characteristic movements in recent years, movements which would have meant much to the church, have been crushed by constituted authority. Many people have the feeling that it were better if we had no conference. The souls of men are dying for the want of spiritual knowledge, divine inspiration, great dynamic ideals, and an emphasized Christian evangel—things, one regrets to say, which have been so sadly lacking among us in recent years.

I am charging no man with these conditions. I am not interested in the condemnation of men, but in the correction of error. I do not question the sincerity of men; I do question the judgment of some. I am interested in our church catching the significance of the statement of Brother Horsch speaking of the priests who **"took authority to themselves and as a result their religious organization was changed from a congregation to a hierarchy."**

Bluffton, Ohio. **J. E. Hartzler.**

GOD'S LOVING KINDNESS

The thing that lasts in the universe is God's kindness, which continues "from everlasting to everlasting to everlasting." What a revelation of God! Oh, dear friends, if only our hearts could open to the full acceptance of that thought, sorrow and care and anxiety, and every other form of trouble would fade away, and we should be at rest.

The infinite, undying, imperishable love of God is mine. Older than the mountains, deeper than their roots, wider than the heavens, and stronger than all my sin, is the love that grasps me and keeps me and will not let me go, and lavishes its tenderness upon me, and beseeches me, and pleads with me, and woos me, and rebukes me, and corrects me when I need, and sent His Son to die for me.—Alexander Maclaren.

A WEEK AT THE SEMINARY

The week of Jan. 31 to Feb. 6, 1926, at Witmarsum Seminary was of unusual interest. During this week the annual Seminary Board Meeting occurred, the Christian Workers' Conference was held, and the College Bible Lectures were given. This brought to Bluffton a large number of visitors, many of whom are ministers. Many who had no official part in these various events came for the benefit of the week's lectures and conferences.

The Seminary Board meeting was held on Tuesday, February 2. The usual routine business was transacted, members were elected to the Board to fill the places of those members whose term had expired, officers of the Board were elected and the usual committees appointed. Among the most important matters of business was the reading and approval of the report of the Accountant who will from now on make an annual audit of the books of the Seminary. The Accountant's report showed that the Seminary has operated as a distinct institution for four and one-half years with all bills paid to date, without any debts or deficits of any kind. During these four and one-half years the Seminary has also accumulated permanent funds (pledges, endowments and annuities) amounting to nearly $25,000. This is not a great record but a substantial and most encouraging one.

The present faculty was re-elected with provision for enlarging the faculty as demanded by increasing student attendance. The promotion program looking to the raising of $100,000 for building purposes, $200,000 for endowment and $25,000 as an andowment for student aid, will not be pressed vigorously for the present, in view of the fact that our Mennonite colleges are in the midst of a campaign to raise the required $500,000 by 1927 to make them standard colleges. The Seminary is cooperating with our colleges so that there shall be no rivalry for funds but cooperation and mutual helpfulness.

On Tuesday noon the Seminary students entertained the Board and Faculty at a dinner. This dinner was wholly in charge of the students. After the dinner there were two speeches by students. One by William F. Unruh and another by Rev. LeRoy Mitchell. They said more appreciative things about the Seminary, its helpfulness and real worth to the students than the Board and Faculty dared hope for. It was altogether a delightful and helpful dinner of students, faculty and board.

The Christian Workers' Conference was unusually well attended by the college and Seminary people, as well as by visitors both from the community and from a distance. Rev. Edmund G. Kaufman gave four stirring addresses on China and Mennonite missions in China. These were among the most informing and helpful mission addresses heard by a Bluffton audience. Dr. J. W. Kliewer gave an address on Mennonite Missions among the American Indians which was greatly appreciated. Dr. C. H. Smith spoke on Mennonite Immigration, with special reference ot the Immigration from Russia in 1874-84. He brought to his audience some unusual material, which he gathered in his recent studies in Manitoba and our western states. Professor Kreider of the Seminary faculty, spoke on the Call of the Christian Ministry in a way that exalted the ministry into one of the highest forms of life service. Rev. LeRoy Mitchell (colored) spoke on "My People and My Work", in a way that helped all of us to understand the Negro better and to appreciate his efforts to come to his own. Rev. William Kensinger gave two addresses on "Bantu Life and Religions" and "Mennonite Missions in Africa". These addresses were strikingly interesting and helpful. Withal the Christian Workers' Conference was a great success. On several occasions the College Chapel was packed.

The College Bible Lectures were given this year by Dr. F. Watson Hannon of Drew Theological Seminary, Madison, N. J. He spoke twice daily throughout the week at 2:00 o'clock in the afternoon and at 7:00 o'clock in the evening. His lectures throughout were Biblical expositions. In some cases he took a whole book of the Bible for expository treatment and in other cases a Bible character or a Scripture passage. Sometimes these passages were brief and in other cases they were lengthy but he always dealt with them in an interesting and stimulating fashion. This series was the most Biblical series that has been given at Bluffton for some years. It is nothing short of wonderful how interesting the Bible is when it is interpreted with understanding and sympathy. The Bible is the great storehouse of religious teaching if we are only able to get access to its riches through the leadership of a great Bible teacher.—Paul E. Whitmer.

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BOOKS:

On the Sunday School:
The Evolution of the Sunday School.—H. F. Cope.
The Church School.—Walter S. Athearn.

On Child Training and the Home:
Religious Education in the Home.— H. F. Cope.
The Parent and the Child.—H. F. Cope.
Beckonings from Little Hands.—Patterson Dubois.
Twelve Lectures to Young Men.—Henry Ward Beecher.

Biography:
The Autobiography of Charles M. Sheldon.
Life of John S. Coffman.—M. S. Steiner.
Life of Phillips Brooks.—A. V. G. Allen.
Life of William Carey.—George Smith.

On Preaching and Church Work:
Lectures on Preaching.—Phillips Brooks.
The Building of the Church.—C. E. Jefferson.
The Minister's Everyday Life.—Lloyd C. Douglas.
The Mystery of Preaching.—James Black.
The Educational Ideal of the Ministry.—W. H. P. Faunce.
A Voice from the Crowd.—George Wharton Pepper.

On Sex and Heredity:
Men, Women, and God.—A. Herbert Gray.
Sex and Common Sense.—A. Maude Royden.
The Third and Fourth Generation.—E. R. Downing.

On Friendship:
Friendship.—Hugh Black.

On Immortality:
Why We May Believe in Life After Death.—C. E. Jefferson.
The Christian Belief in Immortality.—James H. Snowden

On Church Music and Worship:
History of Hymns and Hymn Tunes.—David R. Breed
Practical Church Music.—E. Lorenz.
Church Music and Worship.—Earl E. Harper.
Book of Christian Worship.—Peter Ainslee.

Missions:
China.—Captive or Free.—Gilbert Reid.
Contacts with Non-Christian Cultures.—D. J. Fleming.

Apologetics:
Why I Believe in Religion.—Charles R. Brown.
Jesus and Our Generation.—Charles W. Gilkey.
What It Means to Be a Christian.—E. I. Bosworth.
The Fact of Christ.—P. Carnegie Simpson.

Sermons:
Nature Sermons.—C. E. Jefferson.
The American Pulpit.—Clayton Morrison (editor).
The Ideal Life.—Henry Drummond.

On the Klan:
The Ku Klux Klan.—Mecklin.

On Divorce:
Divorce in America and Church.—Gwynne.

On War and Peace:
The Next War.—Will Irwin.
The Sword or the Cross.—Kirby Page.
New Wars for Old.—John Haynes Holmes.
Mobilizing for Peace.—Frederick Lynch.

On Stewardship:
The Christian and His Money Problem.—Bert Wilson.

On Paul:
The Character of Paul.—C. E. Jefferson.

On Isaiah:
Cardinal Ideas of Isaiah.—C. E. Jefferson.

Miscellaneous:
How to Live.—Fisher and Fiske.
What Men Live by.—Richard Cabot.
The Church's Debt to Heretics.—Rufus Jones.
The Coming of the Lord.—James H. Snowden.
Farm Boys and Girls.—Wm. A. McKeever.

Notes from Here and There

The Bethel College Student Volunteer Band was host of the state volunteer convention, February 19-21.

J. N. Kauffman of Low Point, Illinois, recently made a tour of Mennonite churches in Kansas and Oklahoma.

The annual session of the foreign mission board of the General Conference of Mennonites was held at Newton, Kansas, February 10-12.

Bethel College, Newton, Kansas, introduced a course in Manual Training for college students with a large initial enrollment. J. J. Voth is teaching the course.

The chapel address at the opening of the second semester at Hesston College was given by T. M. Erb. He spoke on the subject, "Some Principles for Business Success."

Bethel College Bible Week Program will be held February 14 to 21 in the college chapel. Among the speakers are Rev. W. S. Gottshall, Rev. P. H. Richert, Dr. J. R. Caffyn, Rev. P. H. Unruh, and Frank G. Richard.

On Saturday, February 13th, a meeting of the independent churches of Indiana, Ohio, and Ontario, was held in Goshen, Indiana, to discuss the question of conference affiliation. The meeting was well attended. A full report will be given in the next issue.

The Kitchener Mennonite church, which was excluded from conference, gained over fifty members since the new organization was effected and the church building completed. They report an average attendance in the Sunday school of 193.

The funeral of Professor John D. Brunk, formerly of the Music Dept. of Goshen College, occurred on Monday, Feb. 8. Illness had kept him from taking up his work at Goshen College last fall and a brave fight to regain his health proved of no avail. His many friends will be saddened by his demise. The Exponent extends sympathy to the bereaved.

Amos M. Showalter, Ph. D., sailed from New York City on February 8th, for Brussels, Belgium, at which place he will do research work in the university laboratories. Mr. Showalter is working under the auspices of the National Research Council. Since his former visit to Belgium he had been doing similar work at the University of Wisconsin and later at Leland Stanford University, California.

The enrollment of the Preparatory Bible School of Mountain Lake, Minnesota, is 120. There are thirty students in the Sunday school teachers' training course.

Mr. B. D. Smucker, Field Secretary of Bluffton College, has recently been soliciting funds and students in the Wadsworth Mennonite congregation of which Rev. L. L. Miller is pastor.

Rev. E. Troyer of Carlock, Illinois, delivered two sermons at the all-day missionary meeting held at the Silver street Mennonite church near Goshen, Indiana, on Sunday, February 14th.

In connection with the annual six weeks' Bible School held at Kitchener, Ontario, a Perplexing Problems Conference was held January 17-24. C. F. Derstine discussed a number of current questions.

Mr. Ritchie, national secretary of community emphasis of the Y. M. C. A., gave an address in the Bethel College Chapel Sunday evening, February 7th. He spoke of his experience in Y. M. C. A. work in Europe.

The Maple Grove congregation and the Central Conference congregation of Topeka, Indiana, are holding conjoint young people's meetings during the months of January, February, and March. The young people of both congregations find the arrangement very satisfactory.

Mr. and Mrs. Litwiller recently moved from TresLomas, Argentina, to Pehuajo, to secure better advantages for language study. It has been found that Pehuajo affords the best opportunity for study, as it is difficult to secure competent teachers in some of the smaller towns.

A review supplement to the January issue of the Goshen College Record, consisting of material on Mennonite history, has been published by the Goshen College faculty, Harold Bender, editor. It contains speeches delivered during the Quadricentennial Services at the college by John Horsch and Dr. A. H. Newman, together with other material written by E. H. Correll and H. S. Bender, especially for the supplement.

The Washington Conference on the Church and World Peace appointed a Continuation Committee, and this committee in turn appointed a Committee on Education for Peace, which is composed of thirty prominent educators of all the denominations with Professor Luther Weigle of Yale as chairman. Dean N. E. Byers of Bluffton College, represents the Mennonites and met with the committee in New York city on February 20.

The colored chorus of the Second Baptist church of Newton, Kansas, recently gave a concert at Hesston College.

A memorial service for Miss Mary Richert, who recently died on the mission field in China, was held in the Tabor College chapel January 23. The service was in charge of the class of 1915, of which she was a member.

President S. K. Mosiman of Bluffton College recently attended the meeting of the association of American Colleges held in New York City. On his return he attended the inauguration of President George F. Zook of the Municipal University of Akron, Ohio.

At the recent meeting of the Foreign Mission Board of the General Conference of Mennonites, Miss Marie Regier, now a senior at Bethel College, was appointed to go to China as a teacher in the girls' mission school. It was also decided to collect funds for the new hospitals in China and India.

A series of meetings began at E. Chestnut street Mennonite church, Lancaster, Pennsylvania, February 21. John S. Risser of Hagerstown, Maryland, is the evangelist.

The First Mennonite church of Philadelphia is conducting a reading contest for boys and girls. The books suggested are from a list of forty books recommended by the Federal Bureau of Education as being books that "all children should read before they are sixteen years of age."

THE EDITOR'S CHAT

By all appearances the Open Forum will be wide open for a few issues to come. This appears to be the most widely read page that we have, when we have it. Is it because contributors feel more freedom when they write for this column? After all, the world is weary of shams. We do not like to say things just because we are asked to say them or to express only such attitudes as we think are acceptable. Nothing will please the editor more than to receive continuously the free expressions of readers for use in the Open Forum. Our policies and attitudes are well known but we hold the ban against no one whose views differ from our own. Let me emphasize that it is not necessary that you are a skilled writer before you can qualify as a contributor to the Open Forum. The only requirement is that you are a reader of the paper, that you can write a letter, and that you sincerely believe what you write. Many of you wanted to write for a long time. Do it now before you forget it again.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

MARCH 12, 1926

EDITORIALS

CHURCH AND STATE

THE EVANSTON STUDENT CONFERENCE

WHAT THE INDEPENDENT CHURCHES WANT

THE JUNGLE RULE VS. THE GOLDEN RULE

O. B. Gerig

AND THEY CRUCIFIED HIM

J. W. Kliewer

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THE
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LESTER HOSTETLER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Esther Smucker, Missions; Elmer J. Yoder, Young People's Page. **Consulting Editors:** J. S. Slabaugh, Paul E. Whitmer, J. C. Meyer, Wm. B. Weaver. **Contributing Editors:** J. E. Amstutz, J. B. Cressman, A. M. Eash, Henry A. Fast, O. B. Gerig, J. E. Hartzler, Ivan Groh, Hervey Schnell, Elva Schrock, Crissie Y. Shank.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

"A JEW'S VIEW OF JESUS"

Dr. Joseph Klausner, of the Hebrew University of Palestine and a Zionist has written a unique life of Jesus of Nazareth in order "to provide in Hebrew a book which shall tell the history of the Founder of Christianity. . . " Just about the time when the book first appeared in an English translation, Rabbi Stephen Wise delivered a discourse on "A Jew's View of Jesus". When this discourse was reported the "Fundamentalist" Jews launched a campaign to have Rabbi Wise removed from the headship of the United Palestinian Fund, which has plans to raise $5,000,000 for the Zionist Movement. Other counsels prevailed, however, and the "Fundamentalist" Jews were defeated.

Rabbi Wise was reported to have said that "Jews must accept the teachings of Christianity" and that "the teachings of Jesus are an unparralleled code of ethics." Later he denied that he made these statements as reported.

Klausner thinks Jesus took Himself to be the Messiah, but He was mistaken. He admits, however, that Jesus is a force and influence for which there is no parallel in history. He further points out that "Jesus is for the Jewish nation as a great Teacher of Morality and an Artist in parable." . . . In his ethical code there is a "sublimity, distinctiveness and originality in form unparalleled in any other Hebrew ethical code."

The fact that Christians seem to be interested in this Jewish account of Jesus has led someone to suggest that it might bring about a better understanding between Christians and Jews.

COOPERATION OR COMPETITION AS A REMEDY

The farmers have been appealing to the government for legislation to keep them from bankruptcy. They are advised to cooperate. Supposedly cooperation is to increase their profits and rehabilitate them. On the other hand "Big Business" becomes illegal when it takes too much of this same remedy. At the present time the "aluminum trust" and the "food trust" are under fire. If they are monopolies they should be punished according to the law.

What makes a "bread trust" grow so large? Apparently Mr. Ward can produce bread at a lower price and thus buy out his competitors one after another. But if he can make bread more efficiently and, therefore, at a lower price why should he not be allowed to make as much as he can sell at the low price? The answer is obvious. He might get control of most of the larger bakeries and then fix the price so high as to make unreasonable profits. (The writer assumes no responsibility as to the definition of "unreasonable"). The same might be said of Mr. Mellon and the "aluminum trust". Their efficiency might give them a monopoly on aluminum and that is against the law.

The uninitiated in these affairs wonder why the same government at the same time is using remedies that are practically opposites. Apparently the answer is that cooperation makes for more efficiency and greater profits, so when profits get intolerably high a little inefficiency in the form of competition must be applied. When, on the other hand, profits go too low, a little cooperation is the remedy.

In case of a crisis, as in the recent war, anyone

who would have suggested competition to make business less efficient would probably have been jailed as a pro-German spy, but in time of peace when profit seems to be the final aim of business these profits must be properly regulated. Thus one concludes that the "bread trust" makes profits first and wholesome bread is one of the by-products or joint-products. One is made to wonder what the Man of Galilee would say if He happened in while a board of directors were discussing the making of loaves as a by-product.

"COMPULSORY WORSHIP" IN COLLEGES

Should undergraduates in college be compelled to attend chapel services? This old question has been raised again, this time at Yale University. The Yale News is opposed to "compulsory worship" and is waging a campaign against it. A faculty committee is considering the question. There are two sides to the question. Students in college are not too religious. But if compulsory chapel attendance leads to gambling on the length of the prayer, as is reported in one college, the chapel service will not supply the need. At Harvard University the "morning prayers" are voluntary with the result that the attendance is comparatively small but the spirit is all that could be demanded.

The spirit of the age is against compulsion in religion, especially for adults. College students, however, cannot all be classed in that category.

CHURCH AND STATE

From Mexico comes the report that all foreign priests, pastors and educational workers must cease their activities and leave the country. In the future all pastors and teachers must be married and must be natives, according to the order that has been issued. Both Catholics and Protestants are affected by the order and it is rumored that protests will be made.

From Russia comes a report that the government has ordered the Communists to cease their anti-religious activities because these activities stir up strife and hatred.

In New York the Free Thinkers' Society has brought suit against Frank P. Graves, commissioner of education, for permitting children to be absent from the public schools one hour each week to attend classes in religious instruction in churches selected by their parents. The society argues that Christians are trying to "bootleg" religion into the public schools.

In Massachusetts charges of blasphemy have been brought against a Lithuanian lecturer who is reported to have said among other things that "People have built churches for the last 2,000 years and we have sweated under Christian rule for 2,000 years." The charges were brought under a statute over 200 years old.

The relations of church and state should be a matter of some interest for Mennonites, whose ancestors suffered severe persecution for the principle of separation of the church from the state. When they asked for liberty of conscience both Lutherans and Catholics believed that the church must, in order to perform its mission, have the support of the civil government. The new idea of separation brought upon the Anabaptists the maledictions of pope, priest, prince, and pastor; but time seems to have demonstrated that the minority, as usual, was in line with progress and the "constituted authorities", as usual, were practically solidly against it.

One reason why governments in the past have interfered with religious matters is undoubtedly the fault of the church. Not infrequently has the church gone out of its realm to support passing theories and institutions. The unholy alliance between the Ptolemaic theory of the universe and the Christian church is but one example. At the present time Christian professors are not always careful to distinguish between the religion and political and social and economic theories. There are still Christians who try to defend property rights by appealing to religion. It was not a Russian communist or bolshevik who said, "Foxes have holes, the birds of the air have nests; but the Son of man hath not where to lay His head," yet after one hears some modern sermons or reads some church papers he must go back to Holy Writ to convince himself that Christ did not go out of His way to defend our modern theories of property. Several times in her history France has had to take away the property of religious orders sworn to "poverty, chastity, and obedience", because these orders had monopolized so much property that the taxed lands were burdened beyond reasonable proportion. In America at the present time there are cities where poor people pay exhorbitant taxes because much of the property in the city is controlled by religious and educational institutions that are tax free. In Russia there seems to be no question but that the church has been using its influence to protect its property rather than to save the lost. When such a church asks God to "command fire to come down from heaven" it should be rebuked with "Ye know not what manner of spirit ye are of."

In general it seems to be a fair assumption that as long as the church does not sell its birthright to support passing economic, social, and political theories the government is not likely to interfere. When the church goes out of its realm a reminder is likely to come from the political realm. If Christians laud the state that punishes "heretics", they must not be surprised if tomorrow they themselves are pronounced "heretics" by the majority in the state.—J. C. Meyer.

EVANSTON STUDENT CONFERENCE

During the holiday vacation seven hundred and fifty students representing all Protestant denomina-

tions and all kinds of colleges and universities from all parts of the United States met at Evanston, Illinois. The delegates were typical students representing the thoughtful, religious minority group that one finds on the average college campus. Three hundred church, college and Y. M. C. A. officials were admitted to the balcony but they had no part in the deliberation.

The students seemed very sure that America is facing some serious problems that can be settled only in accordance with the principles of Jesus, but they had serious doubts as to whether the church in general was really making good in this crisis. However, it was very evident that the large majority fully intended working in and through the churches as now organized.

They are very insistent, however, that a definite effort should be made to federate all the churches as soon as practicable and they pledged themselves to take active steps to unite all the young people's societies of the different denominations.

The foreign mission methods of the past were severely criticized because of the patronizing and dominating attitude of the missionary towards the native people whom he regarded as inferiors. Too often the missionary was followed by the exploiting business firms who in turn called for protection by the American army and navy. The missionary should represent Jesus and be willing to help those of any nation to establish their own Christian church. They need our brotherly cooperation to learn how to follow Christ, but they do not need our western materialistic and militaristic civilization.

They seemed to have thought more on the problem of war than on any other and were quite ready to give their decision. All agreed that war is a crime and churches should not support it. As to their personal attitude in regard to participating only sixty-five had the courage to say that they would fight under certain conditions. About one-third of the group professed to be conscientious objectors and the remainder were undecided.

The race question stirred up more excitement with colored, southern white and northern students participating. They agreed, however, that the white race is not justified in taking the attitude of superiority. All men are brothers and all should receive just and loving treatment. None of them had any patience with the Ku Klux Klan.

They showed more conservatism on the question of industry, although they thought that the charge that the churches represented the dominating class was quite generally true, and concluded that they should become more fully informed as to the needs of the working man and be more concerned that he receive full justice.

It was interesting and in the main encouraging to listen to these earnest, intelligent, idealistic young people discuss so seriously the solution of grave problems and display real courage in taking positions that may bring persecution to some of them. In their youthful enthusiasm and hasty criticism they may at times sound like dangerous radicals but society in general is so conservative and experience is so hard on idealism that it seems to me that their agitation must in the main result in real progress when they take their turn in leading the forces of Christianity.—N. E. Byers.

———o———

WHAT THE INDEPENDENT CHURCHES WANT

At a meeting held at Goshen, Indiana, on Saturday, February 13, of the ministers and lay representatives of the independent Mennonite churches of Indiana, Ohio, and Ontario—seven in all, representing a constituency of about one thousand people who in recent years were compelled to withdraw from the (Old) Conference of American Mennonites on the question of conference authority—the following resolution was adopted:

"Whereas, the Independent Churches believe that the need exists for a closer fellowship and cooperation among the various branches of Mennonites in order to work more effectively for the advancement of the Kingdom, and

"Whereas, several branches of Mennonites are already cooperating in commendable and praiseworthy work in the fields of education and missions, and

"Whereas, the Central and General Conferences of Mennonites have expressed themselves in favor of cooperation among the various groups and the Independent Churches desire such fellowship;

"We, therefore, recommend that a meeting of ministers from the Independent Churches, the Central and General Conference churches, and any others who are interested be held some time in May for the purpose of promoting fellowship and discussing the possibility of uniting ourselves into one body."

A committee of three, consisting of Lester Hostetler, S. S. Yoder and R. L. Hartzler, were appointed to confer with the ministers of the other groups to arrange for the proposed get-together meeting.

From the discussions at this meeting it was perfectly clear that these churches do not want to maintain permanently an independent organization among themselves. Their leaders see neither necessity nor glory in founding an eighteenth branch of Mennonites. This is hopeful. They believe not only in tolerance but in fellowship—fellowship with those even who are not like themselves in every detail. Is not this the reason why they were excluded from the (Old) Conference?

There are many problems that will arise in the process of getting three groups of Mennonites to unite into one body. A few of these are real; most of them are imaginary. The chief problem consists in arousing people to the necessity and desirability of

cooperation. The indifference and inertia of the masses constitutes the greatest barrier to religious progress. We hope that Exponent readers will make free use of the Open Forum in the discussion of this timely subject of church unity.

The Progress of the Independent Churches

The discussions which took place at the above-mentioned meeting disclose these interesting facts:

1. That the independent churches have maintained themselves and in most cases added to their numbers in spite of the tremendous opposition of Conference leaders. The reports which were circulated to the effect that these churches were fast losing out, it is quite evident expressed hopes rather than facts.

2. The independent churches are finding themselves. In most cases the bitterness between them and the old church is dying down among the laity. When conference leaders encouraged their people to have nothing to do with the independents, they asked more than can be carried out in practice. In the process of neighboring together—helping each other to fill silos, build schools, care for the sick and bury the dead—people are drawn together. The normal atmosphere in a community is one of peace and good-will, and those who seek to divide a community and keep people separated from each other in this age are, like Sisera, fighting against the stars. Religious boycotts, happily, are in these days unworkable and, therefore, out of date.

3. The independent churches are overcoming the results of a life-time of training in prejudice against other bodies of Mennonites. They have been shaken out of the old ruts. They have been more or less torn loose from the past. They have, therefore, looked into religious questions and into church customs and traditions with more earnestness and with more openness than was possible before. They have made the acquaintance of leaders in other conferences and found in them trustworthy spiritual guides. They have looked into congregations of other conferences and found working organizations where the spiritual life is as deep as any they have known in the old church. They have found that the wells of salvation spring from faith in Christ and the fellowship of believers, rather than from "conference rules and regulations". They are therefore willing to meet with others for the purpose of talking church unity.

Will the independent churches, and the Central Conference and the General Conference unite into one body? They are already united in a common educational task and to some extent in missionary activity. In a resolution passed at the Central Conference held in 1924, that body expressed itself in favor of closer cooperation with other bodies of Mennonites.

As to the General Conference, if we understand correctly, it was organized in the first place with the two-fold purpose of doing mission work and uniting the various bodies of Mennonites. Unless their leaders have wearied of their original ideal, the proposal to unite is in harmony with their policy.

Shall Mennonites unite? Youth answers "Yes". Youth is frank in criticism and fearless in attack. It looks at our denominationalism, calls it "un-Christian", and immediately plans something better. Old age is cautious. It thinks of "practical reasons for deferring action". Its attitude is this: "Of course these conditions are terrible, but don't really do anything about it. Say all you wish to, of course, but don't plan anything."

Youth is saying to the elders, "You may be used to denominational strife and hairsplitting, but we are not, and by the help of God we are not going to get used to it." We refuse to sing, "The Fight Is On". We will unite our voices and hearts in a great chorus "Blest Be the Tie that Binds."

Will the church answer youth as it did William Carey when he offered to go to India as a missionary —"Young man, sit down!"?—Lester Hostetler.

—o—

The Challenge to Youth

A. R. Keiser

Rev. Keiser is pastor of the Mennonite church (General Conference) near Orrville, Ohio. To his energy and untiring effort was due, in a large measure, the success of the Young People's Retreat held at Bluffton last summer. He was re-elected chairman of the committee to arrange for another Retreat.—Editor.

"Arise, let us go hence." These were the words spoken by Jesus to His disciples. He had just finished laying out for them something concerning the nature of and the plans for the Kingdom Program. After the inspiration, hard and intensive work must always follow.

These same words of our Master are being flung at the Young People of the Mennonite church today. We have begun to see the vision and now Christ, our Commander is calling to us, "Arise, let us go hence".

I believe Dean Byers struck the keynote when he recently said that we Mennonites must first be "missionized" before we will do any active and aggressive work in the world beyond our immediate communities. The Young People are being thus "set on fire" through the medium of our several Retreats and Young People's Conferences.

I know of no sign quite as hopeful for a large, united, working Mennonite church as the fact that young people everywhere are taking an active interest in church work, and are making sacrifices in order to attend Retreats and Conferences. They are getting away from the old fear and suspicion of other groups. To illustrate this point let me note here that a large group of our young people prefer making the financial sacrifice to travel a distance of six hundred miles one way to attend a Retreat rather than have one of their own, simply because they want to learn

to know and work with other groups who are so much like themselves.

God is working through our young people and is preparing them for some big and challenging task. That task may be something like the Friends' Reconstruction and Relief Service, or one with an equally great challenge. Whatever the task will be, we may rest assured that the Lord will show us the way when we are sufficiently prepared to take up the work. "Whosoever would be great, let him be your servant", that is a lesson that still remains for us to learn. Just as soon as we begin to serve, God will prosper us in strength, numbers and influence.

It does not require much of a prophet to notice God's guiding hand in the preparation of our younger generation for this task. Last year we had two Retreats, for the coming summer plans are already under way for the Pacific Conference to have a Retreat at Salem, Oregon, from June 27th to July 11th; the Western District Conference at Bethel College some time in June; and the Mennonites farther East at Bluffton College, August 7-15.

Since it has not been possible to unify our Retreats this summer by means of having some of the same leaders would it not be a fine thing if the Chairman of the Young People's Conference of the General Conference would arrange to have a union Retreat in connection with the tri-ennial Conference session to be held at Berne, Indiana, this coming August? We would then be prepared to unify our findings in our several Retreats of the summer and perhaps be able to arrange to do bigger, better and more unified work in the coming years.

Will we follow our Master when He says, "Arise, let us go hence"?

The Jungle Rule vs. the Golden Rule

O. B. Gerig

Prof. Gerig is teaching history and social science at Simmons College. Aside from his duties as teacher, he devotes considerable time to lecturing on the question of international peace.

It is not difficult to understand how one who attempts to take Jesus seriously, will find it impossible to participate in organized warfare. War, we say, is a flat denial of the way of Love. It is un-Christian not only in its utter disregard for the sacredness of the one murdered but also in its debasing effects on the one doing the murdering. It reduces life to a primitive and beastly struggle, unleashes the most devilish hates, sows the evil seeds of bitter revenge and fills the world with millions of widows and fatherless children. War is perhaps most realistically seen to be un-Christian when we visualize one of God's sons pushing a piece of cold, sharp, blue steel into the warm quivering flesh of his brother.

But there is another kind of warfare constantly being waged in our industrial life which in recent years has troubled the consciences of Christian pacifists quite as much. It is a warfare where the action is less rapid and dramatic, but where the results are no less sinister and deadly. Even the most superficial examination of the current practices in industry reveals the fact that it is organized essentially on a fighting basis. We can discover there all the evils of actual war in exact parallel. However instead of calling it war we have been taught to call it by the more respectable name of competition.

Many well-meaning Christians who deplore war itself can be found to condone the tooth and claw formula that "competition is the life of trade". A man can attend church all his life, give to collections and charities, live as a father and friend above reproach, yet carry on a business that drives his competitor mercilessly to the wall, pay the "market rate" of wages to his employees and charge for his goods "all that the traffic will bear." But the far-reaching effects of this competitive struggle on the lives of millions of people are just as hideous as war itself of which it is a part. These effects may be seen in terms of stunted and restricted lives physically and intellectually, and in the slow death of those unfit to keep up in the struggle.

So accustomed are we to this method of business conduct that when a man like Arthur Nash from Cincinnati, the largest ready-made clothing manufacturer announces that he is going to establish the golden rule in his business, the idea is so new and unusual as to cause general comment in the newspapers and Rotary Clubs all over the country. So little is the Golden Rule expected to work in the modern business world that this gentleman is everywhere known as "Golden Rule" Nash, to distinguish him from all the other Nashes who might be in business. Yet he is merely practicising cooperation within the factory and recommending it as a workable principle outside. And while the George F. Babbitts of business are looking on in amazement the Golden Rule Nash Company is experiencing such a new spirit and vitality among its hundreds of employees as to more than double its production and completely to eliminate strikes. Two important steps were taken when the plan was first adopted. First, he called all the employees together and organized a plan of democratic representation in management. Then he declared that all must receive a living wage, even if the business had to close in the effort to pay it. This meant in some cases the payment of a wage three times the former rate. But this demonstration of faith in human nature was amply justified by the prosperity which followed while similar businesses were going bankrupt during the depression of 1921. The unheard-of happened one day when a group of employees came to him and suggested that a deduction be made from their wages in order that more could be paid to another group in the factory whose

rates were lower. All this reads almost like a fairy tale, yet to those who profess to believe in Jesus' way of life it should not be surprising that it works. Such an experiment, to be sure requires an act of faith and it is not likely that business men generally will have the faith and courage to try it. But those of us who say that the way of love will work in international relations are almost bound to believe that it should work in industrial relations also.

An eminent churchman said recently that he would be a pacifist if he could see his way clear to apply the principle of love and cooperation to the everyday industrial world in the absence of which wars are brought on. This presents a real challenge to Christian pacifists everywhere. It may be that we will have to set ourselves to the task, not of solving world problems, but of solving the more difficult problem of living together without fighting in our own neighborhoods. Having succeeded here the other problem may almost automatically solve itself.

The issue may not seem quite so clear when we look at the rural and agricultural life where most of us live. But even here the grower of potatoes, wheat, milk and livestock finds himself when marketing these products in a competitive whirl, which is always fiercely keen and sometimes savagely bitter. Modern motor transportation and growing cities have made farming a business not unlike any other industry. To take his produce to the curb market may necessitate rising at an unnatural hour in the morning, driving at a dangerous speed for several hours till daybreak to arrive five minutes earlier than several competitors, perhaps neighbors, thus securing the more accessible stall for the display and sale of his goods. Perhaps to make a second trip before night he will have to offer a cut on his prices, never thinking that this act is literally taking bread out of the mouths of the children of the small truck farmer whose whole summer's labor is represented by the few dozen crates of vegetables next to him. Moreover, it is small comfort to know that this price cut will benefit the consumers when the benefit is conferred wholly unintentionally.

Sometimes the farmers of a community organize a Cooperative Milk and Grain Producers' Association. But we cannot be misled by the misuse of the term "cooperative" in this connection. Like all producers' cooperatives they cooperate in order to compete more effectively. Hence this offers no solution to our difficulty but rather intensifies the competitive struggle by enlarging the units until the stage of international competitive units is reached where the logical next step is war. Recall that the late President Wilson in his St. Louis speech of September 5, 1919, said, "Why, my fellow citizens, is there any man here or any child who does not know that the seed of war in the modern world is industrial and commercial rivalry?"

One notable economist has defined this fierce competitive struggle as "a hog-in-the-trough philosophy". He calls it a hold-over from the laws of the jungle. Doubtless we have all at some time or other felt not only the inherent brutality of the system, but we have wondered how we could make it accord with such sentiments as: "Bear ye one another's burdens and so fulfill the law of Christ." . . . . "Whatsoever ye would that men should do to you do ye even so to them" . . . . Hereby know we love, because He laid down His life for us, and we ought to lay down our lives for the brethren."

It is possible that the establishment of the Kingdom of God onearth will require not only good people, but, in addition, good people organized into a true cooperative commonwealth. This thought is not a stranger to historic Mennonitism and might well become the subject of discussion at some future Mennonite Conference when matters of lesser importance have been swept from the agenda.

The Congo Inland Mission in West Africa represents missionary activity of several branches of Mennonites. It is asking for supporters for native workers at $30.00 for a year, and for students at only $15.00 per year. Fifteen dollars opens the way for some young boy or girl to get a start in a new life, giving clothing and food, educating, and bringing the Gospel. Miss Clio C. Briggs, whose address is Charlesville, C. I. M. Kasai, Congo Belge, West Africa, and who is connected with the agricultural work there asks for garden seeds of all kinds such as are used in your own garden. They are to be sent direct to her in a sealed envelope, under first class mail.

Miss Beulah L. MacMillan whose address is also Charlesville, C. I. M. Kasai, Congo Belge, West Africa, writes for some toys that could be wound up and would run like life was in them. "Even Chiefs would come for miles to see them. It would be a splendid opportunity to tell them about Jesus. We would reach some of the natives, especially the chiefs, which we could not reach any other way. I am sure if people would only know how much it would help us in our work for the Master, you would send us many things. We can also use phonograph records." Everything is to be sent under first class mail, otherwise duty must be paid and it costs too much. Clothing is also needed —one piece dresses for girls ranging from ten to fourteen years of age; 27 inch squares of light muslin, hemmed, for wearing on the head; shirts made from shirting for boys ranging from ten to fourteen years of age; and loin cloths of strong material not too light in color, about a yard in length and a yard and two-thirds in width, hemmed. Because of the lack of funds boys and girls at the mission stations have not been properly clothed.

"Industry is the condition of having an income."

OUR BI-WEEKLY SERMON

And They Crucified Him

Matt. 27:35

J. W. Kliewer

Dr. Kliewer

Dr. J. W. Kliewer is president of Bethel College, Newton, Kansas, a Mennonite institution. He is also president of the Foreign Mission Board of the General Conference of Mennonites, having in recent years made a trip to the Orient to investigate the work of missions. He was born in Russia in the year 1869. At the age of five he came to America with his parents, who settled near Newton, Kansas. After graduating from high school and Bethel College, he taught several years, and then entered Garrett Biblical Institute, from which institution he graduated in 1901. He served as pastor of the Wadsworth Mennonite church for a short time and then was called to the pastorate of the large church at Berne, Ind., which position he accepted and held it for eight years. It was during this time that the building of the new church, seating 2,000 people, was started at Berne. From 1911 to 1920 he served as president of Bethel College. The two following years were spent in travel abroad and in reporting his mission findings to the home churches. Last fall he resumed the presidency of the college. He is also president-elect of the All-Mennonite Conference and a trustee of Witmarsum Seminary.—Editor.

The words of our sermon theme, taken literally from Matthew 27:35, constitute the most tragic sentence in human language. No wonder that Christians all over the world are inclined to think of these words and the event they describe, but especially to think of them when the season of the year comes that contains the anniversary of the crucifixion of our Lord. It is not difficult for us to feel real resentment towards this dastardly deed. It may be more difficult to feel sure that we are sharers of its guilt; to feel that we too, crucified Him.

We, Too, Crucified Him

We are guilty of the crucifixion of our Lord, not in the sense that the blameworthiness of the deed of the Jews who crucified our Lord can be imputed to us. Actual transference of guilt or innocence is morally impossible. The innocent cannot be made really guilty by being merely pronounced so. Nor can the guilty be made really innocent by being merely pronounced so. Guilt and innocence are more inherent things than that. Facts cannot be annihilated. Ignorance or hatred can behave toward the innocent as though they were guilty, but they cannot make them so. Ignorance or forgiving love can behave toward the guilty as though they were innocent, but they cannot make them so. So we cannot be guilty of the deed of the leaders of the Jews and of the soldiers, and no one can make us so. But back of actions there are motives, attitudes, inclinations, bents of mind. We can be guilty of these even when no act in line with them is committed. The venom of hatred in the heart, if not thwarted, is murder in its inception. Jesus calls it such. The lust of concupiscence in the heart is adultery in its inception. Jesus calls it such.

In this light we are guilty of the crucifixion of Jesus. What led to it? Christ opposed the sins of the Jewish leaders. He chastized their lives of luxury made possible from their wrongful gains even while connected with the temple service. He was a disturbance to them when He brought them new truth, for thinking new thoughts is painful when unpleasant duties result from following them out to their logical consequences. He wanted to stir them to the keeping of a spiritual Sabbath rather than only a formal one. But it is never pleasant for a carnal mind to be at all spiritual in its practices; the formal practices are easier. He pointed to them that they were all too punctilious in their fasting and other religious observances, but they had crowded mercy out of their lives. He showed them that their piety expressed itself not in contact with God but in isolation from men whom they considered vile. He exposed their vanity that led them to desire to be extolled for their formal goodness, but made them resent any reprimand for their real evil. He showed them that instead of being desirous of ruling they should be ready to serve. All of these things they resented with embittered souls. They opposed Him with venomous hatred and crucified Him.

Now, if we know ourselves as we ought, and if we are not too self-conceited to own up to what we are, we will have to confess that we have in ourselves the same tendencies that those who crucified Jesus had. We are prone to emphasize the formal and material things instead of the spiritual. Most of us yield to some form of luxury and resent it if someone calls it wrong for us. If we would but analyze our motives more carefully, we might discover that we are more pleasure-seeking than we care to admit. Who would dare to claim that he is entirely free from honor-seeking. Such a claim in itself would betoken vanity. Unless we keep ourselves well in leash we prefer being served to serving. So it is quite likely that if Christ had delayed His coming until our day, He would be compelled to oppose us as He was compelled to oppose the leaders of the Jews. And likely our opposition to Him would be as bitter as was their opposition. But if that be the case, if there be potential wickedness in our hearts, and that be sin, then we need forgiveness for it, even as though we had committed it. Then we may well say that we crucified Him instead of pointing to the Jews of Christ's time and saying that they crucified Him.

The Preeminence of the Cross

Thus we see that the Cross of Christ stands for the highest ethical conceptions. Not only the deed but also the motive is taken into consideration. This seems like exacting severity, but to understand it we must see it in the light of God's unfathomable willingness to forgive. The Cross of Christ is to speak to us of this even more than of God's severity with sin.

People living in India often find themselves compelled to leave the hot plains in summer and seek the higher, cooler regions. Going from Benares to Alahabad, from Alahabad to Lucknow, from Lucknow to Bareilly, from Bareilly to the foot of the mountains, one rises foot by foot. Then comes the beautifully winding auto road to Naini Tal. You feel as though you had reached the crest of the world, but you are told that another resort, Landour, is higher. The panting train that takes you there stops at Dehra Dun. The final steep climb is made on horseback. The plain with its quivering hot air is beneath you. As the evening shadows deepen, lights along the mountain side appear in strings and in clusters, but none above you. Again you feel as though you had reached the highest heights of the world. Only white cumulous clouds show against the blue background to the east and northeast. The next morning the air is clearer, and, lo! you see not clouds but the snow-capped Himalayas jutting into the air along one-fourth of the horizon. Somewhere, overtowering all, is Mt. Everest, never reached by man.

So when man reaches his highest ethics, the cross of Christ overtowers still; when the purest love floods his soul, the Cross of Christ shames it into insignificance; when man's tenderest forgiveness goes out to erring fellowman, he cannot boast of mercy as he hears the words from the Cross: "Father, forgive them, for they know not what they do." In the shadow of this Cross I feel guilty. I feel as though I had laid the cross on Him, as though I had beat the nails into His quivering flesh, as though I had mocked Him. He died for my sins.

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

HOW COLLEGE STIMULATED MY MISSIONARY INTEREST

Magdalene Fankhauser, Y. W. President, Bluffton College

I am a senior at Bluffton College this year and have been a student volunteer throughout most of my college days. I came to college with a very definite interest in missions. One Sunday evening when I was still in high school I attended an ordinary Sunday evening church service, and there during that service I quietly made a resolve that if I were able to get the necessary education, I would be a foreign missionary. I told no one of this resolve, but the way for me to go to college opened wonderfully, and now I am nearly at the end of my college work. God and His people have been wonderfully good to me.

And how have college experiences and college associations helped to broaden and strengthen this missionary interest? Let me enumerate some of the many ways in which college has helped me.

The meeting of wonderful Christian people, I think, has been the finest experience and the most help. When I was a freshman, there were in the volunteer group two people who are now in China, who, by their lives and kindly interest in me, profoundly influenced me. They it was who were responsible for my attending the Northern Ohio Student Volunteer Conference, which was such a very helpful and educational experience for me. They it was, too, who directed me to so much missionary literature of the right kind. There have been many others: returned missionaries who have become personal friends; other students who were striving for the best in life; faculty people; and students from other colleges whom I have met through Y. W. C. A. and Volunteer work. And so I would put these college associations foremost among the many factors which have made my Christian life better and my missionary interest more worth while.

The opportunities for mission study and education have been many at college. The opportunity to hear great speakers has been one of the greatest means of missionary education. I have attended three student volunteer conferences.

I have heard men and met personalities like Robert Wilder, Paul Harrison, and a host of others who spoke from a rich experience on the mission field. Because of my Y. W. C. A. work I had the privilege of going to the state conference of the Christian Associations. I have had an inspiring ten days at Lake Geneva at the summer conference. These experiences help so much to deepen one's spiritual life and understanding. Bible courses offered at the college have been a great help. Through them and the annual Bible lectures has come a better understanding of the Bible and of some of the fundamental problems of Christian living.

Finally, I would say that a college experience can be a wonderful means of growth for a young Christian. I have heard of people who feared lest their young people lose their religion by going to college. I do not consider this fear a valid reason for keeping people out of college, for I am convinced that a Christian institution offers far, far more help than hindrance to a student in the Christian life.

Howard Yoder, Class of 1922, Barberton, Ohio

The value of a college lies in the challenges which

it presents to the men and women who enter its halls, and the man or woman who accepts none of these has gained nothing from his college experience. The fundamental challenges which the Christian college must present are the challenge of intellectual development, of moral stability, of social responsibility, the challenge of the Christian church, and the challenge of a purpose-filled life work. Among the particular challenges which deserve careful consideration from every student, though no student can accept all of them, are such as the challenge of scientific research, the challenge of education, the challenge of ethical business ideals, and the missionary challenge.

The missionary challenge was presented to me most strongly in the form of the lives of those students preparing themselves for foreign mission work. Nothing has the power to touch men as forcibly as the lives of their fellowmen. In every phase of life and endeavor nothing so stimulates our interest and compels our attention as the enthusiasm of the men and women connected with that phase. The manner in which the student volunteers that I have met throw their whole life into their vocation, the intense enthusiasm that they exhibit for the cause, and the evident happiness that they derive from it must impress everyone with whom they come in contact that they possess a satisfaction that can spring from only one source, a task worth while.

The blending of two ideals in Goshen College presented the missionary challenge to every thinking student who entered her portals. The spirit of internationalism touches some part of all of our American colleges and has become a part of any student thinking which is real. Blend with this internationalism, "Culture for Service", and you are face to face with the missionary challenge. What greater international forces than Christian missionaries scattered over four continents? What more efficacious method of bringing about international concord than to spread the Gospel of Christ? What task more worth while then?

The man who has succeeded in any work always gains a hearing among college students, and a talk given by a successful missionary who had left a thriving business in America to go to Korea is still vivid in my mind. At the end of my Junior year I had the valued privilege of attending a Geneva conference. There, in that religious atmosphere, serious minded men had to consider the appeals for men for the mission fields made by such gifted and successful men as Sherwood Eddy.

These I would say are the factors which impressed the missionary challenge on me. The Thursday afternoon devotional meetings devoted to missions, the mission study classes and special missionary programs were very valuable in keeping the challenge ever before me, but I doubt if they could ever have presented the challenge strongly enough to demand consideration without living contact with the virile force of lives devoted to the work.

OUR BOOK REVIEW

(On this page the Exponent will review in each issue one or more important religious books.)

EMPTY CHURCHES

By Charles Josiah Galpin

(The Century Co., 1925, pp. 150. Price $1.00.)

Here is a little book that should be read by every one that is interested in the rural church problem. Preachers who are struggling along in small country churches will find here a keen analysis of their problem and a wealth of suggestions. The author was formerly professor of sociology at Wisconsin University, and is at present in charge of the Division of Farm Population and Rural Life, of the U. S. Department of Agriculture. He is a "confirmed lover of the country, the farm, the farmer and his children"; he writes with sympathy and an understanding of rural life.

As to the condition of the church and religion in the country, there is much to be desired. Nine persons out of every hundred in rural America cannot get to church because there is no church for them to attend. Only one-fifth of the rural population goes to church. A quarter of all rural churches have no Sunday school. This is one side of the rural church situation—the lack of a sufficient number of churches. 1,600,000 farm children live in communities where there are no churches or Sunday schools of any denomination. They are growing up virtual pagans, children without a knowledge of God.

The other side of the rural situation, and in some respects the darker, is the fact that six-seventh of the people of rural America are over-churched and are crying out for relief from the burdens which the churches are laying upon them. Competition is sapping the life out of these churches. The percentage of attendance is very low. Most tragic of all is the fact that a great deal of money which is given for "home missions" is used to subsidize churches in communities which are competing with other denominations.

One reason why the rural church is not well attended is the fact that thirty per cent. of the nation's farmers are new Americans—foreign-born. At the present not more than 50 per cent. are ministered to by the church. The author states instances where earnest attempts have been made by churches to help these foreign-born and the efforts marked by astonishing results. Why have not the churches done more for this class of citizen? If the new American can make good on the land, is it too much to ask the church to make good with the new American?

There are still some people interested in religion. "I cannot help thinking of an elderly Yankee

farmer in the state of Vermont, one J. C. Coolidge, father of our President, a man who talks little about religion, but who for years has given virtually all his leisure time, and a considerable slice of time not leisure at all, to keeping alive the little white church near his farm at Plymouth Notch. He hauls the wood from his own land that the congregation of that little church may listen in comfort to the Word of God; he even, I am told, does the janitor work himself, since the church has no funds for a janitor."

The importance of the rural problem lies in the fact that the farm is the place where children are raised. The high cost of children in cities makes them almost as prohibitive as if a law were on the statute books forbidding the rearing of children in city blocks. The farm supplies the city with things to eat and wear. Its greatest contribution to the city, however, is not things, but children. The U. S. census shows that among the thirty millions of farm people, there are 4,000,000 more children under twenty-one years of age than there are among any thirty millions of city people. The city gets the surplus of farm children. The farms feed them and clothe them and educate them until they become of age, then they turn their backs to the farm to recruit the industries and professions of the cities. It is important even to the religious welfare of the city then, that country children are brought up with Christian ideals.

Tenants must no longer be regarded as outcastes from the church. Here the author strikes a much needed emphasis. The church has too long looked down upon the landless and the poor. She almost forgot that the Son of Man had not where to lay His head and that He has a message of comfort and cheer for the poorest man in the world. Tenancy must be regarded by the church as a more or less permanent condition in American agriculture, and the church's program must be adapted to their needs.

The "hirelings" who forsake the country flock—30,000 of them—runaway American preachers—for such reasons as "easier life for the wife", "education for the children", "an American standard of living", congenial parish", "books", "travel", "art", "greater opportunity for service", receive a first-rate drubbing. Bankers, clerks, teachers, merchants, follow the law of hire; ministers of Jesus Christ should not.

The author thinks that a new new type of training school for ministers is needed—one which trains shepherds to love country sheep. The present schools are too much city-set, city-wise, city-satisfied.

He cites the very interesting story of Jean Frederick Oberlin who won his degree of Doctor of Philosophy at the University of Strasburg in the early part of the nineteenth century. "I do not wish to labor in some comfortable pastoral charge where I can be at ease. I want a work to do which will not be done unless I do it." When he arrived at his parish he found the people poor and ignorant and indifferent. He had five districts to serve with not a single practicable road. For nearly sixty years he played the shepherd and the man. When overtures came to give up his laborious care in the hills and take charge of a church where cultured life would bring with it superior advantages, greater recognized honor, and a satisfactory salary, his invariable answer was: "No, I will never leave this flock. God has confided this flock to me. Why should I abandon it?"

The closing chapter discusses the community church. There are today a thousand community churches in the United States. And they are being organized at the rate of six per month. The solution for the rural church problem will be in sight when denominations make the welfare of the community their first interest rather than not to give up their own interests, "even though the heavens fall".—Lester Hostetler.

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

Dear Young Folks:—

This is a great age to be young. I shall never forget the words of my high school superintendent when he told our class, during the last year of the great war, that we would have opportunities such as no young people of any previous age ever had. Whether he foresaw the importance that young people would assume in the next decade, especially in the councils of the church and school, I do not know, but I am inclined to doubt it. I think he had in mind the opportunities that would come to us after we had passed the stage of youth and taken our places in the world. And his prophecy has not remained unfulfilled.

But when I assert that this is a great age to be young, I think not of the opportunities that will come to young people in later years, but of those that come to young people as such. It has, no doubt, always been true of many homes, that, though the parents were the virtual rulers, the child was the actual one. But that same child, to whose unintelligible outcries parents responded as to royal mandates, found that later on when it expressed its thoughts in clear and unmistakable language they fell on deaf ears. Yes, in bygone years youth was asked to learn from age, and to be content therewith.

But in the last decade the voice of youth has been clammering for a hearing until it has gotten one. It may have been granted reluctantly in some quarters, but on the whole, the world showed so many signs of mismanagement that the voice and counsel of youth could no longer be denied. And so we find youth organized in many countries in order to give more effective expression to its wishes. The history and purpose of these organizations is, I am sure, a subject concerning which no young person ought to be ignorant.

With this brief explanation, I think you will be ready to read the series of articles on youth movements. The series will comprise a number of different countries. Since the situation in all of them is more or less alike, the articles will in part explain each other. If after reading the first one you scarcely know what it is all about, do not lose patience, but read the succeeding ones, and in the end you will be repaid by having a better understanding of what is really going on in the world. —Elmer J. Yoder.

YOUTH MOVEMENTS IN GERMANY

"From the distance, around the bend of the wood where the road dipped down to the river, came the music of a number of instruments, soft, but of marked rhythm. I was sure that I had heard nothing like it before. My companion said, 'Wait and you will see.' In a few minutes a troupe of some thirty or forty young men and women passed us at a rapid stride, walking in loose lines, with arms interlaced or holding hands. Guitars were hung from the shoulders of strapping young fellows by colored ribbons whose ends fluttered in the wind. The band was in curious costume; of the girls, some were in peasant dresses of printed cottons, their hair coiled around their heads in braids, following a fashion which has spread all over Germany as a deliberate defiance of imported styles; others wore even simpler and more colorful garments and ribbons around their hair. The youths wore tunics or shirts open at the front. . . . With eyes shining they passed by, absorbed in song or earnest talk.

"'Wandervoegel?' I asked my companion. . . . .

"'Better than that,' he replied, they are of the new democratic youth movement (freideutsche Jugendbewegung) which has broken all ties with merely protective societies organized for the young by the old. These particular ones belong to a district that is raising money to buy that old castle you see on the distant hill."

In these words Bruno Lasker, writing in the Survey, describes some of the more superficial aspects of the German youth movement. The history of the movement dates back into the previous century, when Prof. Gurlitt, of Steglitz, dared to express to his classes the view that the then existing standards in German schools were not to be regarded as fixed forever. Among the school authorities of the day this view was very unpopular, and Gurlitt was finally removed from the faculty, ostensibly because of insufficient mastery of his subject. However, his students espoused the cause which he had begun, and under the leadership of Karl Fischer, a nation-wide organization was soon formed, under the name of Wandervoegel, birds of passage. Their most distinctive mark was the desire to get away from the restraints of an exceedingly paternalistic school system, and wander out into the open fields and forests where they could be by themselves. Here they sang folk songs and danced old-time dances to their hearts' content.

In time this organization of youth was brought more and more under the domination of elders and teachers. The enthusiasm for national character was directed into systematic loyalty to the state, and the desire for outdoor life into systematic military drill. Finally, the German War Office formed a plan to make the Wandervoegel the backbone of the Boy Scouts, or Young Guard, as it was called. At first the more idealistic leaders objected, but in 1914, General von der Goltz, holding a grand review of the Young Guard at Heidelberg, fired them to such a patriotic heat that they publicly denounced their former ideals and openly broke with those who still insisted on them.

Thus was the idealism of these German youth subverted, and their energy directed to the winning of a great war. But it was not for long. The embers were still smouldering, though they did not, except here and there, break out into active flames until the Revolution of 1918. Since then a veritable legion of youth movements has sprung up, varying all the way from the Socialistic and Communistic groups to those having a genuinely Christian trend. Most of the members are students either in a gymnasium or a university. They hold local and national gatherings in which they discuss problems of church and state with much seriousness and more or less intelligence.

Perhaps the most outstanding characteristic of this variety of organizations is that of dissatisfaction with the present order of things. They seem to feel that their elders have blundered hopelessly in their conduct of human affairs. They see the poor deprived of the very necessities of life while the rich are living in luxury; Christian pitted against Christian in a war to gain national ends; race vieing with race in a struggle for supremacy. They see all this and shudder at the thought that they should ever grow up and become active participants in this sorry state of affairs. They go farther. They resolve to set up a new order in which the inequalities and animosities of the present-day shall find no place. To this end they are seeking to cross national and racial boundaries to unite with other youth of similar ideals.

In the meantime they are not idle at home. They have taken up the fight for temperance and social purity. In 1921 the whole city of Leipzic was placarded by youth bands calling upon young people to express their disapproval of indecent modern amusements. They declared: "The young people of Leipzic have taken up the struggle against filth in print and pictures. We refuse to become the heirs of a civilization that expresses itself in vulgar films, immodest dances, filthy picturos, and salacious literature". They believe in simple, economic living, spending their money for books and musical instruments, rather than for cigarettes, silks and fineries.

A certain German wrote to a friend in England as follows: "It is our youth that give me that positive belief that we shall win through after all! I am working with my wife in the 'Bunt-deutscher Jugendvereine', an institution of young people, boys and girls, beyond school age, working under the device 'Fromm, Deutsch, Weltoffen' (Religious, German, Open to the world), fighting for the inward light, for a real sense of responsibility to our nation, clean healthy body and morals, a social spirit, and the brotherhood of mankind."

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

A PERSONAL TESTIMONY

Dear Editor:

I have just finished reading your editorial: "The Unity of the Church". It brought home to me again the keen realization of the fact that many of us are under wrong impressions about the actual faith and practice of Mennonite groups other than the particular one to which we happen to belong. I have passed every step of the way from looking with distrust and suspicion upon sister branches of Mennonites to a realization that there are no essential differences among us. This was to me a series of happy surprises.

When I was a mere child I often heard visiting ministers tell about the Mennonites who have fallen away from the true faith. I dreaded the thought of ever seeing any of that type of Mennonites. In course of time Rev. H. P. Krehbiel visited our home church when the Church Conference was in session there. It was whispered around among the people that one of those men who had fallen away from the true faith of the Mennonites, but who for some malicious purpose persists in calling himself a Mennonite, was bold enough to show himself at our Church Conference. I can distinctly remember with what awe, if not actual fear, I looked at him from a safe distance. I felt that I saw clearly in his heavy black whiskers positive proof of all the evil things and designing motives that my informants attributed to him.

Since I was brought up in an isolated American Mennonite church I had never seen any Amish people until I was grown to manhood. I knew nothing of the different kinds of Amish. I had seen some Amish Mennonite ministers who visited our congregation, but since they appeared like our Mennonite ministers and no information was given as to the branch that they belonged to, I had no other thought than

that they were real American Mennonites of true blue hue. In some way I had gotten the impression that the Amish must surely be a peculiar folk. I thought they all wore long hair (the men, there was no doubt as to how the women wore their hair), hooks and eyes, broad brimmed hats, home-made clothes of odd fits and materials, and everything to make them ludicrously outlandish. I had somehow gotten the impression that most of the Mennonite branches aside from our own were to be feared for the evil influence that was radiating out from them, but I looked upon the Amish as a harmless, ignorant and innocent people who were to be pitied but not feared.

After I had attained my majority I entered the Elkhart Institute, Elkhart, Indiana, as a student. Here I met as fine a group of young people as can be found anywhere. Their appearance and conduct was such that I was sure that they were all real Mennonites. I had, however, heard that there were a few Amish young people also there as students. I kept looking for them for a few weeks, but failed to see any. Finally, I inquired from a fellow-student, the present Rev. I. W. Royer of Orrville, Ohio, whether there are no Amish students at the institute. Yes, he assured me, "I am one and Kurtz (later Professor J. M. Kurtz) is one and et al." I was terribly shocked at this information. I must, however, have soon recovered, for these very young people soon became my best friends. This was my **first** disillusionment, and a happy one it was, too, as to one of the branches of Mennonites, the Amish Mennonites. My previous information about the Amish was in error because what was true of only a small and negligible part of the Amish, I attributed to all of them.

During my school days I also came in contact with young people from the Central Conference of Mennonites, the Defenseless Mennonites, the General Conference of Mennonites and the Mennonite Brethren in Christ. Among these I found all types of young people. Some were as sincere and conscientious as can be found anywhere, and others took a more indifferent attitude towards life and its duties. I soon discovered that all the sincere ones did not by any means belong to any one branch of the Mennonite church; nor on the other hand did all the indifferent ones belong only to the branches of the Mennonite church other than the one of which I was a member. This was my **second** great disillusionment as to the superiority of my branch of the Mennonite church over the other branches. Other branches had as good, upright and conscientious young men and women as my branch could boast.

For ten years now I have been in the closest touch with seven branches of the Mennonite church. I have attended their conferences, associated with their ministers, given series of Bible lectures and evangelistic meetings in their churches, lived in their homes and have had scores of their young people in my classes, but best of all I have sat on boards and worked out common tasks in which a half dozen branches of Mennonites were represented without feeling in the slightest degree the consciousness that we belong to different conferences.

I have been told that some of these branches are hopelessly loose in their church government, that they tolerate all kinds of fraternal orders, that members are admitted without any evidence of the new birth, that there is a spirit of worldliness prevalent that is destructive to the spiritual life of the church, etc., etc. Occasionally articles appear in some of our church papers that hint at this and sometimes even make such statements point blank. Out of my twenty-five years' increasing contact with the several branches of Mennonites, I can, from personal knowledge, corroborate the claim of Dr. Smith in his opening address at the last All-Mennonite Convention, namely that "all these American groups (referring to the various branches of Mennonites) still maintain all the fundamental principles of the early founders". The above charges, if true at all, are true of only isolated congregations or groups here and there and are not true of any one branch of the Mennonites as a whole. In their official pronouncements and conference declarations and church policies representing the great body of any one of these several branches there is nothing that need keep us apart and hostile, one towards the other. There is essential agreement on all the fundamental principles of our forefathers. Why can there not be friendliness and helpfulness among the different branches of Mennonites? Prejudice based on misinformation is the one and only serious barrier. Better acquaintance will surely remove this barrier. This was my **third** and final disillusionment.—Our differences are more fictitious than real. Cooperation and unity of work is possible.

Yours very truly,
Paul E. Whitmer, Bluffton, Ohio.

BRYAN AND HIS FRIENDS

Dear Editor:—

The idealization of the late Mr. Bryan in the columns of the Gospel Herald, has impelled me to take this means of pointing out how inconsistently, in my judgment, Mr. Bryan fits into the beliefs represented by that paper.

This idealization is climaxed in the closing paragraph of of an article by Joseph Metzler, appearing in the Gospel Herald of January 14, this year, in which Mr. Bryan is referred to as among the "blessed", and as one whom "God has called up higher". Such a liberal estimate comes with strange effect from those who would deny church membership, much less hope of future happiness, to many of their own brethren, who certainly outdo Mr. Bryan in conformity to Mennonite principles.

In the following paragraphs, let us just briefly review the life of the Great Commoner. While in college he definitely prepared himself for public life. Upon graduation, he practiced law. Part of his life was spent as a newspaper man, during which he was continually in political fights. He was a member of the House of Representatives; three times the candidate of his party for President of the United States; and Secretary of State under Woodrow Wilson. We may say what we will about Mr. Bryan's espousal of reform causes, the fact remains that he was primarily a politician and the country at large would never have heard of him apart from his activities in that field.

Furthermore, Mr. Bryan was a prominent chautauqua lecturer. He was a lodge member. He was a member of the Presbyterian church, with all the "worldliness" which that involves. He never wore a regulation coat, except in the army. His wife wore a hat. During the Spanish-American War, he raised a regiment of volunteers and became its colonel. On the basis of this, he was granted his request to be buried in Arlington cemetery—a place dedicated to those who are deemed to have been national military heroes.

In view of the persistent attitude of the Gospel Herald against political life in any form; its teachings against worldliness; and the persecutions of the church it represents in behalf of non-resistance, its seems strange indeed, to have Bro. Metzler, with the concurrence of the Herald, refer to one who was primarily a politician, and who at his own request was buried as a military hero, as "blessed", and as one whom "God has called up higher". A brief glimpse at Mr. Bryan's life shows he could not have been a member in good standing in a single church of the American Mennonite Conference. Yet according to the estimate of the Gospel Herald he is reaping the rewards of the blessed. I am sure for those who have "eyes to see" the inevitable conclusion need not be stated.

In closing, I quote the words of Bro. Metzler, in the article above referred to: "It makes sensible people burn with righteous indignation, and disgust mingled with sympathy for the poor deceivers who teach and swallow everything but the truth. Thy Word is Truth."

Very truly yours,
Payson Miller, Hartford, Conn.

MENNONITISM AT TOPEKA, IND.

Three Mennonite churches on a half-section of land! each working independently, each having a resident pastor, with a combined membership to make one strong congregation. That is the outward story of Mennonitism in one community.

The "Church Across the Lake" belongs to the Central Conference of Mennonites.

The new Mennonite church, belonging to the Indiana-Michigan Conference, represents a withdrawal from the Maple Grove church. A stucco building located on the edge of town was recently completed and they have a Sunday school enrollment of 138.

The old Maple Grove church (now independent as to conference relationship) has a smaller Sunday school enrollment, due to the accident of smaller families, but a larger church membership and has, without question, within its membership, the majority of the Mennonites who made the community and the church. Both churches claim the name Maple Grove. The new church will, in all probability, take on a new name in order to avoid confusion. It retained this name in order to secure its share of a $25,000 will that was made to the Maple Grove church before the split took place. Let no one say any longer that there is nothing in a name. In this case there was $12,500 in it. Save a row of newly planted soft maples there are no maples on the site and now that the name has served its purpose, they will likely re-christen it. It might be fair to add that the new church came into possession of one-half of the benefits of the will, not by legal title, but by the generosity and fair-mindedness of the members of the independent church.

A will of $50,000 left to the Mennonite churches of Topeka, $25,000 to the Central Conference church and $12,500 each to the Maple Grove churches, with no provisions as to how the money is to be used, may in the end prove a detriment to the cause of Christ in that community. A part of that money has already been spent on a new church building. The Central Conference church now too feels capable of building, and there is some talk of their doing so. Topeka did not need new church buildings and certainly not to house competitive branches within the same denomination. If, during the last twenty years the Mennonite churches in that community had been indoctrinated in the Christian principles of toleration and cooperation, they might have used their bequest of $50,000 in the building and equipping of one large central structure—a house of prayer for all Mennonites—and thus have made themselves a powerful religious force in the community.

The causes which led to the breaking up of the Maple Grove congregation and the building of a new Mennonite church need not be discussed. Different individuals interpret matters according to their own experience and point of view. The element of hope in the whole situation is that both sides are ashamed of it, and earnest efforts are being made to restore fellowship and good-will and neighborliness in the community. The sharing of the benefits of the will went a long way in that direction.

One thing is perfectly clear to anyone who knows the situation, and that is that the major difficulties at Maple Grove were injected from the outside. Mennonitism at Topeka is not as bad as it looks on the surface. The trouble was not due in the first place to strife among the members. The membership was divided and bitterness sprang up only after conference authorities and "house-cleaning" committees had done their work in appealing to the prejudices and baser instincts of the flock. Had this congregation been permitted to work out its own destiny and settle its own affairs, it would today be united and growing.

The difference between the new and old Maple Grove churches is largely on the question of church authority. Both churches are orthodox, both are conservative, both have honest and sincere people. The men dress alike in both congregations. So do the women, save on technical points in headgear. It is altogether ridiculous to break up fellowship in a congregation on account of such differences as exist. "Grave issues" in the church too many times turn out to be the difference between tweedle-**dee** and tweedle-**dum**. If church authorities were a little more gifted with the sense of humor, it would save themselves and many congregations of needless strife and worry.

The future of Mennonitism at Topeka is hard to predict. The church that takes the Bible as their sufficient guide, that adopts a program of service that is community-wide in its scope, that loses herself in service and leaves to the Lord the matter of separating the sheep from the goats, that **cooperates** rather than **completes** with other churches, especially Mennonites, will finally inherit the land.

The weakness of the new church is that they have upon them the burden of having excommunicated the members of the other church. They are, therefore, under the constant necessity of showing themselves superior to their neighbors, and regarding them even as "heathen", (interpreting Matt. 18 as to the point). This attitude fosters exclusiveness and a holier-than-thou bearing, which ordinary humans find unattractive.

It is not too much to hope that they will weary of this attitude. They live neighbors with the members of the

(Continued on Page 96)

BOOK SERVICE FOR MINISTERS

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The Third and Fourth Generation.—E. R. Downing.

On Friendship:
Friendship.—Hugh Black.

On Immortality:
Why We May Believe in Life After Death.—C. E. Jefferson.
The Christian Belief in Immortality.—James H. Snowden

On Church Music and Worship:
History of Hymns and Hymn Tunes.—David R. Breed
Practical Church Music.—E. Lorenz.
Church Music and Worship.—Earl E. Harper.
Book of Christian Worship.—Peter Ainslee.

Missions:
China.—Captive or Free.—Gilbert Reid.
Contacts with Non-Christian Cultures.—D. J. Fleming.

Apologetics:
Why I Believe in Religion.—Charles R. Brown.
Jesus and Our Generation.—Charles W. Gilkey.
What It Means to Be a Christian.—E. I. Bosworth.
The Fact of Christ.—P. Carnegie Simpson.

Sermons:
Nature Sermons.—C. E. Jefferson.
The American Pulpit.—Clayton Morrison (editor).
The Ideal Life.—Henry Drummond.

On the Klan:
The Ku Klux Klan.—Mecklin.

On Divorce:
Divorce in America and Church.—Gwynne.

On War and Peace:
The Next War.—Will Irwin.
The Sword or the Cross.—Kirby Page.
New Wars for Old.—John Haynes Holmes.
Mobilizing for Peace.—Frederick Lynch.

On Stewardship:
The Christian and His Money Problem.—Bert Wilson.

On Paul:
The Character of Paul.—C. E. Jefferson.

On Isaiah:
Cardinal Ideas of Isaiah.—C. E. Jefferson.

Miscellaneous:
How to Live.—Fisher and Fiske.
What Men Live by.—Richard Cabot.
The Church's Debt to Heretics.—Rufus Jones.
The Coming of the Lord.—James H. Snowden.
Farm Boys and Girls.—Wm. A. McKeever.

Notes from Here and There

Joseph Ummel, missionary in Zura, Nigeria, W. Africa (Mennonite Brethren in Christ) arrived home on furlough on February 17. His address is Elkhart, Ind., R. 5.

President D. H. Bender of Hesston College spent a few weeks in southern Texas for the benefit of his health.

P. E. Whitmer, Dean of Witmarsum Seminary, is delivering a series of addresses on The Life and Teachings of Paul at the Sugarcreek Mennonite church, Sugarcreek, Ohio, March 7 to 14.

A Mennonite Young People's Retreat is in prospect to be held at Willamette University in Salem, Oregon, beginning about June 27. This will be immediately after the meeting of the Pacific District Conference (General Conference of Mennonites) which will hold its sessions in Monroe, Washington.

Bethel College, Newton, Kansas, recently was hostess of the State Student Volunteer Conference in which seventy-eight students from fourteen colleges and universities were represented. A number of returned missionaries were on the program. Dr. J. H. Langenwalter led the devotional meetings.

"Building on the Rock," is the name of a new book soon to be published by the Mennonite Publishing House, Scottdale, Pa. It covers the history of the first twenty-five years of the American Mennonite Mission at Dhamtari. C. P. India. It is profusely illustrated.

Clarence C. King of Chicago has been appointed Superintendent of the Canton Mission, Canton, Ohio. He has had a number of years' experience working in both the Twenty-sixth Street and the Home Mission in Chicago. He is a graduate of Bethany Bible School.

Instead of soliciting in person, President S. C. Yoder of Goshen College has sent out letters to the churches of the middle west, asking the congregations to contribute at the rate of $2.50 per member to meet the budget of expenses at the college.

As a result of a recent excursion to Florida, under the leadership of Bro. O. H. Shenk, of Lancaster, Pa., there is talk of erecting a Mennonite Church in Florida. In the opinion of Bro. Shenk, it would take about $25,000 to build the kind of a church desired, of which amount he is sure $10,000 could be raised in Florida. The proposed location is between Tampa and St. Petersburg.—Gospel Herald.

Lester Hostetler will conduct a series of evangelistic meetings at the Grace Mennonite Church, Pandora, Ohio, March 14 to 21.

Wm. B. Weaver, pastor of the North Danvers Mennonite Church, Illinois, is devoting considerable time to writing the history of the Central Conference of Mennonites.

Prof. J. C. Meyer, Ph. D., of Western Reserve University, one of our contributing editors, delivered an address at Rittman, Ohio, on the World Court, on February 9

A. M. Eash, superintendent of the 26th Street Mission, Chicago, delivered an illustrated lecture on Palestine at the closing session of the Christian Workers' Institute, held at the Calvary Church (Ill.)

The relief work of the Mennonites in Russia is practically closed. Alvin Miller, the representative of the Central Committee in Moscow will return to America as soon as he has completed the details of his office work.

Prof. A. E. Kreider of Witmarsum Seminary, who writes the expositions of the Sunday school lessons for the Exponent was confined to his house for several days on account of sickness. For that reason, this issue contains no Sunday school lessons.

The officers elected for the Board of Trustees of Witmarsum Seminary to serve for the coming year are: Pres., Rev. E. Troyer, Carlock, Ill.; Vice Pres., Rev. Lester Hostetler, Sugar Creek, O.; Sec., Rev. J. E. Amstutz, Trenton, O.; Treas., Rev. Jerry Sauder, Graybill, Ind.

Pres. J. E. Hartzler of Witmarsum Seminary will preach a series of evangelistic sermons in the First Church Philadelphia, March 7 to 14 Cottage prayer meetings were conducted in preparation for the event.

The year book of the First Mennonite Church, at Berne, Ind., gives the following information regarding the Sunday School at that place: number of teachers, 51; scholars in grade A, 695; grade B, 150; grade C, 301. Total enrollment, 1198. There was an average attendance last year of 49 teachers, 938 scholars, 38 visitors, and the Superintendent, making a total average attendance of 1028. In addition to the above, the Home Department has an enrollment of 11, and the Cradle Roll of 158. J. F. Lehman is superintendent. The total membership of the church is 988. Their total income for the year 1925 amounted to $33,180 69, an average of $30.97 per member. There is a choral society of 145 members. The missionary sewing society numbers 487 members. P. R. Schroeder is the pastor.

MENNONITISM AT TOPEKA, IND.

(Continued from Page 95)

church which they excommunicated. Their children play together and go to school together. The next generation will intermarry. While I am no prophet, I will venture to say that within the next quarter century, all the Mennonites of Topeka will worship together.—Lester Hostetler.

Many souls are being exercised about holiness but not equally about righteousness. Holiness is the hidden thing we cannot see; righteousness is the manifestation of holiness in act and life.—Andrew A. Bonar.

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A Bi-weekly Christian Journal

MARCH 26, 1926

EDITORIALS

CONCERNING HUMILITY
Vernon Smucker

THE RESURRECTION OF CHRIST
Lester Hostetler

TWO OLD FRIENDS: OLD AGE AND DEATH
Paul E. Whitmer

A CALL TO CHRISTIAN HEROISM
E. Troyer

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The Editor's Chat

The editor has had a very busy month, albeit a very enjoyable one. It has been my good fortune to have with me this week my old friend and teacher, P. E. Whitmer of Bluffton. He conducted a series of meetings at the church, speaking every night on the general theme of THE LIFE AND TEACHINGS OF PAUL. The addresses proved to be very interesting and were well received.

It is needless to say that Mr. Whitmer, who is president of the Exponent Co., and the editor spent some time together discussing the paper. His counsel and suggestions have been good for me. I wish that I had the same opportunity to speak with all the members of the Board, and the consulting editors, and the readers. What a pleasure it would be to sit down and talk with you all, to chat together and laugh together, and to exchange ideas upon our common interests in life!

If a personal talk were possible with every one interested in the Exponent, as I have had with the president of the company, I suspect that I would find in all of you the same high motives and unselfish purposes which the president has in his connection with the paper. I hope too that you all share his enthusiasm. The Exponent is the only all-Mennonite religious paper. It aims to unite all bodies of Mennonites, not into an organic union, but with bonds of sympathy and understanding and good will. Its ideal is a united Mennonite church, not because union movements are popular, but because it is in harmony with the spirit of Christ and essential to our best service in the world. Such a field and such a mission should increase the courage and enthusiasm of us all.

It is a real pleasure to receive letters frequently commending the spirit and purpose of the paper. Here is one that came in today's mail. It is from the pen of one who has seen more than forty years of aggressive work in the ministry:

"I received the February 26 copy in my morning mail and after reading it, felt I ought to write my impression of a few articles. Ist, I was delighted with the sentiment of your editorial on "The Heresy of Peace". The first paragraph seemed a little misty, which, however, cleared away as I read on... 2d, Brother Krehbiel's article is to the point. I trust and pray his sentiments may be speedily realized. Then Bro. Hartzler's letter is so good that it ought to appear in every Mennonite periodical. It may do good.

"Yours for unity in our church and harmony in church work.

"In love,

"Signed——."

It is interesting to get the reaction of readers from the sentiments expressed in articles. There have been more Open Forum articles of late than usual, for which the editor is thankful. Keep on sending them. One brother writes that he has not graduated from college, or from high school, or even from common school. We assure such that we have the greatest respect for those who have had no school advantages and we are sure they can help us all by sharing with us the lessons they have learned in the school of experience.

The Book Service seems to be meeting a read need. It is a genuine pleasure to render this service, and we shall be happiest if every minister who is a subscriber to the Exponent will feel free to make use of these books. A few letters have suggested that the service should be extended to others as well as ministers. We hope the time will come when this can be done. We wish to suggest to laymen that they can do their brethren in the ministry a fine turn by supporting this Service financially and thus enable us to add important new books continually. I trust that some of you will be moved to consider this cause. Send your contribution to the treasurer, D. S. Gerig, Goshen, Ind.

Have you talked to your friends about subscribing for the Exponent? Is it too much to expect that we add a thousand subscribers to our list this year? It is entirely possible. We will succeed to the extent that readers will cooperate. This is not any one man's paper. It belongs to us all. It is a common undertaking to promote a common cause—the cause of Christ among all Mennonites. If you believe in this cause, help it along by getting others to subscribe. The management regards every reader as a partner. We welcome your advice and we depend upon your cooperation. The paper is not published for financial gain. It is solely a religious enterprise.

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Why We May Believe in Life After Death.—C. E. Jefferson.
The Christian Belief in Immortality.—James H. Snowden

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THE
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LESTER HOSTETLER, EDITOR

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

TOYS AND INTERNATIONAL PEACE

The New York branch of the Women's International League for Peace and Freedom has recently approached a committee representing the manfacturers of war toys to ask the manufacturers to discontinue making such toys as tend to develop the fighting instincts in children. The representative of the manufacturers argued that "there has always been war and there always will be" and made it clear that as long as there are profits in the business the business will be carried on. The representatives of the League pointed out that their next step will be a boycott on such toys. Those who contend that the peace movement is a "Satanic delusion" will probably agree with the manufacturers, but there are others who will emphasize the Biblical injunction on the training of children. What would be the attitude of Christ in the matter? Possibly the least that many Christians can do is to buy toys that will inculcate peace and cooperation, and by economic pressure lead the manufacturers to discontinue the making of toy guns and toy soldiers.

CHINA AND THE MISSIONARIES

The government of China has issued a mandate calling upon the civil and military authorities to suppress the anti-Christian activities whch have endangered the lives of missionaries. The government recognizes its responsibility based upon treaty rights and some foreign nations have demanded action on the part of the Chinese authorities. As long as China is bound by treaty to protect the missionaries the foreign nations can legally demand such protection for their citizens. On the other hand it would seem more logical if the missionaries would not call upon their home governments for protection. The alternative would be to accept such protection as the Chinese government would give them without coercion through treaty rights.

MILLIONS FOR CHURCH UNITY AND INTERNATIONAL PEACE

Sir Henry Lunn, an Englishman who was formerly a medical missionary in India has turned over his property, said to be worth millions of dollars, to the World Alliance for International Friendship through the Churches. Referring to the gift the donor writes to a friend as follows: "I have definitely decided to divest myself of all my property and form an incorporated society which will provide .... for continuing in the future the publication of the Review of the Churches, issued to the clergy of all communions .... to support all movements for church unity and international peace, and further other religious and social ends." Sir Henry is at present in America trying to enlist the Christian church in the cause of peace and for the outlawry of war.

EDUCATION AND THE LABOR MOVEMENT IN ENGLAND

On February 24th the Countess of Warwick handed over Easton lodge and 900 acres of land to the Trades Union congress for the purpose of establishing a Labor college. The college is to have a dual purpose. In the first place it is to offer students from the working classes an opportunity to get a college

education. Besides that, it is to give students of all classes an opportunity to study the Labor problem. For several decades the Labor movement in England has been interested in politics, but this venture into the field of education seems to be new.

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THE MOST COSTLY BOOK

A Bible was recently sold at auction in New York for the record price of $106,000. It is one of the famous "42-line" Bibles printed—about a generation before Luther was born—by John Gutenberg of Mainz, Germany, the inventor of printing from movable type. The Bible is printed on paper and bound in two volumes. On each page there are two columns each with forty-two lines from which the name "42-line" Bible is taken. The highest previous price for a similar Bible was $50,000, paid in 1911 by Henry E. Huntington. Dr. Rosenbach, who paid $106,000 must have thought that the Bible was a good investment, for it is reported that he has it on sale again.

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CONCERNING HUMILITY

Humility is not a popular subject. The speaker on the platform or the minister in the pulpit who seeks the approval of the multitudes avoids it in favor of the more popular one dealing with some phase of ambition or conquest. The "go-getter" is the one who is constantly held before us and whose example we are urged to imitate. Human nature likes to boast of its accomplishments and possibilities and not to think of its limitations or its failures. And while we are frequently and ardently urged to follow Christ as ~~our~~ example and pattern, it is usually His greatness and His helpfulness that are alluded to and not His humility and tenderness. We prefer to have the object of our worship and reverence to be a great and wonderful personality rather than a lowly shepherd and friend to humanity. We choose to emphasize His kingly qualities and deeds rather than His humble life and unassuming spirit.

And yet, no quality in all the category of virtues and outstanding elements of greatness can surpass in importance this one virtue of humility. Strange as it may seem, and impossible as it appears to many, it is the badge of greatness and the evidence of the life worth while. Beside it many of the so-called virtues and desirable qualities of life pale into insignificance. Without it all claims of virtue or greatness are empty shells. This is a difficult lesson to learn, but an important one none the less.

We need but refer to history and personal experience to prove our point. All of the really great men in the past who have contributed anything worth while to the world are men who have been truly humble. The men today who are doing the most for humanity are humble men. Those whom we love the best and whose lives mean the most to us in our present day are likewise men who have deep humility of spirit and who stand in awe and reverence before the infinite greatness and goodness of God. We might cite specific instances, but we believe that the reader can readily supply his own examples and we are confident that they will bear out the above assertions.

Humility is an attitude toward life. It represents a right choice of values and a proper estimation of one's place in the great plan of God. It is not necessarily debasing, or thinking meanly of one's self, but it involves a realization of one's own limitations and of the right and possibilities of others. It is quick to engage in helpful service, be it ever so lowly, and it considers nothing honest as being beneath itself. It is willing to spend and to be spent, and it is never too self-centered to help bear the burden of the weak, or to speak a helpful word to those who are finding the way of life weary and full of sorrow and distress. It does not exalt self, and always gives place to others. It is one of the true tests of the sincerity and the genuineness of our Christian profession.

As in other things, so in humility, Jesus is our true example. His was the triumphant life, the life of richness, fullness, and power. It was He who taught that "He that is greatest among you shall be your servant." But we are not to be humble in order that we may be great; we are to serve for the sake of service and because of our love to our fellows and to God. Our ability and willingness to serve are the true tests of humility.

It is well to ponder occasionally on the subject of humility. It is too much neglected in our present-day subjects of discussion and in our estimation of the necessary Christian virtues. One may be ever so orthodox in his beliefs, or entirely correct in his manner of life, but if he has not humility it profiteth him nothing. "A broken and a contrite heart, O God, Thou wilt not despise.—Vernon Smucker.

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THE RESURRECTION OF CHRIST

The most important event in the whole story of Jesus Christ is the Resurrection. After the darkness of the crucifixion, the climax of the world's greatest tragedy, comes the supremely happy story of the risen Lord. To every believer, the great day in the year should be Easter. As it brings newness of life to the grass and the trees, so it should fill every human heart with the light of sunrise.

The Resurrection is the Christian's answer to the old question which the human heart has always asked, If a man die, shall he live again? The question is old. As Voltaire said, it has been "discussed for four thousand years in four thousand ways". One of the oldest books in the world is the Egyptian **Book of the Dead.** Its pages are saturated with the hope of a life after death.

The question of life after death is old and yet it is new. It is kept new and fresh by the fact of death. So long as men keep on dying the heart will continue

to ask this old, old question. Death is not a commonplace to any of us. No one of us has experienced it, and therefore we gaze upon it with wonder and awe, and keep on asking questions concerning it. When we shall at last drink of the mysterious cup, the experience will be as novel to us as it was to the first man upon whom death fell. That is why this old question is constantly new, and full of human interest. We cannot escape it. We cannot let it alone anymore than we can let love alone, or life.

If a man die, shall he live again? The Christian answer is, Yes. Because Christ was raised we too shall be raised. His was a quality of life over which the dismay of death could not fall. In the fellowship with Him, we too, are victors over this enemy.

The doctrine of immortality is a practical one. It is more than a subject for speculation. It makes a difference in living. The contemplation of life after death exalts the thoughts and widens the sympathies. It quickens the ambitions and stirs men to undertake colossal tasks. It purges the passions and solaces and comforts the aching hearts. It shames us out of petty ambitions. It helps us to stand upon the things which are eternal and abide forever.

That man surives death is the greatest of all facts and no man can accept it and act on it without changing himself and the face of the world. To subtract this from the stock of man's spiritual possessions leaves him weaker and poorer.

It is true that one can live without this hope. But why should one wish to do so? A bird can exist without wings, but a wingless bird is defective. Edison and Burbank do not believe in immortality. They are counted among the great of the earth, but they have deprived themselves of certain spiritual resources which, possessed, would further enrich their lives. The common motto, "One world at a time is enough", is a discreditable motto; for man is not made for one world, but for two. One can do good and beautiful deeds with eyes that see no farther than this world, but why should one be contented with so small a horizon if the soul is made for a world beyond this one?

What good grounds are there for believing in life after death? Many arguments have been given in answer—the fact that the belief is universal and instinctive, the conviction that personality is too valuable a treasure for a good God to annihilate, the belief that personality, like matter, cannot be destroyed. A good reason for believing is simply the authority of Him who said "in My Father's house are many mansions"; and the authority of the apostle who was convinced that "this corruptible must put on incorruption and this mortal must put on immortality." Whom would we rather trust on this matter than Jesus and Paul? When Edison and Burkank speak upon questions of electricity or living plants, the world takes their opinions seriously, for they are specialists in these fields. When they speak on immortality, they cannot speak with authority. Neither do they claim to do so. The subject is outside of the field in which they have labored and specialized. Their word counts for no more than a personal opinion. They are geniuses in the realm of science. In the deep things of the spiritual life, they may be very immature. On such matters we do well to listen to the geniuses of the spirit, Jesus and Paul, who have demonstrated a quality of life over which death had no power.

By their fruits ye shall know them. So with the Christian doctrines. Belief in immortality elevates and purifies, invigorates and brightens, while the belief in extinction weakens and depresses, and makes the victorious life difficult. A doctrine which brings forth good fruits cannot be based on falsehood. Men do not gather grapes of thorns or figs of thistles.

How may the doubter come to believe? By the daily practice of Immortality. By living like a Son of God; by ordering one's life not for a day but in the light of eternity; by regarding every soul, the humblest even, as being of infinite value because it is made in the image of God and destined to a life without end.

Christianity is a a religion of joy and of hope because of the event of the first Easter. Upon that is based the whole Christian faith. "If Christ be not risen, then is our preaching vain, and your faith is also vain."—Lester Hostetler.

Two Old Friends: Old Age and Death

Paul E. Whitmer

The closing chapter of Charles M. Sheldon's most delightful autobiography is: "Two Old Friends: Old Age and Death". At first thought it seems a melancholy subject with which to conclude the story of so beautiful, so sunny, and withal, so heroic a life as that of Charles M. Sheldon. Upon further thought it occurs to the reader that there could be no more fitting conclusion to this charming story of a beautiful life than to carry the same undimmed cheerfulness of youth and manhood into old age and death. Charles M. Sheldon would not be true to himself, would not be himself, if he did not approach the last stages of life in the same spirit that sustained him and made him great and good for nearly three score years and ten. What deep secret must lie at the seat of a life that can call old age and death two old friends? The classic writers of the ancient world certainly did not regard old age and death as friends to be welcomed with quietude and glad confidence. Why can old age and death be two old friends to Charles M. Sheldon and enemies to be feared and dreaded by most people? He must have found a secret that has escaped most people. What may this secret be?

It is hardly a sufficient answer to the above ques-

tion to say that the reason for Charles M. Sheldon's cheerful attitude toward old age and death is due to his Christian faith. For who has not seen multitudes of morose and disgruntled men and women, who make strong claims for their own Christian faith, to whom old age and death are anything but friends ? It is evident that there are various types of Christianity in their practical outworking. It is said that Phillips Brooks was never satisfied with the assurance that a man is a Christian. He always asked: "Is he a sour tempered or a sweet tempered man?", believing that the answer to this question told more about a man than the mere assurance that he is a Christian believer. Charles M. Sheldon possesses the type of Christian faith and life that makes him a sweet tempered, hopeful man, even in the presence of old age and death. There is an assurance and a confidence in his Christian faith that cannot be dismayed.

Not only has Charles M. Sheldon the right type of Christianity in the strength of which to meet every experience in life, but he has also developed many wise applications of that Christian philosophy to the everyday affairs of life. Some of these I shall briefly discuss. After years of careful living he has found his limitations and has decided to live within those limitations. Even in such ordinary matters as physical exertion and diet he has found what is best for him will give him the largest amount of health and energy for his work. These rules of health and work he scrupulously observes, consequently he is able to do a volume of work and do it with enjoyment that is beyond the strength of many men in the prime of life. To accept one's lot in life cheerfully is an act of Christian faith and a source of much happiness. The man who is constantly in rebellion against his lot in life is neither honoring God thereby nor getting the most enjoyment out of life.

But more important than accepting one's physical limitations is the development of wide and varied interests in order to keep life fresh and young. Those who have lived for one thing primarily in life—be it work, play, pleasure, money or whatever it may be—will sooner or later find that that one interest has lost its charm due to old age, loss of health, inability to work, a depressing monotony resulting from the lack of change or some other cause. The one-interest man or woman is to be profoundly pitied for that one interest will surely sooner or later lose its interest. How fine it is if the man who works also learns to interest himself in the multitude of marvelous things with which God has stored this world. The physical world, with its wonders is a never-failing source of varied interests and enjoyments to the one who has eyes to see them and a mind to perceive them. The scientific farmer who studies his soil, his crops, his animals with a view of improving them, has a range of interests, pleasures and joys that his neighbor who pays little or no attention to these things cannot have. To enjoy old age Charles M. Sheldon deliberately built up interests and forms of activity adapted to one well on in years.

It is a fine thing to let go before one is forced from his place in life by the on-coming generation. Many people have a sorrowful and heart-broken old age because they were unable to let go or unwilling to let go of places of responsibility from which they must finally be removed in ways that are painful to all. Sheldon says: "I do not like the idea of youth shoving me off the bench where I have been sitting so long, and in order to keep from being shoved, I think it is more dignified and pleasant to get up quietly as I see him coming, and walk majestically away, giving him the impression that I am going because I have a more important engagement elsewhere. I have known some old men to have many unpleasant experiences because they did not know that their time was up."

On a slightly different phase of this same subject he says: "There is another determination I have made and that is not to aggravate Old Age and make an enemy of him by finding fault with the rising generation. The rising generation is what the setting generation has made it. If there are youthful flappers it is because there have been aged floppers. Parents who flopped over the question of parental discipline and flopped again over needful lessons on reverence and simplicity and clean pleasures.—I make myself a solemn vow that I will not make my declining years sour and disagreeable by always harking back to the good old days when young people were reverent, considerate, polite, gentlemanly, ladylike, sensible, religious, and obedient. Whenever we old people talk like that we have forgotten the number of times our respected parents took us out into the woodshed or over their knees in an earnest attempt to pound some sort of decency into our depraved youthful natures."

One of the great delights of old age is the opportunities it affords us to read quietly and in an unhurried way the books which we have long loved, but did not have the leisure to read and ponder over as much as we should have liked to do. There are some worthwhile books that we have read once or twice, or perhaps oftener that we are anxious to read again in the quietness and the maturity which old age alone affords. In the full maturity of life and experience our reading of the Psalms and the Sermon on the Mount and the great prayer of Jesus in John's Gospel, will all mean more to us. The joy that must be in store for one who reads these great passages from such a vantage point! Then, too, there are some poems that we have long loved and partially committed to memory in the busy, hurried, active life when one duty crowded another upon us year after year. Now we shall be able to read these and enjoy them without being rudely interrupted by the stern call of duty to meet this engagement and that demand upon our time and strength. The quietness of old age is more than rewarded by a yearly rereading of the Bible, Shakes-

peare, Milton, Wordsworth, Tennyson, Browning and Longfellow.

Perhaps better than all these joys of old age are the friendships that we have been able to develop through the years of our active life. In the community in which we have lived our life we have formed many fine friendships. Some of these are friendships that have come with us all through the years and some of them are friendships of recent years with those much younger than ourselves. If we show ourselves friendly we shall never lack friends. Longfellow's old age was constantly brightened by the many evidences of genuine friendships. Young and old loved Longfellow because he in turn loved them. There are no friendships like the friendships of old age. Perhaps at a later time I shall have something to say about Sheldon's second old friend, Death.

The Eastern District Conference

By its Secretary, Rev. Allen M. Fretz

Rev. Fretz has passed his seventieth birthday, but is still in active and aggressive work of the church. Besides being the secretary of his district conference, he is pastor of the Deep Run and Perkasie churches in Bucks county, Pa., having been called to the ministry by the former church in 1883. He was one of the projectors of THE MENNONITE, the organ of the General Conference since 1885, and served for a time as associate editor.

The origin of what is known as the **Eastern District Conference** of the Mennonite Church of North America was not so much of choice as the result of unfortunate circumstances.

We are led to think of the Franconia Conference composed of ministers and deacons of the various congregations, presided over by the oldest Bishop of conference, whose word was law, whether right or wrong, and was a law of condemnation to any one who dared to question such authority. The sessions were held without a prescribed rule of procedure, and no minutes were kept of the proceedings.

Near the middle of the 19th century a young man was elected to the office of minister in one of the congregations. Evidently because of his youth and superior intelligence, considerable feeling was manifested against him, and when John H. Oberholtzer, for that was the young man's name, had the courage to suggest that minutes of the proceedings of the various sessions be kept, and the adoption of some practical rule for the conduct of business be agreed on, his usefulness in the Franconia Conference was doomed. These were matters savoring too much of worldliness. The suggestion not receiving the approval of conference, some of the more liberal and practical men suggested that Rev. Oberholtzer prepare a set of **Conference Rules** and have them printed and circulated among the members of Conference, with the hope that some action might be had on them at the next meeting of that body. This was done.

When conference was convened in May, 1847, the presiding Bishop, Henry Hunsberger, passed the edict declaring that all who subscribed to and were in sympathy with the "Buch der Ordnung" which had been circulated on a printed paper were excluded from conference. Various efforts were made by those excluded seeking a hearing and a possible reconciliation, but a deaf ear was turned to their appeal. Following these actions on October 28th, 1847, the following ministers: John Hunsicker, William Landis, John H. Oberholtzer, Abraham Hunsicker, Christian Clemer and Joseph Schantz and Deacons William Gottshall, John Detweiler, Henry B. Shelley, Jacob Benner and Samuel Kaufman, assembled in the Skippack church to confer concerning "The existing circumstances in the Mennonite church as well as consider a 'Request' adopted at the late Franconia Conference, arising from their signing the proposed 'Ordnung'."

The following "Request" as adopted by the Franconia Conference was taken under consideration: Resolved by the Assembled conference, that when the brethren who have subscribed to the booklet entitled "Ordnung der Mennoniten Gemeinschaft" come and recall their action and declare its opposition to the Old Evangelical Order of the said church over which they have been set as ministers, bringing with them another minister or lay member, as witness, that the request, as above, was truly performed, then shall they again be received in love as ministers and deacons.

Subscribed to by
Heinrich Hunsberger,
Isaac Gottshall,
Johnaaen Geil.

After sincere deliberation the request was rejected, as the accepting of same would violate their conscientious conviction.

Those assembled then declared that the said "Ordnung der Mennoniten Gemeinschaft" with certain necessary changes, be accepted as a basis for the further continuation of the work of the church. These changes were forthwith made and some other resolutions passed affecting regulations in the congregations.

Thus we have in general the proceedings of the **First Session** of what is now known as the **Eastern District Conference** held October 28th, 1847, of which Abraham Hunsicker served as president and John H. Oberholtzer as secretary. All the devotions and business was conducted in German. Following this conference there were sessions held semi-annually in first week of May and October, with occasional special sessions, till October, 1898, the 100th being the last semiannual meeting. From that time on the regular sessions are held the first week of May, with occasional special sessions as such may become necessary.

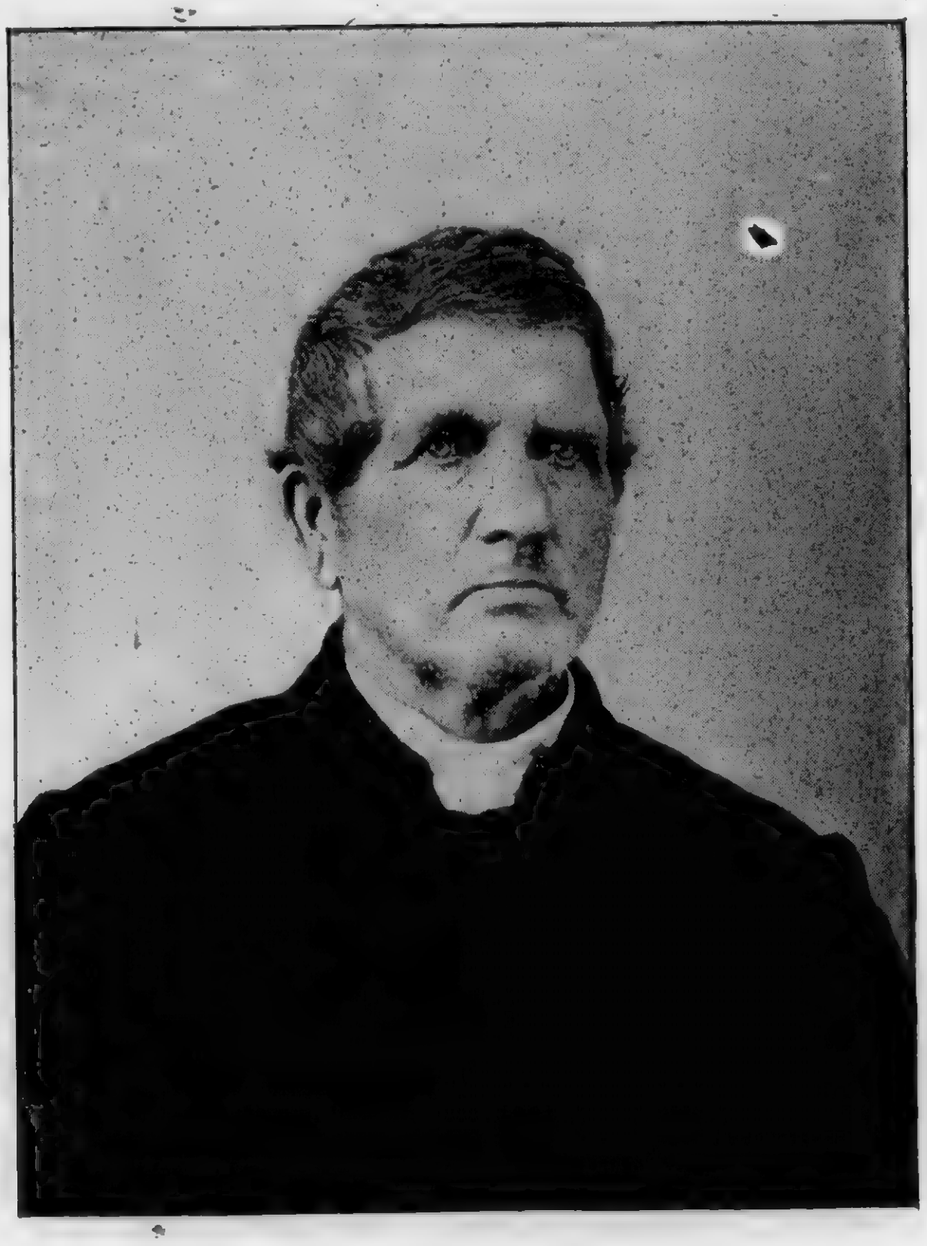
The minutes were regularly recorded in German until the session in May, 1903, when the following resolution was adopted: "Resolved, that from now

on the minutes be recorded in English." The record of the early sessions are very meager concerning congregational and delegate participation in the proceedings of conference, but from these meager records we gather that the following congregations were represented: Skippack, Gottshall's, Branch, Deep Run, Hereford, East and West Swamp, Saucon, Upper Milford, Springfield, Flatland.

In the proceedings of October, 1869, when Rev. A. B. Shelly had become secretary, we have the first list of congregations with their delegates, with a note —"All were represented but two, viz.: Branch and Bowmansville." In May, 1867, the newly organized congregation of Philadelphia was admitted to conference, the first to be added to the original eleven. From this nucleus of eleven the conference has now, 1925, grown to twenty-six, while two of the original, Skippack and Branch, have disbanded, their remaining members uniting with other congregations. It may be noted, too, that at these primitive sessions of conference only the ministers and deacons were expected to participate. The writer recalls with pleasure the fact that when he became personally identified with the conference, first, as a delegate in 1878 and later in 1884 as minister, there were still a few of those active in the primitive years of the conference, from whose lips he learned the conference pioneering tales, filling their places and participating in the progressive strides to which conference was committing itself. That there was very little business except acting on points of doctrine and customs, and harmonizing congregational differences is evidenced in the early records. When such business did not appear the sessions were very informal and brief, for instance sessions 12, 13 and 14: Date and place of meeting is recorded and then "There being no special business it was decided to adjourn to meet—(time and place).

The matter of holding prayer meetings and the rite of feetwashing demanded some little attention. One meeting of conference—October 2, 1856, was devoted to the revoking of a resolution of a former meeting, favoring the holding of prayer meetings. A matter which may have some bearing on Mennonite history in the state of Ohio, was the action of conference at its session on October 7th, 1852, when Rev. Ephraim Hunsberger, then a young minister in the Hereford church was, upon his request, granted a letter of dismissal from conference, with the following proviso: "Dasz er von in vollem Segen das Evangelium in seinem, ihm von Gott angewiesenem neuen Wirkungskreise wirken zu können, examinert und zum Bischof bestätigt werden soll." Brother Hunsberger was subsequently examined and ordained as Bishop. Shortly following this action he, with his family, moved to Wadsworth, Ohio, as pastor of the newly organized church there. This relationship was continued through the life of the Wadsworth Seminary, the students of which cherish many sweet memories of the Hunsberger family.

It is to be noted too, that in the early sessions of the conference only the ministers and deacons were expected to attend the sessions. No attention was given to numerical apportionment of delegates. At the session, May, 1863, a resolution was passed that at the next session of **General Conference,** to be held in Ohio, that this conference should be represented by at least four delegates. At the session in October the following four were accordingly elected: J. H. Oberholtzer, L. O. Schimmel, Jos. D. Rosenberger and John Funk. The **General Conference** historian (Krehbiel) records the holding of **Third General Conference** in the same month (19th) in Summerfield, Ill., while the **Fourth** was held at Wadsworth in connection with the dedication of the seminary in 1866. The writer is not clear as to whether the named delegates attended the third



JOHN H. OBERHOLZER

or the fourth, or neither, General Conference. From the record it appears there was no session of conference in May, 1864.

The first inkling of a desire to engage in foreign mission efforts we find in the record of the conference held at Bowmansville in October, 1865, in the following resolution: "Since the cause of Foreign Missions, according to Matt. 28:19-20, is an emphatic demand of Christ Himself and, whereas, till now, the cause in most of our congregations has not received proper attention, we recommend that in all our congregations occasional mission services be held, and mission contributions be received for the cause so long neglected." The hitherto custom of sitting when the benediction was pronounced also received attention at this meeting with: "The custom shall be changed by the con-

gregation standing when the benediction is pronounced, thus showing respect and reverence toward God, the Dispenser of all blessing."

The newly organized congregation of Philadelphia received recognition and was admitted in October, 1866. In the conference of 1869 when A. B. Shelley was secretary, we have the first complete list of representatives from the congregations. The question whether it was right for a congregation, according to circumstances, to pay the minister, was discussed at the May, 1870, conference, with the following answer: "It is not only right but according to the Gospel a **sacred duty** for each congregation to reward, 'according to circumstances' the preachers that bring to it the word." At the same conference the mission was very much stressed by both the president, J. H. Oberholtzer, and secretary, A. B. Shelley. The former showed that a rejection of the mission cause is a rejection of the Gospel itself. It is to be noted that the cause of both Home and Foreign mission have from that time to the present received increased attention from the Eastern Conference, so that through the efforts along the first named line we have largely extended our conference district, and added quite a number of new churches, while along the last named line, our congregations have contributed liberally to foreign mission effort, both in finances and workers.

The Germantown congregation, which, up to this time had not affiliated with the conference, and had as a shepherdless flock had the spiritual oversight of Rev. Grubb, and Halderman, appealed to the conference in May, 1876, to be served with the Lord's Supper. At the next session of conference in October the same year, the Germantown congregation, upon a petition signed by 13 members was admitted to Conference. In May, 1875, the 2d Philadelphia congregation was admitted to conference; the record of the following year is very glowing with 46 members which is the closing record of the congregation. In 1900 the present 2d Philadelphia church was received into conference. Various new congregations were established and admitted to conference from time to time.

The Mennonite Home for the Aged was called into life in 1896, and has now for three decades been a blessed haven of rest for many in their last days.

The Eastern District Conference has expanded along many lines. The adhering congregations have increased in number, having a number of town and city churches and include churches in Mifflin, Blair and Bedford counties; the communicant membership has also more than relatively increased; but above all, activity in the various lines of work in the Kingdom of God, among young and old at home and abroad, in home and church has multiplied many fold.

Conference Publications

John H. Oberholtzer, the prime mover in the establishing of the conference, early saw the wisdom of making the press an ally of the pulpit in the work of the Kingdom of God, and so in 1852 he started the publication of the "Religiöser Botschafter", at Milford Square, which was in 1856 changed to "Christliche Volksblatt". In 1867 the paper still printed at Milford Square, now under the editorship of Rev. A. B. Shelly, was named "Der Mennonitische Friedensbote". At the meeting of General Conference in 1881, the paper was made a General Conference organ and named "Bundesbote", still the conference's German paper. At the conference session of October, 1885, feeling the time had come that the church should have an English paper, Rev. N. B. Grubb and the writer presented the prospectus of "The Mennonite", which was accepted, and published monthly for several years, when it also became an organ of the General Conference, and is now printed weekly at Berne, Ind. Ten years later, in 1895, conference again had the vision of a need in the form of an English almanac and so the Mennonite Year Book came to life. This was issued annually till the General Conference, held in 1923, assumed its publication. The first issue by the General Conference being that of 1925, printed also at Berne, Indiana.

PREACHER BECOMES A NOVELIST

Not alone is Daniel A. Poling one of the ministers of the Marble Collegiate Church, New York, and President of the World's Christian Endeavor Union, an honor which was conferred upon him at its recent Portland Convention, but he bids fair to become a novelist of importance. His first novel, The Furnace (Doran), has received a very good reception. It has passed the "first announcement" stage and has settled down to a wide distribution among those who like a novel with a purpose.

Dr. Poling chooses to base his novel upon conditions in the steel industry as they were at the time of the investigations of the Inter-Church World Movement. He selects for his hero a son of immigrant parents who receives his first training in the steel plants, rises to the rank of a Colonel through valiant service in the World War and returns with a great future before him as a leader of men. Back in the plant, however, he is forced to choose between manhood and steel, and casts his lot on the side of manhood. The interest of the readers sways between the struggle in the soul of Colonel Frank as he chooses his own future, and his romance with Gene Stanton who adds the love interest to the story, but beyond all this there is a glimpse of the part that organized Christianity should and must play in the economic struggle for existence.

It is little wonder that Charles M. Sheldon wrote: "I finished reading The Furnace after sitting up all night with it. I have not read anything for many years that has so stirred my ambition to go out and do something for my country. It is more than a story. It is an epic."

"Hope is a better incentive to noble living than fear; faith in a possible future than disgust with the present and the past; love suffused with pity than contempt combined with even a righteous wrath."

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

A REALLY-HAPPENED LETTER

Mahodi, Dhamtari, C. P., India,
July 25, 1925.

Well, I'm sorry to say, I'm here. Here is in the Ford at the first big walla (creek). I'm sorry because I want to be going on, many miles more, to meet Ralph. I've met my Waterloo! The fording place where I crossed with extreme difficulty last year is absolutely impassable now—large bare rocks and deep holes and water flowing beautifully over it all, hiding its dangers which might break wheels or axles. Yes, it is very beautiful with low hanging vines and limbs of trees, deep shade, the musical rushing of the waters, the whirlpools and the eddyings. Just in the tree above me are the gentle cooing doves who have come to eat the pretty black fruits which resemble small black cherries. Several rods up stream, where I had hoped I might cross on a sand bottom, the current has washed the bottom out so that it is as deep as a man's legs are long. It is only for five feet that it is as deep as this, with perhaps one and a half rods of shallow water, but that's one and a half feet deeper than our Lizzie can wade. So here I sit and wait for one and a half hours or so, improving my time studying and writing till he comes. For this I am glad, very glad, he's on the way, and he's coming home!

On the very afternoon that Ralph left, Arthur fell and cut his tongue an awful gash. It bled quite a bit, but I finally got it stopped with cold water. It was rather deep, and I didn't know whether it needed any stitch or not. A week later I was alone with a confinement case—our Ayah's (nurse) first child. Everything came along nicely. But when the little laddie was three days old he frightened me; he wouldn't eat and he wouldn't cry. What worried me was this: if I let it go another day and then counted on two days or more to get a doctor here, by that time if he shouldn't improve he'd have died. See? If I could phone for a doctor and have him here in four hours or so, I wouldn't worry half so much. One has to anticipate what conditions may be in two or three days, you see.

On Wednesday morning a jackal came right between the garage and Ayah's home and bit two pups. Our cook boy finally drove off the beast by pelting it with bricks. That evening as I was on my way to the parah-Christian community—for prayer, here came that jackal again, chasing our goose almost against the bungalow. The Moli yelled and threw at it, and so diverted its attention to a chicken. Again it was driven off, and started galloping slowly toward a small water hole not far distant. Our dog saw it and ran after it. We tried to call her back, but before the cook could run to her rescue the jackal had thrown her down and bitten her in the front leg. By the time I had the shells in the shotgun and had run out to the Ford the beast had disappeared among some shrubs on the plain. Although I circled the plain with the Ford, I saw only two foxes. And it was only when the gun and the motor had been put away that someone saw the jackal running for the jungle.

That same night about one forty-five I was awakened by the night watchman, who told me that a snake had bitten our Raut, the man who herds and milks the cows. He had come late at night to look after our black cow and her new calf and was returning home through the village when it happened. He became unconscious before he reached home and had to be carried there. He had sucked some poison out of the wound. I ran out and sent some men ahead to tie a rope or rag around his leg. I then grabbed the medicine case, a doctor book, the little case in which we have lancing instruments, and a bottle of permanganate crystals. Handing these to several men, and with one man carrying the lantern, we ran for the village, leaving the cook in charge of Ernest and the babe. When we arrived and saw Judev sitting there unconscious, with saliva dropping from his protruding tongue and with his body twitching, I never expected he'd know anything again. However, with a prayer for help and a prayer in my heart for him, I set to work. No cut was visible, so I lanced away at his big toe, where they said he'd been bitten and whence perspiration was oozing. I rubbed in the permanganate. Then I had his mother put three pills of Strychnin-Cactoid, a strong heart stimulant, in his mouth and wash it down with water. I then sent for the two evangelists, putting the one in charge who thinks he knows something about medicine. I had him listen to his heart and watch his breathing, I read in my book and told Saul what symptoms to watch for. I said "There's nothing more I can do now, but pray", and so went home.

Arriving at the bungalow, I wrote a note to the doctor, telling him all about the case, and asking him to come if he thought it necessary, or else just to send further instructions and medicine. After arranging to send Sambu, the tonga walla (driver) by train, the first thing in the morning, I went to bed just at five bells. At six I was up again. Wasn't all this in one day and night enough to get on the nerves of almost any ordinary woman? No, not on the nerves of any Indian woman, as they accept everything as fate. If he's to die, he'll die. If the jackal is mad and he's to bite any people, he'll bite them, and so on. How different is our conception!

Next morning at prayers the night watchman returned my letter for the doctor. "What's up?" I asked, fearing the man must be dead. After the first

poison is over, there is still danger from blood poison.

"He's all right!" came the reply. "He became conscious at four o'clock and knew us all. He's suffering, but he's all right."

For a time I was overcome with emotion. It was such an evident answer to prayer. I walked to the village and dressed the wound every day, always on the alert for any unusual symptoms. I also took my Bible and read to him and had prayer with him.

Four days later, as I sat up late writing to Ralph after I had put the children to bed, there came another call—Sambu, the tonga walla, is snake bitten! I grabbed things, put on my shoes, and we hurried off. In less than an hour the man had regained consciousness. Before leaving we had a little thanksgiving prayer meeting. He is a Christian with a wife and a little girl.

The next morning I was so exhausted I could scarcely think straight. I told the folks to stay at home nights, as I wasn't sure how much more snake bite I could stand. I was getting to the place where I was almost seeing snakes in every shadow, and I would get very nervous whenever the children stepped near a box or trunk barefooted. All boxes are set up on bricks to keep out white ants and this makes ideal hiding places for snakes, scorpions and rats.

But here's my own husband just coming on the other side of the stream! He looks very much like a big schoolboy with his trousers rolled up above his knees and no socks on—just a pair of hill shoes very much like a child's sandals. These sandals he takes off to cross the stream, then slips them on again, jumps on his bike, and away he goes without much loss of time. It's surely a blessed relief to see him! What clothes he has on are wet with perspiration. He says he's only had to take off his shoes thirty-two times to cross streams today, remove his trousers twice, and tie up his shirt tails once. After having biked and walked twenty-five miles of water, river, soft sand, stone roads, and mud, he admits that it is a relief to sit in the Ford for the remaining four miles of the way home.—Alma Albrecht Smucker.

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

Dear Young Folks:—

In another column you will find a report of a young people's conference. I hope some of you found the report worth while, but I am sure you would have derived much more benefit from attending it in person. This week I am going to tell you about another conference—it is for young people too—which perhaps some of you can attend. Not all will find it possible to do so, though not necessarily because of lack of time or money. In fact, you need not pay any railroad fare, nor ask for a week's vacation, for you can attend this conference in the quiet of your own room, provided, of course, that it is equipped with a radio.

Every Sunday afternoon, at 2:30, there is conducted in the Marble Collegiate church in New York City a young people's conference which is broadcasted by station WEAF. The speaker is Dr. Daniel A. Poling, recently elected president of the United Christian Endeavor Societies, succeeding Dr. Francis E. Clark. Dr. Poling is very much interested in young people, and is well qualified to speak to them. His address, which is never long, is followed by a question period, which is usually the most interesting part. The following, for which I am indebted to the Christian Endeavor World, is taken from reports of recent conferences:

Question—Are our young people different from previous generations of young people?

Answer—Yes and no. They are alike just as flowers are alike, and different just as flowers are different. The young people of this generation are intrinsically the same; their environment is different and they have to cope with parental delinquincies such as did not exist for previous generations. I have been charged with taking too lightly the delinquincies of our young people. God knows that I do not. My heart aches to see them going at the pace that kills; but I do say again, and I speak not only out of conviction but out of a fairly comprehensive experience, that young people are intrinsically the same today as yesterday; they respond to the same appeals, lift themselves in answer to the same high moral challenges. Our responsibility as adults is a great responsibility. We must give more time to the discharging of our responsibility.

Question—What is the easiest and most direct way to get young people to become willing workers in the church?

Answer—Give them something definite to do. The first work I did for any church was in connection with an ice-cream festival in an Oregon village. I turned the ice-cream freezer and as reward for my efforts was allowed to clean the plunger! I needed no second invitation, required no assistance, and did the work thoroughly. Study your young people and try to associate them individually with tasks that they indicate a special bent for. I am acquainted with a young fellow who had never been able to lead a prayer meeting until he was asked to make a report on a missionary exhibit which he had helped to arrange at the state Christian Endeavor Convention. He was full of his subject and had made a speech before he knew it. Use some of your young people as ushers. Spend one hour every day in studying out tasks for your young people. I have yet to have one young person refuse to do a definite thing that I have requested.

Some Sunday afternoon you will want to tune in.—Elmer J. Yoder.

O LOVE THAT WILT NOT LET ME GO

O Love that wilt not let me go,
I rest my weary soul in Thee:
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to Thee:
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to Thee:
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from Thee:

I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

Every month the Christian Endeavor society selects a memory hymn. The one appearing above was selected for the month of January. Its author, George Matheson, was a great preacher as well as a great hymn writer, and that too in spite of the fact that his eyesight was very deficient during most of his life.

Glasgow, Scotland, saw the birth of this remarkable man, on March 27, 1842. His eyesight failed when he was very young, but with the assistance of others he finished a course at Glasgow University at the early age of nineteen, and then spent four more years in theological studies. He entered upon his pastoral work in the church in which he was brought up, as assistant to the well-known Dr. Macduff. From here he was called to the church of Scotland, in the seaport summer resort of Innellan. For eighteen years he ministered to its changing population.

During most of this time he was in the habit of committing his sermons to memory. He could do this very easily because of his remarkable power of retaining anything that he heard. His memory seldom failed him, but on one occasion it did. Twelve years of constant use had not made it infallible, for in the twelfth year of his ministry, when he was in the midst of an eloquent sermon, his memory failed entirely, the sermon passing completely out of his mind. He remained composed, however, and gave out a Psalm, at the conclusion of which he preached a powerful extempore sermon from a new text. After that he wrote out very few of his sermons.

Dr. Matheson wrote a number of hymns, but the one quoted above is easily the most famous. It was written at Innellan, when he was alone in the manse on the evening of June 6, 1882, at a time when he was undergoing much mental suffering. Only five minutes' time were occupied in the writing, and no corrections or changes were made afterward.

A YOUNG PEOPLE'S CONFERENCE

A young people's conference, not merely in name but in actual fact, met at Evanston, Illinois, during the closing days of 1925 and the beginning of 1926. About nine hundred students met to consider their relation to the church, "with the end in view of working in and through it, if possible, for the purpose of bringing the kingdom of God a little nearer than it seems at present."

Great care was exercised by the students to prevent anything like adult domination at the conference. While adults were welcomed, they were not expected to be more than silent observers in the gallery. The seriousness with which the young people took themselves is shown by the following incident. Among the adults who had been invited to speak was a mission board secretary. Having been asked to answer a question, he addressed the inquirer as, "my boy". Quickly a student rose to his feet. "I protest", he declared, "against this patronizing attitude. We've been boyed long enough. It's time we were treated as if we counted for something."

The encouraging thing about the whole conference was the fact that nine hundred students thought it worth while to come together to discuss such a serious problem as the advancement of the kingdom of God It shows that young people are interested in more than movies, dances, and jazz. While most students were spending their Christmas vacation at home, these nine hundred sacrificed time and money, in many cases it was, no doubt, hard earned money, for the purpose of trying to help solve some of the knottiest problems that confront our age.

A large part of the discussion centered around the three "eyesores", of our so-called Christian civilization: war, racial hatred, and economic injustice. Space does not permit us to record the attitude of the students toward all these questions. Their attitude toward war is shown by the following statements which were issued by the conference.

1. We believe that the church should excommunicate war, dissociate itself from the war system, and refuse henceforth to allow the use of the church as a medium for the preparation for, or prosecution of, war.

2. Because we favor a positive education for peace, and because we believe that the present military training program of the War Department in high schools and colleges gives war an ultimate sanction, perpetuates the war system, delays disarmament, intimidates students and faculty, and inhibits free discussion, we suggest: (a) abolition of military training in church and denominational schools; (b) abolition of military training in high schools; (c) abolition of military training in colleges and universities, including the immediate abolition of the compulsory feature in land grant institutions.

3. The church should guard and guarantee the right of an individual to follow the guidance of his own conscience even when that conscience advises against participation in war;

4. Because war is a negation of the value of human personality we oppose any attempt to impose universal conscription of manhood in the United States, such as the proposed legislation before Congress.

A vote was taken to determine the attitude of students in case they should be asked to participate in war. The results were as follows:

Those who refuse to support any war	181
Those who thought their duty might lie in taking up arms	65
Those who have not been able to reach any decision as to what to do in case of war	215

In this connection it is interesting to notice that the percentage of students declaring their refusal to participate in war in any form is much larger than it was at the Indianapolis Student Volunteer Convention two years ago.

Denominationalism also received its share of discussion. A competent observer of the conference says that no one could listen to these students without concluding that, sooner or later, our present denominationalism will be doomed. In their mind denominational divisions are obsolete They no longer represent any present day realities. In view of the fact that twenty denominations were represented these utterances have some significance.

The celebrated Rabbi Akiba was an extraordinary man. On one occasion he had been traveling on a long and tedious journey and was hurrying on to reach a certain village where he hoped to get a friendly reception and a night's shelter. But the inhabitants of the place were an inhospitable set, and he could find no accommodation there. Night was coming on and he had to take refuge in a neighboring forest, saying, as he did so, "Whatever God does, is well done." He had with him a lamp, a fowl, and a donkey. He lighted the lamp to guide him, but a gust of wind blew it out and he was left in darkness. A wild cat carried off his bird, and a lion fell upon his donkey and slew it.

On the morrow he went into the village, but a frightful scene met his eyes. A murderous band of robbers had slain all the inhabitants during the night. Then he perceived what a fortunate escape he had had. He understood how his troubles had been a blessing in disguise. If the lamp had remained shining, or the cock had crowed, or the donkey had brayed, his whereabouts would have been betrayed to the brigands and he would certainly have lost his life. So, we should recognize in the trials that beset us, God's kindly providences.—Simeon Singer, in Sermons to Children.—Sel.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

JESUS APPEARS TO HIS DISCIPLES

April 4

Lesson Text: John 20:24-29; 21:15-17.

Easter is a day of hope. On the first Easter the hope of the twelve was revived. They experienced a renewal of faith and courage. Is it for us to share the experiences of the twelve? Will this Easter Sunday of 1926 be a day of spiritual renewal?

It is one of the great facts of history that Jesus arose from the dead and appeared to His disciples. Consider the meaning of this fact. To Paul no other event had equal meaning and significance. It surely is an event that has more than common meaning. In this lesson we have opportunity to consider a little of the meaning of this great event.

What did it mean to the disciples? They came to Thomas and declared, "We have seen the Lord." They were convinced that He was alive and that He (although having been crucified and buried) was risen and was still a power in their lives and in the world. They were different men because of their association with the risen Christ. They were more stable in character, more courageous in action, more noble in their purposes. They were living in daily fellowship with the risen Lord whom they had seen. He was a new and larger power in their lives. The fact that He was risen had a tremendous meaning to the disciples.

Thomas, when he sees for himself, also comes to the fullness of faith. He was absent at the first meeting. That was his loss. He would not believe until he had positive evidence. He would not accept the mere testimony of his fellow disciples. This is a matter of such grave importance that he must see with his own eyes and touch with his own finger. Thomas was an honest man. He insisted that he must have experimental evidence. Jesus, the Risen One, comes to the disciples. He says to Thomas: "Reach hither thy finger and see My hands." Thomas was convinced. He cried out: "My Lord and my God."

Thomas is sometimes spoken of as a doubter. It is no sin to doubt or question. There is an answer for every honest question. Let us insist that our faith and convictions be well founded. Hear Thomas after his mind is satisfied, express the devotion of his plain, honest heart,

Jesus also speaks to Peter. Peter, when questioned, declares his love. He says: "Lord, Thou knowest that I love Thee." Peter's love and devotion was intense. Jesus at once directed him to spend his love in serving others. We love our living Lord but that love must express itself in deeds. Our devotion if true leads to action. It is spiritually harmful to permit our love for our Lord to pass without manifesting it in serving others. "Go feed My sheep."

O God, we want to experience anew the reality and power of the presence of our Risen Lord.

THE STORY OF CREATION

April 11

Lesson Text: Genesis 1:1-3; 26-31.

"In the beginning God". Many questions concerning the beginning of things come clamoring for answers. Some we can answer. Others will remain unanswered. We dare not forget that there are many unanswered questions and many unexplained phenomena about us. Something as common as electricity is little understood. Even Edison does not attempt to explain it. Even though we do not know what electricity is, we nevertheless use it to drive our motors and light our homes. We do not know by what manner or means God brought the materials out of which our earth is built, into existence. That makes little difference. But we do know that it is God who created, shaped, formed the world, the universe of which our planet, the earth, is such a small part. This is a God-created world. This world with all of its wonders—the wonders of the sky above and the earth beneath is the workmanship of a personal living God. His mind is back of the going and the coming of the seasons, the rising and the setting of the sun. The laws of nature are of His creation. He sustains all things. He never withdraws His power from the world He created. "In Him we live and move and have our being." This is a God-created world. Let that be a cardinal tenet of our faith. The world is as it is not by chance. "In the beginning God".

We are confronted by another great truth in the words: "God created man in His own image." Man had his origin with God. God is the source of man's life. Man was created in the likeness of God. The likeness to God lies in the mental and moral features of man's character. Man was endowed with the capacity for fellowship and communion with God, his Creator. God created man for Himself. Our souls are ill-at-ease apart from the Maker. There is no peace apart from the One who gave the breath of life.

Again we note that it was assigned to man that he, "Be fruitful, multiply, and replenish the earth and subdue it." Is man called to a life of ease and idleness? God's plan is that man should beget and rear children and spend his strength in work—honest noble work. Herein lies true happiness.

Finally consider the words, "God saw everything that He had made, and, behold, it was very good." Does this passage not assert that God takes pleasure in His own workmanship? And further it states that the things which God made were good. Ought we not feel that there is something divine about this world and the earth, which is our habitation? "It was very good."

O God, bless our study of these words of Scripture that we may know Thee as the living and abiding power behind this universe and our lives.

OUR BI-WEEKLY SERMON

A Call to Christian Heroism

Rev. Troyer is pastor of the East White Oak church, near Carlock, Illinois. The church is one of the strongest in the Central Conference of Mennonites, having a membership of over 350. Rev. Troyer spends some time in evangelistic work and also serves on the important boards in his conference.

"If any man will come after Me, let him deny himself, and and take up his cross, and follow Me." Matt. 16:24.

These words are central to the ministry and teaching of Jesus. We all realize that at Cesarea Phillipi, He came in the course of His public ministry to the parting of the ways. The question He asked His disciples was of supreme importance, Whom do men say that I am? To that inquiry they gave their answer. Then, with His thought still upon the great multitude upon whom He ever looked with compassion, He narrowed His inquiry, and said to these men about Him—the men He had chosen to be with Him ,and to send forth in His Name: "Whom do you say that I am?" They made their answer in the confession of Peter. Then He disclosed to them the profound secret and mystery of the church. Having done so, He disclosed also the profounder se-

cret and mystery of the necessity of His Cross. Having done that, He called the multitude and said to the disciples and the multitude, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

The first call then to the man who would follow is: Let him deny himself. If Christ would leave him there, his last state would be worse than the first. He immediately says, Let him take up his cross and travel with Me, for I will give him a new program and he shall have a new purpose, he shall have a new passion, he shall have a new power. That is the career to which Christ calls the man who denies self. We are now more than ever in the day of Christian heroism, there is a call for larger sacrifice, not only upon the individual who goes to the foreign field, but to us all. There is a demand for Christian heroism in the home, in the church, in society, and in all parts of our complex life. Christian service is not play, but it calls for the very best we can give to God. There are no bargain counters in the spiritual market, you always pay one hundred per cent. on the dollar in the spiritual market.

I plead for a revival of conviction concerning the truth contained in the Book. Paul speaks of men who held the truth in unrighteousness and many do. I have seen men as straight as a shingle in their orthodoxy and as crooked as a gnarled oak in their conduct. I have seen men argue until they were red in the face concerning some truth in the Bible and all the time they had difficulty in moving a quid from one side to the other. Here is evidence of conviction in Romans 9:1-3, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I would wish that myself were accursed for Christ, for my brethren, my kinsmen, according to the flesh." That man believed something or he would not have offered himself as as a sacrifice for his brethren. That is the conviction concerning the truth for which I plead. What will we not do for our children who are sick? What have we not done? We go to the west, to the south, across the water for healing for the child! We want the conviction that the children who are in our care, that the people to whom we minister are lost—lost if they are not believers in Jesus Christ.

In Exodus there is another picture. Moses returned unto the Lord and said, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—;"observe the punctuation! There is a dash and a semi-colon, as if the great heart moved to that place and could not finish the sentence and finished it with a sob—"Yet, now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy Book which Thou hast written." Moses and Paul had convictions concerning the great truths or they would never have offered themselves in that spirit. We never will work intensely until we believe intensely. The measure of your conviction will be the measure of your desire, and the measure of your desire will be the measure of your effort. You will reach just as far as you desire and you will desire just as far as your conviction draws you.

We want not only conviction but concentration as well. Jesus said, "Lo, I come to do Thy will, O God." Paul said, "This one thing I do." We accomplish things now in life through concentration in a greater degree than ever before. Christopher Columbus concentrated his mind on finding a new world and America was discovered. James Watt concentrated his mind on the power of steam, and today we have the massive steam engines. Through the concentration of thoughht and means, we have all our modern inventions. Jesus set His face to go to Jerusalem, no one could move Him out of that one purpose which was evident all through His life from Bethlehem to Calvary, even the redemption of the world. The early church had one purpose, that of making Jesus known to the world. So we today, as individuals, and the church as the great body of Christ, must concentrate to be able to meet the challenge of this present age.

Jesus said, Let a man deny himself, or surrender his life. Paul repeats practically the same words in Rom. 12:1, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." He pleads for the whole man and woman, that you give yourself. Jesus gave Himself. I must put Jesus on the throne of my heart, I must yield my life to Him. I once read of an old preacher who had served in the ministry for sixty years, and he was dying. He had not spoken for a while, and finally his daughter saw his lips moving, and he said to his daughter, "Bring," and she said, "What shall I bring?" "Bring." "Shall I bring mother?" "No, bring —" "What shall I bring, father? Do you want the Bible?" "Bring—" "Father, what shall I bring?" And he said:

"Bring forth the royal diadem
And crown Him Lord of all."

And that is what I must do if I want this power to come into my life. I must be willing to let Christ control my life. Do you want the power of the Holy Spirit to come into your life and make you a living, powerful influence for God? Do you want to get victory over yourself? Do you want to have influence over your loved ones, and over those you come in contact with? Do you want the power of the Holy Spirit, so that as a teacher you will be able to lead your pupils to Christ, so that as a pastor you will be able to win souls by your preaching, so that as a church member you will be able to work for God? If you do, you can have it if you are willing to surrender yourself to the Lord Jesus Christ and take up His cross and follow Him.—E. Troyer.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

MENNONITE PEACE POLICY

Dear Editor:—I wish to commend the editor on the stand he is taking on Peace and Peace Problems, and especially for the editorial on The Heresy of Peace in the February 26th issue of the Exponent.

I was very much interested in the report of the Peace Problems Committee at the Mennonite General Conference held at Eureka, Illinois, in August, 1925. The chairman of the Peace Problems Committee gave the report. His report in substance was this: "Whereas the United States has not been at war during the past two years there have been no peace problems, therefore we have no report to make." The dicussion which followed was not concerned with our peace problems of today, but only with problems that might arise should the United States, Canada, or India be at war some time in the future.

The Mennonite church should make her peace policy a live and aggressive one.

Yours truly,

Tiskilwa, Ill. E. I. Culp

Dear Editor:—

I cannot refrain from commending your very timely reply to the Mosiman article on the modern peace movement. I congratulate you most heartily and bespeak for your task a full fruition of the ideals which you espouse.

Sincerely,

Bluffton, O. B. D. Smucker.

WHAT IS HERESY?

Dear Editor:—

I read your editorial on: "The Heresy of Peace", with much interest. It is certainly unfortunate that the peace movement should suffer, as it no doubt does, because of the theological views of some of its founders, such as Fosdick and Mathews. You are no doubt right in calling them, "heretics in matters of theory and speculation", if we take the dictionary definition of heresy as a "doctrinal belief which is at variance with the generally accepted beliefs." But to most people heresy means more than a mere minority opinion. Minority opinions are sometimes right. To most people, I think, heresy means beliefs which anyone holds to his own detriment and to the detriment of others in so far as they accept those beliefs from him.

I am not at all familiar with the speculative views of Fosdick and Mathews. I am of the opinion, though, that the best test that we humans can apply to any man's speculation is its fruitfulness in producing good conduct. That is, if a man's speculation leads him to order his conduct aright, I should be reluctant to call his speculation heresy. Is it not a little unfair to call the views of Fosdick and Mathews heresy, just because they differ from our own? Should we not also be sure that their views lead them to unethical conduct before we call them heretics?

Biglerville, Pa. Elmer J. Yoder

CHURCH AUTHORITY

Dear Editor:—

In the recent past in the Mennonite church whole congregations and parts of congregations have been excluded from conference. Among these were able ministers and educators. Either the officials usurped authority or else under the present system of government they could legally do as they did. Generally, responsible positions have been given to those following certain beaten paths and lining up with those having the upper hand.

Articles have been written and talks have been given in public stressing church loyalty with never a hint that church officials might err in governing. The impression is generally given that church officials are the church. But is not every lay member also a part of the church and have they not a right to a voice in more of the official acts of the church?

The church exists for its members and church rules should be subject to her members. Christ said that the Sabbath was made for man and not man for the Sabbath. So the church is for man and not man for the church.

Christ said to Peter, I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth shalt be bound in heaven and whatsoever thou shalt loose on earth shalt be loosed in heaven. Granting that this does invest the church (not alone its officials) with authority, then just as certainly it enjoins the church to be merciful.

Let the church rule, not only the officials. Let love and mercy be shown and the individual conscience given some recognition.

Sincerely yours,

Columbiana, O. Henry T. Smith.

TO KNOW CHRIST

Dear Editor:—

We read in the Christian Exponent of February 12, about the delinquency in the Christian church. The accusation is not a new thing. The Christian church has undergone many fiery trials and persecutions of all descriptions—Christians were beheaded, crucified, burned at the stake, also in furnaces, hundreds congregated in buildings and were burned, some were buried alive. These and many more were trials and persecutions that the church went through and we don't doubt but what the world has accusations against the church at the present time. The church may be delinquent in its Christian or spiritual obligations, but if we as Christian brethren and sisters think so then it is our duty to set a pattern for those to follow after that are delinquent and not be in delinquency ourselves. Unless we are such we are not fitted for missionaries ourselves.

No Christian church holds a monopoly on the understanding and teaching of Christ, but true leaders and ministers aim to keep the church in the discipline of Bible doctrines of which various Protestant churches have been but they have more or less drifted and are still drifting.

If we could comprehend the frailty and imperfection of mankind, and could realize that we as Christian people are growing in grace and that by the grace of God, we are what we are, then we could realize a deeper experience in the life of Christ. Then Christian churches would learn that their ultimate conception is still ahead of them yet and that they can still learn of Him, and get into closer communion and fellowship with Him and learn to know Him still better.

Sincerely yours,

Tiskilwa, Ill. D. L. Christophel

A "secret disciple" sends us the following for use in the Open Forum upon condition that it be published "as written, without my name".

SOME LESSONS I'VE LEARNED

A lifetime of ups and downs in this world
With many hard knocks 'long the way
Has taught me some truths I cannot deny
No matter what others may say.
A man that's a man with clothes out of style
I count as a man for all that;
I judge not his heart by the shape of his coat,
Or the style or the date of his hat!

The frailty of man has taught me full well
The Book of all books to revere.
Some lessons it brings quite plainly to me
May not be to others so clear,
Then others may find some truths that I fail
To see from my own point of view.
How foolish 'twould be for me to denounce
All others as false and untrue!

(Concluded on page 112)

Notes from Here and There

The Mennonite Home Mission, Chicago, held a Christian Life Conference March 12 to 14.

The annual business meeting of the Bluffton Hospital corporation was held at the First Mennonite church Monday, March 8th.

A concert was given at Whitewater, Kan., by the men's chorus and the ladies' chorus of Bethel College on March 19.

Dr. J. W. Kliewer of Bethel College has recently accepted an invitation to deliver a series of lectures at Hartford Seminary, Hartford Conn.

The Men's Mennonite chorus of Los Angeles, Calif., will sing over radio station KTBI on the evening of March 26. The chorus is under the direction of M. Voth.

Mary Good and Lois Lapp from Dhamtari, India, arrived safely at New York on Sunday morning, February 28.

On Sunday, March 21, the double chorus of Bethel College will render the annual oratorio, "The Seven Last Words of Christ", by Du Bois, in the city auditorium. The chorus is under the direction of Prof. Schmutz with Prof. Hohman at the piano.

Rev. Allen H. Erb of La Junta, Colo., is soliciting funds throughout the churches of the (Old) Mennonites for the proposed hospital and sanitarium, which is to be erected at La Junta. The present Sanitarium, which is located five miles from the city, has been sold. Present plans call for a fifty-bed hospital for medical and surgical cases and a twenty-bed sanitarium for the treatment of tubercular cases, both buildings to be built on the same ground near the city limits. The city of La Junta is offering to contribute $50,000.00 towards the project.

The annual meeting of the General Mission Board of the Old Conference of Mennonites will be held at Kitchner, Ont., May 10 and 11.

Rev. and Mrs. A. J. Martin, missionaries from South America, spoke at the Ebenezer church near Bluffton, Ohio, on Sunday, March 21.

Dr. C. Henry Smith, head of the History Department at Bluffton College, will spend the summer abroad with the Sherwood Eddy party. Our readers will be pleased to know that he has consented to write a series of articles for the Exponent while on his trip.

L. J. Miller of Garden City, Mo., held a series of meetings at the Los Angeles, Calif., mission several weeks ago.

A children's choir has been organized in the Second Mennonite church, Philadelphia, under the direction of W. A. Shelley.

The churches of Bluffton, Ohio, are spending a "Go to Church" movement during the period from March 7th to Easter.

The Young Men's S. S. class of Berne, Indiana, held an interesting debate on February 28th, on the subject, "Resolved, that prohibition is a success in the United States."

Dean and Mrs. N. E. Byers of Bluffton, Ohio, attended the funeral of the former's mother, Mrs. Abram Burckhart, at Sterling, Ill.

The program for the meeting of the Eastern District Conference has been arranged. The meeting will be held in May at the First Mennonite church.

The twelfth annual commencement at Witmarsum Seminary, Bluffton, Ohio, will be held May 28th. Dr. J. W. Kliewer, president of Bethel College, will give the address. There will be five graduates.

Announcement has been made of the marriage of Ada Good Burkhalter and Rev. Paul Wenger of the General Conference Mission Station at Champa, India. Rev. Wenger was formerly seed specialist in the state of Idaho and is the first agricultural missionary sent out by the General Conference.

The fifteenth annual conference of the Mennonite churches in Dhamtari, India, and the surrounding stations, was held at Dhamtari, on January 1, 1926. The questions discussed were as follows:

1. By what means can we best advance the spiritual, temporal, and social welfare of the Christian community?
2. How can we become more active in propagating the Christian religion?
3. How soon can we expect to ordain a minister from among our Indian brethren?
4. What gave rise to Mennonitism and why do we to this day adhere to its distinct tenets?

Denies Mennonites Are Returning to Canada

Canadian newspapers have recently reported that the Mennonites who emigrated to Mexico because of differences with the Canadian authorities over military service and school administration, are now coming back to Canada. The Christian Century has carried the same report, taking it from Canadian sources. Writing to the New Outlook, organ of the United church of Canada, Mr. J. H. Block, of Morden, Minn., categorically denies the reported return. "My firm and myself," says Mr. Block, "have been closely in touch with the whole situation for years past as the legal advisers of Old Colony church Mennonites, who are the Mennonties to whom your article obviously refers in its opening lines. Prior to their hegira they occupied a fine stretch of territory in Manitoba lying between the C. P. R. southwestern branch and the international boundary, roughly speaking between Morden and Gretna. To the number of about 3,100 they emigrated south in the years mentioned, and there are a few hundreds still left, most of whom are going to their new home this spring. Now, here is the point: of the total number who have left the district not more than a dozen have returned, or say one-half of one per cent., which I think you will agree is about as small a ratio as could be expected in as large a community migrated as this In losing this large body of settlers Manitoba lost a larger aggregate of real sterling character than she would suffer by the removal of any class of people from her borders—Canadians or otherwise. And I think I am within the mark when I say that the government of Manitoba now secretly regrets the wholly-mistaken policy that drove these people away with a club. The Old Colony Mennonites in Mexico are prospering and happy in their new surroundings. The president of the republic recently visited them, and was delighted at the progress they were making and assured them of his hearty good will and sympathy."—Christian Century.

OPEN FORUM

(Concluded from page 111)

The little I know is but as a drop
In the ocean of things-to-be-known;
But truths that I hold as sacred and good
I cannot forsake or disown.
Then why not accord to others the right
To live out the truths they believe
Until we all gain a higher ideal
And more of God's truth can perceive?

While journeying up and down in this world
Until nearing my four-score years
This surely I've learned no more to forget
Through all of life's smiles and its tears:
The good Golden Rule our lives should express,
But measured by that we'd surely fall flat
If we judge a man's soul by the cut of his coat,
Or the width of the brim of his hat!

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

APRIL 9, 1926

EDITORIALS

ZIONISM AND THE BRITISH MANDATE IN PALESTINE

IS THE WORLD GROWING BETTER?

CHARLES M. SHELDON'S SECOND OLD FRIEND

Paul E. Whitmer

THE LIMITATIONS OF THEOLOGY

Samuel Burkhard

WHY FAMILY WORSHIP?

J. M. Regier

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The Editor's Chat

Dear Readers:

This is Saturday, March 27, 11:30 a. m. The copy for the April 9 issue of the Exponent will be due at the post office this evening. So you see that copy must go to the printer practically two weeks in advance of the date when it is published. This is necessary in order to allow sufficient time for the printers to set up the type, mail me the proofs, for me to read the proofs and return them in time for the final printing and mailing. News notes, however, are not sent until later in order to permit them to be as "newsy" as possible.

The editor is pleased with the splendid cooperation which he has received from the publishers at Berne, Indiana. Several weeks ago I had the pleasure of visiting them and seeing their presses and folders at work. Their excellent facilities permit them to do a large volume of business. Besides the Exponent, they print a number of other religious periodicals and their own paper, the Adams County Witness. The fact that the printing and publishing interests and the Book Concern are located at Berne, together with one of the largest Mennonite churches in the country, make this town of 2,000 inhabitants an important Mennonite center. In some future issue will appear a write-up of the Berne church, with illustrations.

I have recently had the pleasure of spending a week with the good people at the Grace Mennonite church at Pandora, Ohio, where my friend, the Rev. J. M. Regier, is pastor. It was my first experience in a Swiss community. I found them kind and hospitable and interested in the things which make life sweet and worth the living. Upon my return home, the pastor sent me a report of the meetings to be published in the Exponent; the pastor's modesty and kindness has led him to say little about his own part in the success of the meetings and to be generous in his estimation of my work as the messenger. To him must be given the credit for much personal work among the young people, for announcing the meetings well in advance, and for his helpful suggestions to me as the meetings progressed. Special music had been provided every night, which was greatly appreciated. The matter of credit is at any rate of small importance. We are co-workers with Him, without whose presence we can do nothing.

It was also my pleasure to make a trip to the western part of Pennsylvania lately. In the community where I was I learned something new regarding church rules. A class of Amish live there who have a rule affecting the color of top buggies. They must be yellow. Black is considered out of order because the world uses black paint. The color of buildings is also specified. White is the only color permissible on buildings. Red barns are considered a mark of worldliness. This seems most peculiar, but not much more peculiar than some other things which are recommended in behalf of being "a peculiar people".

Recently one community has sent in over twenty new subscriptions where formerly there were only two. A little personal work on the part of a few interested readers did the trick. We are glad to have our family of readers constantly enlarging. We trust that our new subscribers will find the paper interesting and helpful.

Out of our mail bag, we pass on to you what two readers say of the Exponent:

"I certainly appreciate the work that the Exponent is doing and my wishes are with the same."

"I find the Exponent fresh and stimulating."

Both of these unsolicited testimonials come from influential ministers of the Gospel, one belonging to the American or Old Mennonites and the other to the Defenseless Mennonites.

Several letters have come to my desk recently criticising adversely several articles that have appeared. The writers, however, requested that their criticisms be not published. The editor is most grateful for free and honest criticism, constructive or destructive, only so you say what you really think. We prefer that you give us permission to print what you have to say. Only in that way will readers enjoy the benefit of your criticism.

We hope that you have all had a blessed Easter season.

Sincerely yours,

The Editor.

SPECIAL NOTICE

The office of business manager has been transferred from Goshen, Indiana, to Sugar Creek, Ohio. All remittances and communications pertaining to subscriptions, advertisements, sample copies, etc., should be addressed to

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China.—Captive or Free.—Gilbert Reid.
Contacts with Non-Christian Cultures.—D. J. Fleming.

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The Ku Klux Klan.—Mecklin.

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The Character of Paul.—C. E. Jefferson.

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Cardinal Ideas of Isaiah.—C. E. Jefferson.

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What Men Live by.—Richard Cabot.
The Church's Debt to Heretics.—Rufus Jones.
The Coming of the Lord.—James H. Snowden.
Farm Boys and Girls.—Wm. A. McKeever.

THE
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LESTER HOSTETLER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Esther Smucker, Missions; Elmer J. Yoder, Young People's Page. **Consulting Editors:** J. S. Slabaugh, Paul E. Whitmer, J. C. Meyer, Wm. B. Weaver. **Contributing Editors:** J. E. Amstutz, J. B. Cressman, A. M. Eash, Henry A. Fast, O. B. Gerig, J. E. Hartzler, Ivan Groh, Hervey Schnell, Elva Schrock, Crissie Y. Shank.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

TIBET IN HEATHEN DARKNESS

Lhasa, the capital of Tibet, a country which lies north of India on the highest plateau in the world, has been the scene of a peculiar occurrence recently. Apparently some of the Tibetans wanted electric lights and were introducing three hundred tons of equipment to light the city. The fanatical priesthood opposed them. The report is that those who were bringing in the equipment were massacred and the equipment was thrown over a precipice. The conservatives won—Lhasa is to remain dark—at least for the present.

—o—

CONGREGATION VERSUS SYNOD IN AMSTERDAM

On March 14, 1926, armed police guarded the Schinkel church in South Amsterdam, Holland, while the Rev. J. H. Geelkerken preached to his congregation. The reason for this demonstration of "militant" Christianity was action taken by the synod of Reformed churches in expelling Rev. Geelkerken for heresy. The elders and deacons together with the congregation stood by their pastor, who insisted on preaching to them in defiance of the order of the synod. The police were present in the congregation and on the grounds to maintain order. What would the "Prince of Peace" say if He happened along while men with revolvers kept watch lest Christians disturb the peace of the town? If synods, popes, or conferences must coerce whole congregations it seems but logical that they should have sheriffs, prosecutors, and, if need be, executioners, to carry out their decrees. There was a time when the church did have the use of the sword. Some church authorities act as though that time had not passed.

—o—

THE CRISIS OF THE LEAGUE OF NATIONS

At Locarno last December the nations of Europe seemed to agree to forget their petty prejudices and the dawn of a new day was heralded. As a result of that meeting Germany was to be admitted into the League of Nations with a permanent seat in the Council (The permanent seats are reserved for the great powers). When the meeting was called to finish the work the old prejudices arose again and it was impossible to accomplish anything. Poland and Brazil demanded permanent seats if Germany was to be admitted. They insisted that they should be ranked as great powers and consequently took this occasion to block Germany's entry into the League unless they were so recognized. This action brought matters to a deadlock for Sweden's representative on the Council of the League objected to the admission of any other nations to permanent seats on the Council.

All Europe is wrought up over the situation. This indicates that many Europeans had placed confidence in the League as a means of settling international problems. The diplomats who failed to accomplish what was expected of them had to explain to their home governments. This is evidence that they recognize their responsibility to their people. It is hoped that some satisfactory way will be found to bring Germany into the League at a later time.

RELIGIOUS OPPRESSION IN EUROPE

As one of the results of the war over seven millions of German-speaking people are living under foreign flags. The greater number of these exiles are found in France, Belgium, Poland, Czecho-Slovakia, and Italy. The religious oppression of these people should evoke the sympathy of all Christians. In some countries their children are compelled to learn a foreign language and as a consequence they can no longer understand their pastors and religious teachers. In other regions they are compelled to support a state church and in their poverty they find it almost impossible to maintain their own form of worship. In South Tyrol, which, though the people there have been German for over five centuries, was annexed to Italy their oppression seems to be the worst. They are asked to give up language, customs, and even religious forms, to please the Fascist government of Italy. Both Protestants and Catholics suffer in this case. Some German foreign missionaries are still trying to "carry on" but their work is hampered by war prejudices as also by the lack of funds. In Bulgaria the missionaries are trying to give school instruction to the 92,000 refugee children that have come to that country from Armenia. Many of the German missions have been closed.

—o—

ZIONISM AND THE BRITISH MANDATE IN PALESTINE

"Which would you rather have, London or Paris?" This unique question was put to Arthur James Balfour, the prime minister of Great Britain, by Dr. Weizman, a Jew, born in Russia, but a British subject by adoption. This was in 1906, eight years after the first annual Zionist congress. The question attracted Balfour's attention. He was not interested, or at least not enthusiastic over the program of the Zionists, but the striking question gripped his mind and the Jew won his point.

"London," was the reply, "I already have that."

"But London was only a marsh when Jerusalem was already a great city," was the reply of Weizmann, the Zionist.

For two hours the British philosopher, statesman, and prime minister discussed the pros and cons of Zionism with Weizmann. The Jew won. Ever after that Balfour favored Zionism.

Seven fat years followed. The Zionists had their annual congresses and any Jew could become a Zionist by paying his due of one shekel a year. Most non-Jews considered the program of the Zionists a vain dream. Then came the world war as a harbinger of the seven lean years that were to follow. The first year passed with no great advantage for either group of nations. The second year came and passed with victory still beyond the horizon. Then came the fateful third year when the tide turned in favor of the Central Powers, Germany and Austria. Russia was eliminated by a revolution at home. France and England were fighting with their backs to the wall. The events were ominous.

Then came the Balfour Declaration stating that "His Majesty's government views with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object." This was November 2, 1917. Balfour was no longer prime minister, but he was foreign secretary in the cabinet of Lloyd George. France and Italy, the allies of Great Britain, approved the Balfour Declaration so it appears as though it was a plan of the allied governments. The crisis of the nations was the opportunity of the Zionists. Events moved rapidly. Lloyd George called General Allenby by phone and asked him to get Jerusalem for him for a Christmas present. Allenby suggested that if the men and means were supplied the prime minister could have his wish. The prime minister accepted and the British army went out to conquer Palestine.

Why should the British prime minister want Jerusalem as a Christmas present in 1917 just at the time when every British soldier was needed on the western front in Europe? Why should Balfour declare in favor of a Jewish national home in Palestine just when every British subject felt that his own home in England was in danger? These questions are not easily answered by categorical assertions, but there are some facts that may give a clue to the answer. Great Britain had been defeated in Arabia and needed a victory in that region of the world to reassert her dominant position in the Mohammedan world. Furthermore, Britain was interested in the Suez Canal region, which might have been attacked from the Palestine side by the Turks and Germans combined. But the Jewish side must not be lost sight of. France and Russia, the allies of England in the war, had not always given the Jews fair treatment. During the war when wealth was an important factor the side that could win the favor of the Jews would have an advantage. Finally, it should be mentioned that Dr. Weizmann was the inventor of some gases that might have been needed by the allies in the war. Whatever may have been the cause or causes for the Balfour Declaration its effects in the war was important. The Zionist Jews were tied up with the cause of the allies.

Nor were the Jews to lose what they had gained in the form of promises when the treaty was made. England was given the Palestinian Mandate and the Jews were to be given a more or less free field for the Zionist experiment.

Since 1911 the Zionists have been divided into two groups. The political Zionists want political control of Palestine. They want a Jewish state. The cultural Zionists, on the other hand, want to establish Jewish culture in Palestine. Both groups recognize the difficulties in the situation. Palestine is in-

habited by Arabs and some Christians. England did not promise to drive these out, and they are not anxious to move out in order to make room for the Jews. The cultural Zionists are willing to move into the country even if it is politically controlled by these natives. The political Zionists want control of the government.

Since 1922 so many Jews have gone into Palestine that it has been necessary to make strict immigration laws lest the number of immigrants be too great for the productiveness of the region. The Arabs resent this immigration and insist on keeping their native land. The Jews are developing the country by drainage and irrigation, thus making possible a greater population. Jewish people all over the world are supporting the experiment, and in spite of all the handicaps there is a real transformation going on in Palestine. At present there are nine non-Jews for every Jew in the region, but with immigration and wealth in their favor the Zionists might win out.

Here is an interesting phenomenon. A people who have been without a national home for centuries are still moved by the Old Testament prophecies to make great sacrifices to keep their identity and to carry out the visions of their progenitors.

"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:15.

"Behold, I will gather them out of all countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again into this place, and I will cause them to dwell safely. And they shall be My people, and I will be their God." Jeremiah 32:37, 38.—J. C. Meyer.

———o———

IS THE WORLD GROWING BETTER?

There has been much talk on this subject, most of which has shed more heat than light. There are a good many Christians who are firmly convinced that the Scriptures teach that evil shall wax worse and worse, that the world is not only bad, but that it is getting worse, that it will continue to get worse and that nothing can stop it from getting worse save one thing only, and that is the physical return of Jesus, which event will usher in the end of the world. Many who are thus convinced become eloquent in the use of ridicule and profuse in the application of belittling epithets upon a fellow Christian who talks about the world getting better.

In a recent article in one of our Mennonite papers the writer becomes unduly exercised, in our judgment, over a speech made by a certain "learned doctor from the seminary," whose argument for the world growing better seems to have been that slavery and polygamy have been abolished and the liquor traffic outlawed. The writer then proceeded to prove that slavery and polygamy have not been completely abolished and that in most parts of the world the liquor traffic has not been outlawed.

We do not know who this D. D. was that addressed himself in the manner referred to. According to the writer of said article he is "cooped up in his little seminary and does not know the facts." We are, of course, sorry that he is so ignorant.

But so far as the world getting better is concerned, it is entirely possible to hold that to be true without closing one's eyes to the evil that yet remains in the world. No one who has eyes to see believes that the world is good. It is not good, but bad. The devil goes up and down like a roaring lion seeking whom he may devour. "Sufficient unto the day is the evil thereof." These are not the words of a peevish invalid or a whining old woman or a cynical politician. They are the words of Him who brought good tidings and who gave to humanity faith and hope. They recognize the darker side of life and it would be the height of folly for the followers of Jesus to close their eyes to the crime and debauchery and selfishness that is rampant everywhere. When the roads are rough there is no use in driving as if they were smooth. When the cold March wind blows there is no good in insisting that you are enjoying a sunny day in June.

The question before us, however, is not whether the world in the year 1926 is bad, but whether it is quite as bad as it used to be. Is it as bad now as it was, for example, in the days of Nero when the butchering of Christians was the favorite pastime of the ruler of a great empire, or in the days before the civil war when slavery was not confined to countries like Africa and Persia, but when in civilized America the land was teeming black with slaves; or in the days before even our imperfect prohibition laws when the saloon was wide open and drunkenness common everywhere. The world is still bad but it is our personal opinion that it is not quite as bad as it was, thanks to two thousand years of Christian teaching and preaching.

Jesus was not an optimist, if by that term is meant one who does not recognize the evil in the world, or who underestimates the forces of wickedness. On the other hand we do not understand that He took the attitude of despair. His attitude towards the world was precisely the same as was the attitude of God towards the world. He loved the world. He gave His life to save the world, not to condemn it.

A more practical question for any of us to answer is, granting that the world is bad, can it be made better? Jesus evidently thought that it could. He had no delusions as to the delays and opposition which His program would meet. But He came as a physician to heal, not to tell the world that it cannot be healed. He told His disciples to teach all nations, taking for granted that all nations are teachable. We have heard plenty of men say that leaven is always bad. But **Jesus** said that the KINGDOM OF HEAV-

EN IS LIKE LEAVEN, which will ultimately leaven the whole lump. This is a far-off goal, but it provides a working philosophy.

We cannot accept the pessimism of our brethren who hold that the world cannot be made better; that it will wax worse and worse until the end. They see wars and hear rumors of wars and accept it as the plan of God. They see church division and strife and gloomily murmur, "It will be all the same in a hundred years from now." The Mennonite church suffers intellectual paralysis due to a blind pessimism.

We need the vision of a new earth wherein dwelleth righteousness; an earth in which business men will say as the late John J. Eagan, the president of the American Cast Iron Pipe Company said: "If we cannot put Jesus Christ in business, we ought to get out of business, and get somewhere where we can go with Jesus Christ." We need the vision of a united church that will cease her civil warfare, and unite against the common enemy at the gate.

This world is indeed a passing world. But it is more than a place where we temporarily pitch our tent over night. It is our dwelling place wherein we prepare ourselves for a new world. It is, moreover, the place wherein our children and children's children will be born and in which they will live.

It is certain that the world will not automatically become better. If it becomes better at all it will be because Christian people will make earnest efforts to understand Jesus' way of life and seek throughout the world and throughout human life to "Crown Him Lord of All."—Lester Hostetler.

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Charles M. Sheldon's Second Old Friend.

Paul E. Whitmer

All of us, I think, who have read Charles M. Sheldon's unique study, "Two Old Friends: Old Age and Death", have been impressed with the good case he makes out in considering old age as an old friend. But what about Death? Can he convince us likewise that death, too, is a real friend, and not, as so many believe, an enemy to be feared. In the same, glad, confident way he discusses death as he discusses old age. His conclusions are also that if death is approached in a Christian way and from a Christian view-point, there is nothing to fear but much to be glad for. Let us try, in brief, to reproduce his argument with a few interpretative and evaluating comments.

Of the many views of death that have been adhered to and debated all through the ages, he thinks there are only two that are worth considering. These two are all-inclusive, however. "One is that death is the end of an old experience. The other is that it is the beginning of a new experience." Without argument the first view is dismissed and the second adopted as the Christian view, the beginning of a new experience. There is no "death ends all" in this position. Death is not the closing incident of life, but the opening incident of greater and better life. Death is not a backward look but a forward look into a future full of significance and values.

Many dread death because they look upon it as a venture into the unknown. At least negatively death offers some substantial and known goods in that it is a relief from "pain, disease, poverty, ugliness, failure, hate, ill-will and disappointment." While this is only a minor good, it is nevertheless a real one to the aged, dependent and suffering. A good God can in this way, after life's work is done, gather His loved ones to Himself. When the grain is ripe for the harvest who should be more welcome than the harvester! When man's work is done death is a normal transition, the beginning of a new experience. This phase of death is a God-send to multitudes of people and as such they are glad to welcome it as a boon.

Unfortunately our forebearers, driven by fears and superstitions, have "invested death with the trappings of woe, with skull and cross-bones", a white masked figure reduced to a scarecrow phantom prowling around in the dark to grab us with his bony fingers. This imagery, associated with death, has cast a certain pallid gloom over the whole subject which does not belong there. No subject can stand before our minds in its true light with such mishandling. Any other experience in life can be made hideous by such treatment. Half of the fear of death is due to the imagery that has been associated with it, imagery that does not belong there, imagery that was developed and associated with death when our forefathers were savage pagans in the heart of Europe. A Christian conception of life and death gives no justification to such a gross misrepresentation of one of the great and normal experiences of life.

Another one of the great blessings of death will be the delightful freedom from the exactions of time. Those of us who have for years been driven from one task to another in rapid succession, without time for relaxation and the leisure in which to compose ourselves, find in freedom from the exactions of time a friend to be heartily welcomed. "There will be no minutes, hours, days, months and years in this new experience. There will be simply a feeling of supreme existence, living at the height of growing power. Not a completion of anything but a growing appreciation of what it is all about." To the philosophically minded timeless being has compensations all its own.

Man has sometimes been said to be incurably religious. So too he is an incurable believer in immortality after death. Without attempting to speculate just what form immortality will take or what associations and relations will exist in the life after death, there is an insatiable desire for existence and for association with God and the dear ones of time

and earth. When a dear friend goes from us in death we refuse to be reconciled to the thought we shall forever be deprived of the sweet and beneficent influence of what we know as his personality, spirit, the qualities of mind and heart that we most loved and appreciated here in time. Some seek to satisfy this yearning for immortality with the cheap trappings of Spiritualism, but Charles M. Sheldon finds nothing of promise and real value in this explanation of immortality. He frankly says: "I find myself dwelling at times with a degree of excited anticipation on the wonderful meetings I shall have with Lincoln, and Gladstone, and Florence Nightingale, and Phillips Brooks, and Henry Ward Beecher, and John Wesley and John Knox, and Browning, and Tennyson, and Whittier, and Socrates, and Thomas A'Kempis, and Augustine, and Moses, and Peter, and John, and Paul, and the countless number of saints who suffered martyrdom for their faith, and the host of those who are worth knowing because they have lived worthily.

"I suppose there will also be some service of some sort to render. There is a phrase in the good old Book which says: 'And His servants shall do Him service.' It does not say what, and we wish it had. But if there is service to be given that is another reason why death may be an old friend."

As his final words on this subject he quotes with approval these classic sentences from one of his older American contemporaries who also believed that death is man's good old friend. "I look forward to the Great Adventure, which now cannot be far off, with awe but not with apprehension. I enjoy my work, my home, my friends, my life. I shall be sorry to part with them. But always I have stood in the bow looking forward with hopeful anticipation to the life before me. When the time comes for my embarkation and the ropes are cast off and I put out to sea, I think I shall still be standing in the bow and still looking forward with eager curiosity and glad hopefulness to the new world to which the unknown voyage will bring me."

The Limitation of Theology.

Samuel Burkhard

Prof. Samuel Burkhard is professor of Education in Tempe State Teachers' College, Tempe, Arizona. He is a graduate of Goshen College and Columbia University. He was formerly an instructor at Bluffton College.

In a recent issue of the Literary Digest there appeared a review of an article in which the author expressed his disappointment in a modernistic theology. The described reaction is to be expected if one hopes to find the whole of life and religion completely encircled by a system of thought. Many have found limitations and disappointments within any of the systems of thought and theology, hence the disappointment may not be due to the particular system of thought so much as it is due to the limitations of theology itself whether it be a liberal or conservative theology.

What will be the effect of the article reviewed upon the average reader? Will it carry an implication that a modernistic theology is not capable of encompassing the whole of life and religion, whereas a fundamentalistic theology is fully capable of doing all this? Will some readers find a source of satisfaction in the fact that at least one man has been honest enough to confess to the inadequacy of a modernistic theology? Will other readers say the author expects more than any system of theology can give and that his disappointment is due to a failure to differentiate clearly between theology and religion?

No system of thought can have a monopoly on life or religion. Man was first of all a living being. His theology and philosophy came later after he had done much living and gathered much experience. After the group had acquired much experience the wise man undertook to organize it into a system of thought. His organization may have been inadequate but it was nevertheless an attempt to organize the experiences of life. But while the wise man was organizing these experiences, the processes of life were still going on and were not taken account of in the organization of his thought. Philosophy and theology must always work with the experiences of the past. All experience is a matter of the immediate present and past and never of the future. A man may go into his field and gather of all the plants and take them with him to his laboratory to work out explanations with reference to them, but while he is working on these plants other plants will appear in his field of which he is taking no account. It may be that after he has carefully worked out his explanation he takes another walk into the field and finds an entirely new plant which may call for a complete reorganization of his former explanation. This same sort of thing happens in the realm of life and religion. Life comes first. Theology attempts to explain the processes in the religious life. If life did not persist in making so many changes it might be a more convenient world in which to live because then one would not have to revise his systems of thinking so often.

One day theological concepts were stated in terms of a flat and stationary earth as the center of the universe. Then came the idea of an earth moving in space around other heavenly bodies. This new idea was so powerful that it forced the reconstruction of previous systems of thought. But did the Copernican view of astronomy tell the whole and final truth about all the forces working in the universe?

There are many observations common to all of us. We see the chick hatch from the egg, the plant grow from the seed and the oak develop from the acorn. Undertake, if you will, to set forth an explanation that will adequately tell the why and how of all these forms of life. We see a man low in the scale of moral

life come in contact with a better man and observe the power of personality over personality. Formulate a system of theology that will completely explain the how of the process whereby men are regenerated and saved. We know that chicks hatch from fertile eggs, plants grow from seeds and that men can be regenerated. But how do these processes work?

Confession of ignorance on such problems is the beginning of wisdom. Once a minister and a scientist were out together enjoying the wonders of nature and observing the grandeur of the majestic mountains. The scientist turned playfully to the minister and said: "You are a theologian. Will you please tell me when and how these mountains were formed?" The minister came back at the scientist with a keen appreciation of the question put to him and replied: "We theologians can hide our ignorance by our words just as well as you scientists can."

The failure of the modernistic theology to explain the whole of life and religion is to be expected but its failure is no greater than the failure of a fundamentalistic theology to do the same thing. No system of theology will ever succeed in making a final statement pertaining to life and religion. Some systems may take account of more facts than others but all systems have their limitations. Nicodemus pressed Jesus for an explanation for the workings of the Spirit of God. Jesus took him into a familiar field and had him appreciate his own ignorance pertaining to the workings of a very common observation. He knew that the wind blew but where it came from or where it went he did not know. Men are born again but how it takes place is in the final analysis a matter of mystery. Fundamentalism has its way of explaining the processes of regeneration and so has modernism. Both systems, however, must confess their ignorance concerning the final method of the process.

Suppose one were to try to explain his love and appreciation for his mother, father, or child. Would systematic explanations of our friendships increase our respect for the objects of our devotions? Our friendships are much finer and better than any of our explanations about them, hence ultimate satisfactions are to be found in the actual living contacts of personality with personality rather than in the explanations concerning these life contacts. Real life values of contact between persons involves an element of mysticism. The real person always lies just a little beyond the grasp of sense perception and becomes a mystical person. Not only does an element of mysticism enter into the experience of all human relationships but also with persons we cannot see. Intimate living experiences with a living Christ are as normal as experiences with persons present to our sense organs. No system of thought can be made to take the place of a living intimacy with the living Christ and His Father. Theology deals with explanations. Religion deals with personal contacts and life. "Why seek ye the living among the dead?"

OUR BI-WEEKLY SERMON

Why Family Worship?

J. M. Regier

Rev. Regier

Rev. J. M. Regier is pastor of the Grace Mennonite church in Pandora, O. In a future issue the Exponent will carry a write-up of this flourishing church. Rev. Regier is a native of Kansas. He got his undergraduate training at Bethel College, and his theological training at Oberlin and Witmarsum, having graduated from the latter institution several years ago.

"Now there was a certain man in Caesarea, Cornelius by name, a centurian of the band called the Italian band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always." Acts 10:1-2.

Is is very interesting to study this man Cornelius, a Gentile, a half-proselyte to the Jewish faith, who worshipped the Jewish God without first having accepted the Jewish rite of circumcision, and find him grow stronger in his religious convictions until he comes to the full acceptance of Jesus Christ as his Savior, and insists that his whole household does likewise, and all are filled with the Holy Spirit and are baptized in the name of Jesus Christ. The more I study this story, the more I am persuaded that we must attribute this beautiful incident not only to the prayer life of the individual Cornelius, but to the prayer-life of the whole household, the family worship found in that home. **Cornelius was "a devout** man and one that feared God with all his house." When he had sent for Peter—and this is another fascinating story how Peter, that orthodox Jew, came to enter the house of a Gentile and preach to such people—the story tells us, "And Cornelius was waiting for them, having called together his kinsmen and his near friends." What a marvelous thing for a man that is not even a Christian!

The question upon which we want to meditate is, why family worship? Someone may ask, why prayer at all? But we hardly need to answer that question. The Bible does not argue that. It takes the necessity of prayer for granted. Jesus does not teach His disciples **that** they shall pray, but **how** they shall pray.

All through the Bible we find what men of God have been praying **for.** "O Lord, grant us Thy salvation." "Oh, that my ways were established to observe Thy statutes." "O Lord, revive Thy work in the midst of the years." "Cast me not off in the time of old age; forsake me not when my **strength faileth."** "Preserve me, O God, for in Thee do I take refuge." There are prayers in behalf of the wrong-doers, prayers for God's servants, prayers for enemies. The most beautiful example of how we should pray is the one taught us by the Master Himself. The Bible is full of examples of prayer and we need not argue the necessity thereof, but we do want to discuss the question of our main theme: Why **Family** Prayer?

Why shall we have a family altar? Christian people everywhere deplore the fact that the family altar is not being maintained as it was done in former years. So many homes among church people are without family prayer. Due to the changed conditions under which people live now in comparison to a generation ago, it is more difficult to get the whole family together for a period of devotional service. It is so easy to neglect this worship when the various family members go to work at different hours of the day. It takes effort to keep up the family altar, but it pays. Here are a few reasons why this should be done.

First: The home needs it. There are so many hard tasks, so many difficult problems, so many dangers, so many temptations confronting every home every day, that daily family prayer is very necessary. It helps to bind the family together in a common faith.

A second reason is that it strengthens the parents. To conduct a family worship is necessarily the duty of father and mother. They can so direct it that every member of the family takes part, but the responsibility lies with them that it is done. It always takes courage to testify for the Lord before other people and that is true even in the family circle. This is especially true when parents have not erected a family altar until the children have grown to become young people, and have never heard their parents pray openly. It will strengthen the parents greatly if they can pick up the courage and read the Bible and pray in the presence of their children.

Another reason for family worship is that this instils confidence of the children in the parents. If father and mother profess to be Christians and do not have the courage to offer prayer to God in the presence of their own children—however faltering it may be brought out—they lack more sincerity than ability. There are many Christian people who find it extremely difficult to offer public prayer before a large audience, but every Christian father and mother should have the courage to pray with their own children. A child loses very much that never hears the voice of father and mother in prayer.

A fourth reason is that the parents give their children a very necessary example, even as Jesus had to do this for His disciples. Children do not know how to pray and what to pray for until they are taught. How helpful it is when children may listen to the prayers of the parents every day. When children notice that the parents are absolutely unselfish in their prayers, they too will be apt to show less selfishness in their prayers as well as in their desires.

A fifth reason for a family altar is that it will bring parents and children much needed Bible knowledge. There is so much ignorance concerning Bible stories and Bible teachings and the short period in the Sunday school cannot at all give the necessary instruction that every person needs to have. When the children in the family are small, it is most profitable when the Bible stories are being read from books adapted for children. It has been our experience that family worship is never a drudgery for small children if one reads from a Bible book adapted for children. Again and again our children have urged to read some more.

A final reason that I want to mention why we should have a family altar—and this is to my mind the most important one—is the fact that it has always been the salvation of many children. The large majority of Christians who have always remained within the fold of the church since their early childhood days, recognize that they owe it to the worship in the home that they have become Christians. It's the prayers of father and mother that prevent many from going astray. Many, however, that became lost are brought back because of the memory of the home prayers, and songs. The latter often form a very important part in the family worship. "My mother's prayers" have often been the source of salvation to a wayward son or daughter. Some of these stories of redemption have been beautifully put into song. The boy had learnt to pray when he was small. "Once he was pure as morning dew, as he knelt at his mother's knee. No face was more bright, no heart more true, and none was as sweet as he." But, "When I became a prodigal and left the old roof-tree, she almost broke her loving heart in mourning after me. And day and night she prayed to God to keep me in His care. One day a message came to me, it bade me quickly come if I would see my mother ere the Savior took her home. I promised her before she died for heaven to prepare. Tell mother I'll be there in answer to her prayer." Many, many times has the experience of this song been repeated as the testimonies in rescue missions and otherwise indicate.

Yes, it pays to have a family altar in the home. Certainly Cornelius of old had one in his house. Without it there would not have been such fertile soil for the Gospel of Jesus Christ. The time and the method of conducting such a worship must be worked out according to the needs of the various homes. This part is not so important as the fact that a family

altar should be kept burning. Cornelius was a devout man, and one that feared God with all his house. The result was that after Peter had preached to them the Gospel of Jesus Christ, "the Holy Spirit fell on all them that heard the word. . . . And he commanded them to be baptized in the name of Jesus Christ." This may also result from maintaining a family altar in my home and in yours.

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

YOUR MONEY OR YOUR LIFE

This is an appeal. I would that it might be a very direct appeal to you who read, to be met with all seriousness and sincerity. "Lift up your eyes" is the first call. In America there are one hundred thousand Mennonites. Including the children we have a community of twice that number. Over half of these two hundred thousand are in some way associated with missions. The missionary activities of this people are under the supervision of seven foreign mission boards. These people and their mission boards have been working in 60,000 square miles of scattered territory for an average of twenty years.

To European Mennonites belong the credit of the first Mennonite mission society and the first Mennonite missionary. Since 1825 their work has been both long and hard. However, since the war they have been almost unable to sustain the work, so that the outlook of their prosperous and successful mission has become rather gloomy. It may yet become the duty and privilege of the American Mennonites to take part in mission work in Java and Sumatra.

Look on the fields. They cover two hemispheres. They reach from the edge of Siberia on the north to the rice and coffee plantations of Java and Sumatra in the tropics, and on to rugged Chile and agricultural Argentine in the south. They embrace the homes of all races—ancient China, venerable India, darkest Africa, and the rocky mesas of the cliff-dwellers in our own America. They touch not alone one spot in each country. In India we find the southern mountains of the Dekkan, the plains of the central provinces, and Behar to the north. From southern and eastern outskirts of China the fields penetrate into interior Mongolia and reach unto Siberia. Africa shows us Nigeria, the Kameroon, British East Africa, and at its heart, the Congo. The Isle of Cyprus, historic Damascus, the city of Jerusalem, and French Indo-China are all on the list. Then there are the Indian Missions in Oklahoma, Arizona, and Montana; the work among the negroes of North Carolina; among the mountaineers of Missouri, Virginia, and Tennessee; and the city missions scattered over the United States.

We have hastily glanced at the fields. If we stop to take a more careful survey, we see that they are white already to the harvest, for results have been neither slow nor small. The average date for the beginning of Mennonite foreign missions in America is as recent as 1903, leaving but a few over twenty years for actual working time in all fields. Approximately ten millions of people are living in territories alloted to Mennonite missions, among which 175 foreign missionaries, with over 700 helpers from among the people themselves, have established a church membership of 10,525. Perhaps the figure seems small, very small. But let us consider some of the other things which have been done.

Of pioneer translation work there has been not a little. The entire Bible has been translated into Javanese by P. Jansz of the Holland mission. A few words concerning this most interesting man are not out of place here. Missionary Jansz of Java is especially interesting because he may be called the first Mennonite missionary sent out by a Mennonite mission society. He arrived in Java in 1851; he remained there without any visits to Europe during all the strenuous years of labor until 1904. During the last twenty years of his life he devoted himself to literary work; besides the Bible, he published also a Javanese grammar and other school books for use in the schools of his model Christian village.

Large amounts of pioneer translations have also been done in Africa among the Nupe tribes of Nigeria by A. W. Banfield of the Mennonite Brethren in Christ church, and among the Cheyenne Indians by Missionary Petter and his wife.

Schools and orphanages have been established practically everywhere, touching many thousands of child lives. There are extensive industrial schools, several Bible training schools, and one English high school. In most places there are hospitals; several leper hospitals and an exceedingly large amount of dispensary work make the medical work very big. There are seven fully trained doctors on the field, now, with two others near appointment.

But we have looked enough. What of us today? Years ago it was that Jesus said, "Open your eyes and look at the fields, for they are very ripe." And then he added, "Others have labored, and ye are entered into their labor." Yes, truly others have labored, and are laboring now in the fields of the world apportioned to our church. And I wonder how truly we have risen to meet that challenge of having entered into their labors!

Below are printed the calls of our mission boards as they are given in the Volunteer Bulletin, specifying the workers who should be sent to the various fields this year. Not all of our boards, however, are listed. There are open places for twenty-five. Eight

of these candidates are already in view. More lives are wanted—is it your life?

And do you notice that about five of these calls are provisional—"providing sufficient funds are available"? As it is now, some of our mission boards will not be able to appoint nearly all of those workers asked for. Those calls can be filled only if additional money is forthcoming. Statistics indicate that contributions of the twenty-four largest Protestant evangelical churches in America average $4.11 per person in a year! The situation challenges you—it is not merely your life or your money—it is your life and your money!

FOREIGN MISSION CALLS OF THE MENNONITE BOARDS

Mennonite Brethren in Christ—C. H. Brunner, 1848 North Park Avenue, Philadelphia, Pa.

This society works through the Christian and Missionary Alliance and other societies in the following fields: Africa—Belgian Congo, Nigeria; Asia—China, French Indo-China, India, Palestine; Latin America—Chile, Ecuador.

General—Ordained, evangelistic men and women. Several for China (men especially) for Chinese and Tibetan work in Kansu Province, on the Tibetan border.

Mennonite Board of Missions and Charities—S. C. Yoder, 1139 S. 8th street, Goshen, Indiana.

Fields: Asia—India; Latin America—Argentina.

General—Ordained, evangelistic men, 2 married, India (candidates in view).

Mennonite Central Conference and Defenseless—D. N. Clauden, Meadows, Illinois.

Field: Africa—Belgian Congo.

General—Evangelistic—Men, several, to fill vacancies of missionaries coming home on furlough (provisional upon additional funds). 6 to sail early in 1926 (candidates in view); 4 additional.

Physician—Man, very urgent.

The Congo Inland Mission makes no restriction in regard to denomination if candidates furnish their whole support, provided they hold fast to the Bible as the inspired Word of God.

Mennonite General Conference—S. M. Musselman, Bluffton, Ohio.

Fields: Asia—China, India; U. S.—American Indians.

General—Evangelistic. Men, married, 1 China (Provisional upon additional funds), 1 Montana Indians.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

THE STORY OF CAIN AND ABEL

April 25

Lesson Text: Genesis 4:1-12

Two brothers are at worship. The one is a keeper of sheep. He brings an offering from his flock. The other is a tiller of the soil. He brings of the fruit of his fields. Both appear before God with their offerings. The gift of the one was accepted, while the gift of the other was not. Cain, whose gift was not received, became very angry. His countenance fell. Hatred, envy, jealousy possessed his soul.

Why was Cain angry? Was it because Abel's offering was accepted and his not? And why was not Cain's offering accepted? Was the trouble with Cain or his offering? "If thou doest well, shall it not be lifted up?" It is clearly intimated that the trouble was with Cain himself. Abel brought his generous offering with a pure heart. While Cain's offering was the offering of a jealous, insolent man. It is always the spirit and the character of him who makes the offering, rather than the gift, which God regards.

Temptation comes in connection with worship and the service of the church, as well as in the other relations of life. Jealousy may arise among the workers in the same church. Beware. It grows like a weed.

Cain first gave way to anger and envy. But it did not end here. His passions mastered him. The end was murder. The end of jealousy was the death of his brother. Sin gradually debases a man's character so that often he commits crime in cold blood. When God approached Cain asking, "Where is Abel thy brother?", Cain replied, "I know not." But he did. In defiant tones he said, "Am I my brother's keeper?" Such insolence! How could he do it! He felt no sense of guilt. He repudiated all responsibility. He became a fugitive and wanderer. He became an outcast. Jealousy led to hatred; hatred to murder; murder made him an outcast.

What awful things grow out of hate, ill-will, jealousy. Jesus warned against hatred. What did Jesus say about the man who hates his brother? We must conquer this sin of Cain.

Cain is not the only one who has repudiated his responsibility as his brother's keeper. Did not Jesus say "Love thy neighbor as thyself"? But how thoughtless and how selfish we are! We think so much of our own success and enjoyment and forget our neighbor. We are so careless about human life. Why is it that we care so little? What is the remedy? Let us pray God that He may burn deeply into our souls the impression that "I am my brother's keeper." Every man is to be his brother's keeper and every women her sister's keeper. And also every man must be his sister's keeper while every woman is her brother's keeper. In what ways can we today practice this injunction? Often in just the simple and small things of every-day life. In many ways we can contribute to the integrity, the success, and the happiness of our friends. We are dependent upon each other.

"Am I my brother's keeper?"

THE BEGINNING OF SIN

April 18

Lesson Text: Genesis 3:1-12.

Happiness is found in work and love. God placed Adam in the garden to dress it and keep it. This was his work. What a satisfaction it might have been! God also gave Adam a wife whom he might love and to whom he might cleave. Work and love are necessary to happiness. God has so ordered it that when man faithfully follows a noble work and gives himself in sincere love he is truly happy. Happiness lasts as long as man is faithful. So long as we obey.

Adam and Eve had plenty of food. Why did they desire the fruit of the tree of death? There were many things of beauty in the depths of the garden to see. Why were they so curious about the fruit of one tree? There

were so many interesting and good things which might have been done. Why did they choose to disregard and disobey a divine command? We need not look far for the explanation. Why do we choose the fruit of the tree of death and turn away of the beautiful fruit of the tree of life? Why do we leave our curiosity exercise itself upon the vile, the mean, the immoral thing when there is so much that is good which our curiosity may search out? Why do we permit our energy and life to be spent in the doing and the getting of things forbidden? The reason is in us. We are tempted and we yield. We consent. We disobey.

This story shows clearly the danger of tampering with evil. It is dangerous to play with fire. It is dangerous to play with temptation. Adam and Eve had gazed too long on the forbidden fruit. They desired it. surely it would not be so wrong to touch it and handle it. How fine! They took it. And they ate. The act was committed. How fascinating, and appealing and stealthy were the approach and advances of temptation to Adam and Eve. Temptation has the subtility and craftiness of a serpent. Let no one think himself beyond the reach of temptation. Lest we watch we may be taken unawares. "Let him that thinketh that he standeth take heed lest he fall."

When the act was committed Adam and Eve were afraid to face God. They hid themselves. They were in fear. They were ashamed. They were driven out of the garden. The things which rightfully should have been theirs were taken from them. They were thrust out of their heritage because they disobeyed God.

The end of all sin is disgrace and shame. Its fruit is bitter. Its reward is guilt. There is no escape. There is no excusing of one's self by saying, "Oh, I lost my head." Neither can we excuse ourselves by blaming others. No manner of excuse makes wrong doing right. And there is no escape from the consequences of our sin. Punishment is sure. Conscience lashes the guilty soul. We wring our hands in remorse. Sin leaves us stripped and wounded. Sin destroys all that is fair and lovely. It always brings misery and suffering. "The wages of sin is death."

There is another truth. The Gospel promises forgiveness. We are not left hopeless in our sin. "If we confess our sin He is faithful and righteous to forgive our sin." And "Though your sins be as scarlet, they shall be as white as snow."

"For as in Adam all die, so also in Christ all be made alive."

OUR BOOK REVIEW

(On this page the Exponent will review in each issue one or more important religious books.)

JESUS AND OUR GENERATION

By Charles W. Gilkey,
University of Chicago Press, 1925, pp. 180. Price $2.

The author of this book is the pastor of the Hyde Park Baptist church, located near the University of Chicago. He is a young man and is, therefore, able to speak for the younger generation. The Baptist denomination is the largest in the country and she has produced outstanding pulpit personalities. This seems to be true, especially of young men. Bernard C. Clausen of Syracuse, New York, whose congregation numbers 1800, is one of them. He is yet in his thirties. He has written several interesting volumes, one of which I hope to review on this page in some future issue. Gilkey appears on the list of twenty-five outstanding American preachers, according to the poll taken by the Christian Century a few years ago.

This book is a series of lectures which he delivered in India from November, 1924, through February, 1925, in the six chief student centers of Bombay, Lucknow, Lahore, Calcutta, Rangoon in Burma, and Madras. In Calcutta and Madras a hall seating about one thousand was over-crowded night after night, and the closing audience in Madras numbered eighteen hundred by actual count. The large majority of the hearers were university students and graduates, and a still larger proportion were non-Christian. This speaks volumes concerning the interest which the younger generation in India is taking in Jesus.

What will an American preacher say when in India for the purpose of interpreting Jesus to the thoughtful non-Christians? One of the things which has interested me while reading this book is the sympathy and respect which the lecturer shows towards his audience. He interprets Jesus as the fulfillment of their own highest aspirations.

The chapters are as follows: Jesus and Our Generation; Jesus' Way of Life; Jesus' Life with God; Jesus and the Mysteries of Life and Death; The Lordship of Jesus; Jesus and the Future.

Regarding the present generation the author sees two supreme needs: spiritual guidance and spiritual power. We need someone to guide us out of our present confusion of intellectual and social problems. As the late President Burton of Chicago has said, no generation in human history has ever had to readjust its thinking to so many new facts from so many different quarters in so short a space of time as have the men and women who have been alive during the last half-century. The natural sciences and the social sciences have poured upon us a flood of facts, probabilities, and possibilities, that has swept us inexorably into one of the most confused periods of intellectual transition in all human history. In such a time it is fatal to drift. The younger generation needs to see the false deductions of the preceding generation, among which are the idea of Nordic superiority, and the necessity of war.

In the midst of confusion, Jesus alone supplies a clear goal. He steers us away from the wide and easy course of "Every man for himself and the devil take the hindmost", the course which has many advocates in our day, into the narrow and difficult course of Jesus Himself, "Seek ye first the kingdom of Heaven and His righteousness."

Aside from guidance, Jesus supplies an organizing principle around which human life can be built into an orderly system in which each group and class and race and nation will find its right place. Force has

failed to do this. Force dominates in a collision, but it inevitably ends in a smash-up, not a system. Numerous instances are given of how the minds and hearts of thoughtful men are turning anew to Jesus of Nazareth as the way out of the world's misery. The principles of Jesus, taken seriously and applied over the whole range of life are the only real hope of the future for all mankind.

The best statement that can be given of the meaning of the Christian religion is simply: Jesus' way of living. To Him the supreme values in life adhere in persons and their relationships. Things, wealth, power, are always of secondary importance and have value only in so far as they are used to further right personal relationships. In the closing paragraph of the second lecture, the Indian students are told to look at Christ. "You must not look at our creeds, our churches, our civilization, or ourselves; for neither we nor anything we have made is worthy to represent Him. Only He can show you what His religion really is. Look at Him."

The secret of Jesus' matchless life is found in His constant communion with God. To Jesus, God is never a theory or an abstraction or the "Great Perhaps", but always the living Father in whose presence He constantly lived. Our modern world is more ready to listen to the ethical teachings of Jesus than it is capable to understand the religion of Jesus. We find it easier to believe in Jesus than to believe in God. But religion and ethics go hand in hand. The ethics of Jesus cannot be separated from His religion. The highest type of social service is no more possible without religion, that is, without a life lived in the atmosphere of God, than vegetation is possible without rain and sunshine. Good deeds and good living are the fruits of a life lived in the atmosphere of God.

Human sins and suffering are the great mysteries of life. Jesus does not explain these age-old problems but He sheds light upon them and gives the world a new **attitude** towards them. He was acquainted with the depravities of human nature, its selfishness and folly and stupidity. His attitude was forgiveness. Upon those who took His own life, He breathed a prayer of forgiveness. The cross of Christ shows that "God can transform even a tragedy into a means of grace and blessing, bring good out of evil, turn the shameful cross of Jesus' death unto the age-long emblem of His glory, make even the wrath of man both to praise Him and to forward His great ends, transfigure Good Friday with the light of Easter, reveal the life eternal in the very darkness of the shadow of death, and overcome hate with love and evil with good."

The book deals with the central problems of Christian faith and living. Its pages represent the attempt of a sincere, convinced, intelligent believer, to appeal to the minds and hearts of non-Christians who are equally sincere and intelligent. It must have been for the lecturer a unique experience attendant with the thrill and joy of being a witness for Christ. The total of 40,000 people who heard these lectures must have had their hearts stirred as this prophet of God presented to them a living Christ who is able to satisfy the desire of all the nations.—Lester Hostetler.

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

YOUNG FOLKS' READING CONTEST

A Prize for Everyone

In a month or two the strenuous duties of the schoolroom will be over. Perhaps some of you are already making plans for your vacation. If you are, do not forget to leave time to read some of those good books that you had to pass by all winter because you were too busy.

In order to encourage reading, especially the reading of good books, we are going to conduct a reading contest for the readers of this page. We do not know just how many that includes, but we hope a large number. However, since this is a page for young folks, we shall permit only those who are not over eighteen years old to participate in the contest. That is, they are the only ones who are eligible to receive prizes; others are invited to do as much reading as they wish.

Next, you want to know what to read. On another part of this page is a list of forty books which the Federal Bureau of Education decided should be read by everyone before the age of sixteen. This list should keep you busy for a while, but you need not necessarily confine yourself to it. There are many good books not on the list, such as Cooper's, "Leather-Stocking Tales" and Dickens' "David Copperfield" and "Oliver Twist". If anyone wishes to read a book not mentioned he can arrange to do so by sending the title and author to us for approval. There are public libraries in most communities where these books can be gotten. Do not hesitate to use them, or borrow them from your friends. If you want to read you will find it possible to get the books somewhere.

In order to receive credit for reading a book it will be necessary to send us a short report covering such points as the following: Why you liked, or disliked it; which character or chapter you liked best, etc. These reports are merely intended to show that you have read the book with some profit. As soon as your report is received you will be informed, and either given credit or notified that the report is not accepted.

The best part of all is that EVERYONE CAN WIN A PRIZE. To be sure, not more than one can win the first prize, but everyone who gets credit for five books, that is, reports successfully on five, will receive a prize. This prize will be a copy of Dr. Sailer's study course entitled, "What Does Christ Expect of Young People Today?" This is a series of thought provoking studies intended primarily for group study, but we think it will be enjoyed by every young person. This prize is within the reach of all and should be won by a large number.

Now for the first prize. To the person who gets credit for the highest number of books we will give, "Getting into Your Life Work", by Doxsee. This is a splendid book and has helped many young people to choose their life work. You will be proud to own it.

Just a few words more before you start on the contest. October 31 is the last day on which reports will be received. That will give you at least six months to read five books.

Send in your reports as you read the books and be sure you get at least five before the 31st of October when the contest closes. SAVE THIS PAGE FOR REFERENCE. ADDRESS ALL REPORTS, INQUIRIES AND COMMUNICATIONS TO Elmer J. Yoder, Biglerville, Pa.

FORTY BEST BOOKS FOR CHILDREN

The Federal Bureau of Education has compiled a list of forty books "that all children should read before they are sixteen years of age". The titles and authors of the selected books are as follows:

"Little Women", by Louisa M. Alcott; "Robinson Crusoe", by Daniel Defoe; "Tanglewood Tales", by Nathaniel Hawthorne; "Uncle Remus", by Joel Chandler Harris; "Anderson's Fairy Tales"; "The Jungle Book", by Rudyard Kipling; "Alice in Wonderland", by Lewis Carroll; "Treasure Island", by Robert Louis Stevenson; "Just So Stories", by Rudyard Kipling; "Heidi", by Johana Spyri; "Arabian Nights"; "The Adventures of Odyssus", by Padriac Colum; "The Oregon Trail", by Francis Parkman; "Hans Brinker", by Mary Mapes Dodge; "Tow Sawyer", by Mark Twain; "Swiss Family Robinson", by Johann David Wyss; "Merry Adventures of Robin Hood", by Howard Pyle; "Captains Courageous", by Rudyard Kipling; "Boys' King Arthur", by Sir T. Mallory; "Ivanhoe", by Sir Walter Scott.

"Aesop's Fables"; "Water Babies", by Charles Kingsley; "The Child's Garden of Verse", by Robert Louis Stevenson; "Master Skylark", by John Bennett; "Little Men", by Louisa M. Alcott; "The Little Lame Prince", by Dinah Mulock Craik; "Gullivers Travels", by Jonathan Swift; "Boy's Life of Abraham Lincoln", by Helen Nicolay; "The Story of a Bad Boy", by Thomas Bailey Aldrich; "Huckleberry Finn", by Mark Twain; "The Prince and the Pauper", by Mark Twain; Grimm's "Fairy Tales"; "Story of Mr. Doolittle", by Hugh Lofting; "Wonderful Adventures of Nills", by Selma Lagerlof; "Joan of Arc", by L. M. Boutet de Mouvel; "Rebecca of Sunnybrook Farm", by Kate Douglas Wiggin; "The Man without a Country", by Edward Everett Hale; "Men of Iron", by Howard Pyle; "Understood Betsy", by Dorothy Canfield; "A Dog of Flanders", by Ouida.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

ON THE MODERN PEACE MOVEMENT

(The following article appeared in the March 25th issue of the "Mennonite" and represents a defense of the article that was dicsussed editorially in the February 26th issue of the Exponent.—Editor.)

Having read the editorial article in No. 9 of the Mennonite, discussing an article on the modern peace movement which was published in a Mennonite periodical, I should like to call attention to the following facts:

1. The writer of the article in question had in mind the modern peace movement as a whole, not merely a section of it, such as the Bluffton Peace Conference. This is clear from the fact that his first reference is to the Federal Council of Churches as sponsoring the movement. The Federal Council has nothing to do with the Bluffton Conference. (The name "Bluffton Conference" was given this particular peace conference by the Quakers.)

2. He does not say that all who have a part in this movement are semi-infidels. He uses this expression with reference to two men whom he names. These are his words: "Mathews and Fosdick are well known semi-infidels. I give them a milder name than they really deserve. They hold the same views as infidels of former years but pretend to be Christians." The word "they" refers to the two persons mentioned in the first sentence of the quotation.

3. There is no room for doubt as to the theological position of the leaders of national reputation in the modern peace movement. They are outspoken modernists. As a matter of fact, they are more consistent in their defense of modernism than in their opposition to war. Shailer Mathews and Harry Emerson Fosdick have just been mentioned. Mathews, before the great war, was an ardent pacifist. During the first stages of the war he published an article in which he fervently condemned all war. After the United States had been drawn into the conflict he published an article declaring the conscientious objectors to be traitors to their country. At the present time he, as already stated, is again a leader in the pacifist movement.

Quite similar to Mathews' record is that of Harry Emerson Fosdick. When the war came, he changed from a pacifist to a defender of the war. Now he is again a pacifist leader. To his credit it must be said, however, that he is honest enough to admit that he does not know what he would do in case of another war. As for the Federal Council of Churches, this organization before the war officially published a line of pacifist literature. During the war its official position was just as outspokenly militaristic. The C. O.'s were mercilessly censured. At the present time again the Federal Council takes a leading part in pacifism. Nevertheless, it is an outstanding fact that Dr. C. S. Macfarland, the General Secretary of this organization, is an officer in the United States Army, with the rank of a major. During the war he served as a field chaplain. For this organization to take, in case of war, a pacifist attitude would be the height of inconsistency.

4. The great majority of the Mennonites of America do not believe that the popular peace movement will be successful. Only recently a booklet was published by Brother P. B. Amstutz of Bluffton, Ohio, entitled, "Das Arbeiten and Bestreben der Menschen nach einem allgemeinen Weltfrieden", taking substantially the same position in regard to this movement as the writer of the article in question, who, by the way, is a prominent Mennonite minister in eastern Pennsylvania.

5. As concerns the Bluffton Peace Conference there is unmistakable evidence of a difference of opinion among the Mennonites of America. Dean N. E. Byers, of Bluffton College, has expressed himself in this wise in regard to this particular peace movement: "The two organizations that have done most in promoting the cause of peace and goodwill are the Quakers and the Fellowship of Reconciliation. I am of the opinion that these societies both consider the Mennonites not so much as an ally, as a field for missionary activity. The Peace Conferences of Quakers, Brethren and Mennonites held at Bluffton, Juniata and Lancaster, have not been meetings to plan cooperative work so much, as an effort on the part of the Quakers to convert the Brethren and Mennonites to their own principles and arouse them to action." (The Christian Exponent, November 20, 1925.)

A comprehensive editorial article setting forth the position of the conservative Mennonites as to the general peace movement is printed in the current number of the Gospel Herald (March 11). A quantity of this number is available and it will be sent free to those who ask for it.—John Horsch, Scottdale, Pa.

THE YOUNG PEOPLE'S RETREAT

By Vernon Smucker

Plans are already under way for the 1926 Mennonite Young People's Retreat, which is again to be held on the campus of Bluffton College, and which promises to surpass in every way the splendid Retreat which was held there last year. The very fine cooperation which was everywhere shown, the excellent attendance, and the hearty expressions of approval and commendation which were given by those who attended and observed last year's session, all go to prove that there is a very real and vital need for this kind of a meeting, and that the blessings of God are attending the efforts being put forth. Indications for this year's Retreat, both in point of attendance and in general interest, and in the nature of the program being planned, are very encouraging.

At a recent meeting of the Committee, which was placed in charge of the plans and arrangements for the Second Retreat, it was decided to fix the date for this year for August 7-15. Bluffton College again very kindly offered its campus, building, and dormitory facilities, and these have been gratefully accepted by the Committee.

It was decided that a speaker of national and international reputation would again be secured to discuss various world problems from the standpoint of present-day Christianity. Courses will be offered in Mennonite History and Principles, Missions, Old Testament Prophets, Young People's Problems and Program, New Testament Messages, and other subjects. The Sunset Hour Services and the Daily Devotional Hour will again be features, and other special features will be added.

Instructors and speakers are being secured who are thoroughly competent for their work, and who have been successful in their work with young people because of their ability to correctly and sympathetically appreciate the problems of today. The exact titles of courses and the instructors for each course will be announced at a future date.

It is hoped that ministers, local young people's organizations, and all those interested in the welfare of our young people will bear in mind the general plans announced above, and will do all in their power to interest the type of young people who should attend these meetings. It is further desired by the Committee that earnest prayer be made by all interested in the Retreat to the end that the Committee may be wisely guided in its endeavors and that the blessings of Almighty God may attend every effort being put forth.

Further announcements will be made in the near future.

A CALL FROM THE SOUTH

Shall I save men and women or shall I save rules and traditions? This is the question which had to be decided within the heart and conscience of one of our brethren who four years ago went to Mississippi, near the town of Lyman, to minister to the spiritual needs of the community. A few months ago this minister was silenced by the authorities of the old Conference of Mennonites on grounds which are not moral or religious, but ceremonial. To be specific, the charges were as follows: (1) that he wore a coat with a collar instead of a regulation coat and apparently advised several brethren from the East who were applicants for teaching positions to do the same. (2) He cooperated with the ministers of other churches in the holding of meetings, on various occasions. (3) He expressed his opinion that certain rules were man-made and therefore have not the same authority as the Bible.

As we see it, J. B. Brunk, for that is the name of the minister, found certain rules impractical in the South and decided to devote himself to saving men and women rather than rules. Is that attitude not in harmony with the Christ who placed the needs of persons above everything else, even the time-honored laws of the Sabbath?

The church of which Brother Brunk was pastor until recently is the only church in the community within a radius of six miles. The membership totalled 55, representing eighteen families. Besides these Mennonites there are some Methodist and Baptist people in the community who are sympathetic with the work of the church.

In view of the fact that this community is in desperate need of the Gospel, and since there is no other church work being done there, and since it is impossible to continue work under the old conference, Brother Brunk urgently requests that an investigation be made of the field and of the conditions within the church by some responsible body with the view of continuing the work so well begun, and enlarging it.—Lester Hostetler.

REPORT OF MEETINGS HELD AT GRACE MENNONITE CHURCH

Pandora, O., March 21, 1926

The Grace Mennonite church of Pandora, Ohio, has just closed an exceptionally helpful series of evangelistic services under the leadership of Rev. Lester Hostetler of Sugar Creek, Ohio.

There is nothing which so gladdens the heart of any pastor as to see the aim of all his efforts reached, the winning of souls for Christ's kingdom. During the week's services there were 18 boys and girls who had never before made a public confession of their faith in Jesus Christ, who stood up and thereby promising publicly to accept Him as their Savior and live a Christian life. Besides these there were two other persons who had once been active in church work, but had become indifferent, and wished to renew their loyalty to Jesus Christ and the church. To the invitation of reconsecration scores of men and women rose to their feet during the last Sunday morning service. Repeatedly one heard the desire expressed that the services might continue another week. But as Brother Hostetler is a busy may we could not make such a demand from him.

What made these services successful? To be sure, one great factor was that for weeks the church and her individual members had been praying for these services. And the other great factor was

(Continued on page 128)

Witmarsum Theological Seminary
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For catalog and other information address

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Notes from Here and There

The Goshen Alumni are endeavoring to raise the sum of $1,000.00 by June 1 for the Alumni Endowment Fund.

Dean P. E. Whitmer of Witmarsum Seminary expects to spend June 6 to 20 in giving Bible lectures at the Mennonite church in Freeman, South Dakota.

The Easter Cantata, "The Seven Last Words of Christ", by Dubois, will be rendered at the Zion Mennonite church on April 11, under the direction of Mr. R. V. Hilty.

Dr. Wilbur K. Thomas delivered an address on the American-Japanese situation, at the Zion Mennonite church, Souderton, Pa., on March 21. Dr. Thomas is one of the most widely known and influential Quakers in America.

The Philadelphia Federation of Churches broadcast daily their noonday Lenten services through station WLIT. Among the speakers were Rev. A. J. Neuenschwander of the First Mennonite church.

The Men's Chorus of Bethel College left on their Easter tour on March 26th. Their tour will take them through Missouri, Illinois, Iowa, Minnesota, South Dakota, and Nebraska. They offer a sacred and a secular program.

Rev. G. T. Soldner of Souderton, Pa., president of the Eastern District Conference (General), officiated at the ordination of A. E. Wolf to the office of Elder and installation as pastor of the congregations at Manns Choice and Napier in Bedford and Blair counties.

The Baccalaureate sermon will be delivered by Pres. Mosiman at Bluffton College on June 6. The twenty-sixth annual commencement address will be given by Dr. George F. Zook, president of Akron University. There will be 46 candidates for the A. B. degree.

The choir of the Grace Mennonite church at Pandora, Ohio, under the direction of Miss Florence Schumacher, sang the Oratorio, "The Seven Last Words of Christ" by Dubois at their Easter program. The same oratorio has been sung at Easter for a number of years in succession.

President J. E. Hartzler of Witmarsum Seminary delivered a series of Lenten addresses at Lima, under the auspices of the Ministerial Association. The addresses were given before union meetings held at the Sigma Theater and at the Market Street Presbyterian church.

The Fourth Annual Conference of the Mennonite churches of the Argentine was to be held in Carlos Casares, March 13, 14, and 15.

Rev. W. S. Shelley filled the pulpit at the East White Oak church Sunday, March 7th, in the absence of their pastor, Rev. E. Troyer.

The annual session of the Lancaster Mennonite Conference was held on March 25th, at Roherstown, Pa. The bishops of the district held their meeting the day previous.

The old and new members of the Y. W. C. A. cabinets of Bluffton College held their annual Setting Up Conference on the afternoon and evening of March 27th.

A Christian Life Conference was held at the Mennonite Gospel Mission, Chicago, March 12-14. The instructors were I. W. Royer of Orrville, Ohio, Paul Erb of Hesston, Kansas, and A. C. Good of Sterling, Illinois.

A special all-day meeting was held February 14th, at the Danvers, Ill., church, of which Rev. H. E. Nunemaker, editor of the Christian Evangel, is pastor. A missionary program was given in the morning, a basket dinner served at noon, and the annual business meeting held in the afternoon.

At a recent meeting of the board of trustees of Bluffton College, Dean N. E. Byers was elected acting president to serve in the absence of Dr. Mosiman. The resignation of Rev. J. Norman King, acting professor of economics and sociology was accepted. C. Floyd Byers was elected to fill this vacancy.

On Sunday, March 31, the Ladies' Choir and Men's Chorus of Bethel College sang DuBois' "The Seven Last Words of Christ" before an audience of 1200 people. Prof. John Thut of the college, sang the tenor solos and Prof. A. D. Schmutz directed the chorus.

The vesper address at Bluffton College on Sunday, March 28, was delivered by Prof. Howard Y. McClusky of the University of Michigan. Prof. McClusky was one of the prominent speakers at the Evanston student conference.

O. N. Johns, who for the last three years has been superintendent of the Canton, Ohio, Mennonite Mission, has recently moved to his new home in the country in order to give more of his time as bishop of the Beech church. The vacancy has been filled by Clarence C. King of Chicago.

The Oak Grove church near Smithville, Ohio, has planned a series of meetings to be held the first week in April with Oscar Burkholder as evangelist.

The Bluffton College Men's Glee Club rendered a sacred program at the First Mennonite church at Bluffton on Sunday evening, March 28.

The leaders of the Eastern A. M. and the Ohio Mennonite Conference had a meeting at Canton, Ohio, some weeks ago to lay plans for the merging of the two conferences. The question will be brought up at the annual spring sessions of the respective conferences.

Innocence is not the end of life. It is the beginning. We are not put into life that we may be innocent or retain our innocence. We are put into life that we may be virtuous and retain our virtues. Innocence is ignorance of sin. Virtue is knowledge of sin and victory over it.

Love inflicts no punishment which does not help to purify and perfect. Punishment is itself the instrument and method of forgiveness.

The only way you can say may is to sometimes say must. A great duty is sometimes the only door to a great privilege.

Every chance to serve is a call to service. The duty nearest to one's hand is the first duty to be taken up.

Duties are not a subject for exchange or speculation. In giving others work don't give them your work to do. Nobody can buy exemption from the Ten Commandments, or furnish a substitute to keep them.

REPORT OF MEETINGS HELD AT GRACE MENNONITE CHURCH

(Continued from page 127)

the Spirit-filled personality of the messenger of God. Rev. Hostetler was always unassuming in conduct, friendly and loving in disposition, absolutely sincere in purpose, and very positive in his messages. When people left the church they never felt that they had been merely entertained, but that a very direct appeal had been made to their volition. In all quietness people were led to the point where they **wanted** to choose the right. No undue pressure was brought to bear upon anyone to make public expression of his decisions.

We thank God for such consecrated servants whose only aim is to bring the kingdom of God into the hearts of men, and to bring men into the kingdom of God.—Rev. J. M. Regier.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

April 23, 1926

EDITORIALS

"THE PLAGUE OF OUR AGE"

GODS AND DEVILS

LESSONS FROM THE RADIO

Ira H. Eigsti

LOOKING FORWARD

L. L. Miller

THE GROWTH OF A CHURCH

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The Editor's Chat

Dear Readers:—

In this chat I wish to be confidential and tell you something of the good things which the future issues of the Exponent will bring to you. There will be a series of articles describing a number of our successful Mennonite churches, accompanied by illustrations whenever possible. There is one branch of Mennonites which do not permit their members even to listen to a sermon by a preacher of another branch. You may know that they are not subscribers to the Exponent. But is not a little of that spirit found in all the branches? Each of the seventeen considers itself a little better than the rest of the sixteen. At any rate we do not know each other well enough and do not appreciate the work which is being done by other branches as we should. We hope this series of articles will do something to create respect and interest in the work of individual churches.

Several interesting articles will appear some time in the future on Mennonite educational institutions.

Beginning with an early issue Dean Byers will begin a series of SHORT TALKS ON LIVE QUESTIONS. Those of us who know Mr. Byers best and have heard him talk oftenest, will anticipate his TALKS with the most pleasure. He has a way of saying things so they stick.

Prof. G. A. Lehman, who is head of the music department in the Quaker school, Earlham College, and who will begin next fall as assistant director of the country-wide famous Westminster Choir at Dayton, Ohio, will write on church music and worship. His articles will be eagerly read by every choir director, minister, and lay member who is interested in better singing.

Dr. C. Henry Smith whom all of us know by his books on Mennonite history will write a number of articles while on his trip through Europe this summer. Dr. Smith is extremely busy in research work, and the writings of another history and he has many requests for magazine articles. We are more than fortunate in getting his consent to write for us.

The editor is grateful for the renewals which have been coming in as well as the new subscriptions. We are naturally desirous to retain all of our old subscribers, and we are glad to welcome new ones continually into the family of readers We take it that it is unnecessary to remind readers that it costs money to publish the Exponent, and that our printing bills are paid in terms of cash rather than good wishes and sweet sentiments. We appreciate, therefore, the promptness which most of you have shown in paying your subscriptions. We need all the money due us on subscriptions. On the other hand we are quite willing to extend credit to those who enjoy the paper but feel that they need credit.

Have you been reading the articles on the Young Folks' Page on the youths' movements in other countries? Mr. Yoder has spent considerable time in accumulating this material and is doing us all a real service by writing it up for us.

The editor was very sorry to receive the following letter from a brother who apparently was displeased:

Dear Sir:—I want to write to you in regard to sending me your paper, the Christian Exponent. I don't care for the paper and never sent for it. How you got the right to send it to me I don't know. Signed ( ).

The editor has not the least idea how this brother ever got on the mailing list. It may be that a good friend of his paid his subscription, intending thereby to do him a kindness. But we shall make every effort to stop his copy immediately. The letter indicates that the paper is not adding to his total joy in life.

Others express themselves as follows:

"I am glad for your policy of progress, toleration, and much of good plain common sense." A teacher in a western college.

"Our family has read the paper from its beginning and we are now more than ever interested in it. The article by J. E. Hartzler in the Open Forum certainly was good." A mother in a conservative Mennonite community.

"Your paper is getting better each issue." A preacher.

With very best wishes to all, I remain,

Faithfully yours,

The Editor.

SPECIAL NOTICE

The office of business manager has been transferred from Goshen, Indiana, to Sugar Creek, Ohio. All remittances and communications pertaining to subscriptions, advertisements, sample copies, etc., should be addressed to

THE CHRISTIAN EXPONENT COMPANY
Sugar Creek, Ohio

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The Church School.—Walter S. Athearn.

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Religious Education in the Home.— H. F. Cope.
The Parent and the Child.—H. F. Cope.
Beckonings from Little Hands.—Patterson Dubois.
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A Voice from the Crowd.—George Wharton Pepper.

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Men, Women, and God.—A. Herbert Gray.
Sex and Common Sense.—A. Maude Royden.
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Friendship.—Hugh Black.

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Why We May Believe in Life After Death.—C. E. Jefferson.
The Christian Belief in Immortality.—James H. Snowden

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History of Hymns and Hymn Tunes.—David R. Breed
Practical Church Music.—E. Lorenz.
Church Music and Worship.—Earl E. Harper.
Book of Christian Worship.—Peter Ainslee.

Missions:
China.—Captive or Free.—Gilbert Reid.
Contacts with Non-Christian Cultures.—D. J. Fleming.

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Jesus and Our Generation.—Charles W. Gilkey.
What It Means to Be a Christian.—E. I. Bosworth.
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Nature Sermons.—C. E. Jefferson.
The American Pulpit.—Clayton Morrison (editor).
The Ideal Life.—Henry Drummond.

On the Klan:
The Ku Klux Klan.—Mecklin.

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Divorce in America and Church.—Gwynne.

On War and Peace:
The Next War.—Will Irwin.
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The Character of Paul.—C. E. Jefferson.

On Isaiah:
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How to Live.—Fisher and Fiske.
What Men Live by.—Richard Cabot.
The Church's Debt to Heretics.—Rufus Jones.
The Coming of the Lord.—James H. Snowden.
Farm Boys and Girls.—Wm. A. McKeever.

THE
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LESTER HOSTETLER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Esther Smucker, Missions; Elmer J. Yoder, Young People's Page. **Consulting Editors:** J. S. Slabaugh, Paul E. Whitmer, J. C. Meyer, Wm. B. Weaver. **Contributing Editors:** J. E. Amstutz, J. B. Cressman, A. M. Eash, Henry A. Fast, O. B. Gerig, J. E. Hartzler, Ivan Groh, Hervey Schnell, Elva Schrock, Crissie Y. Shank.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

INTERNATIONAL RELATIONS

While the Senate was debating the Lausanne Treaty, which would resume friendly relations with Turkey, a protest signed by over a hundred Episcopal bishops asked that the treaty be rejected. The bishops point out that Turkey is unrepentant and anti-Christian, and if we make a treaty with such a nation we condone the crimes committed by it. Among the crimes mentioned are the expulsion of 1,500,000 Armenians from their homes, Turkish atrocities in the Mosul region, and the enslavement of Christian women. Senator Borah of the committee of foreign relations is in favor of the treaty. His argument is that there are two methods of dealing with other nations—force and friendship. Since he does not believe in the former he accepts the latter. The missionaries and teachers that represent this country in Turkey seem to be in favor of the treaty.

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THE CHURCH AS A "RESPECTER OF PERSONS"

"The Springfield Church Survey" issued recently by the G. H. Doran Publishing Company indicts the Protestant churches of Springfield, Massachusetts, as being without a definite program. The author thinks the churches lack organization and that they do not reach the poorer element in the population. The city is divided into zones, the unfortunates living in the least desirable regions. The churches seem to avoid the zones where the unfortunate live and consequently these latter are not reached. This may be partly due to the fact that the church lifts the standards of those who come into contact with it, but it may also be true that the church is monopolized by the more fortunate element in the city. "Salvation is free", but church membership and privileges might be too costly for the poor laborers.

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RELIGIOUS RIOTS IN CALCUTTA, INDIA

According to recent reports Calcutta, India, has been the scene of religious riots that caused the death of over a score of persons. The Hindus and Mohammedans are the two groups involved. In one case the Mohammedans interfered with a Hindu procession, and in another the Hindus, by beating drums and blowing trumpets, interfered with the Mohammedans, while at prayer in a mosque. The Europeans who control the police have been asked to intervene for the protection of the natives. Among other things this riot will give an added reason for British control in India.

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IS AMERICA A CHRISTIAN NATION?

The church census of 1925, made by the Christian Herald, gives some interesting facts. The membership in the Christian churches increased by 800,000, but even with this increase the total membership is only slightly above 40 per cent. of the population. The Methodists rank first in increased membership with a total of 220,000 more members than in 1924. The Catholic increase, though ranking second, was the smallest for several years, which seems to be due to the new immigration policy of the country. The Friends reported the only decrease in membership.

Their total membership at the end of the year was 115,000, and their loss 549.

The voluntary contributions were reported as showing an increase, but the missionary income was decreasing.

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CONSCRIPTION AND MILITARISM

April 9th was the day set for the public hearing of the Capper-Johnson conscription bill in the United States Congress. The bill proposes universal conscription of men and wealth in case of another war. Peace-loving people seem to be divided on the issue. There are those who think if wealth were subject to conscription as well as men there would not be another war because the wealth of the country would oppose it. On the other hand there are those who think conscription is bad in any form and tends to militarize a country, and especially to arouse suspicion in other countries. The Friends are generally opposed to the measure, and some of them are taking this opportunity to bear testimony of their Christian faith to members of Congress. If all Christians would do likewise the 47,000,000 members of the Christian churches of the country might affect the issue.

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"THE PLAGUE OF OUR AGE"

Last December Pope Pius XI promulgated an encyclical instituting of the "Feast of our Lord Jesus Christ King, which is to be celebrated annually on the last Sunday of October." In this document the Pope declares that "laicism" is the plague of our age. By laicism the Pope seems to mean the interference of the state in affairs that formerly were controlled by the church and the tendency of the laity to dominate church polity. Apparently the Pope thinks education should be controlled by the church and not by the state and further that congregational church government is an evil. It is not surprising to find the Pope opposing these tendencies, for the Catholic church has always done so; but to lay this "plague" at the door of the present generation is hardly fair to the martyrs that have died in this cause during the last four centuries. In 1524 the peasants of Germany and Switzerland issued a manifesto in twelve articles stating their position as opposed to that of the "constituted authorities" of their day. Article I of that document reads in part as follows:

"First, it is our humble petition and desire . . . . that in the future we should have the power and authority so that each community should choose and appoint a pastor, and that we should have the right to depose him should he conduct himself improperly. The pastor thus chosen should teach the Gospel pure and simple, without any addition, doctrine, or ordinance of man."

In the concluding article the peasants state that they will "willingly retract" any of their twelve articles which is against the "Word of God".

One might admit with the Pope that congregational domination of church polity is a "plague" for an institution that insists on maintaining an hierarchy to dominate the minds of the individual members. In like manner school children are a plague for the teacher who insists that perfect order, salary, and "sunset" are the aims of the ideal teacher. But there are still a few Christians who think that human beings and their welfare are at least equally as important as the machinery of the church and that the children are the most important factor in the school. When will we learn that "the Sabbath was made for man, and not man for the Sabbath. . . . "?—J. C. Meyer.

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GODS AND DEVILS

The world has always had a good deal of difficulty in distinguishing between God and the devil. When Jesus was upon the earth and performed His miracles of cleansing and healing, He was mistaken for a devil. His powers were attributed not to God but to Beelzebub. He was crucified because He was God. But in so doing His executioners thought that they were serving God. Had the devil been incarnate in human flesh and dwelt with them, he, no doubt, would have been tremendously popular. The Palestinian rabble would have proclaimed Him King and thought that He was a God.

How many times in the course of history has good been taken for evil, the messengers of God as the servants of the devil! Jerusalem killed the prophets and stoned them that were sent to save her. But she harbored and protected the priests and money changers of the temple who devoured widows' houses and grew fat upon their ill-gotten gains. Jerusalem loved darkness rather than light, and strangely enough, she thought that the light was darkness and the darkness was light. That unholy "holy" city shouted for the release of Barabbas and the crucifixion of Jesus.

Over two hundred years ago an English clergyman wrote a book which he entitled "The Snake in the Grass". The title refers to George Fox and his followers, later known as the Quakers. Fox is described as the incarnation of the very evil one himself, and his followers as a group of ignorant and deluded people whose purpose was to deceive the elect and who deserved to be eradicated from the face of the earth. The world has since learned that the English divine was mistaken in his judgment. Most of what he condemned has proven to be not evil but good.

Three score and ten years ago this country was on the verge of a terrible civil war over the question of slavery. Ministers in the South defended the institution of slavery. The southern people were sincerely religious; they were more religious than any other portion of the nation. Southern preachers con-

fidently believed that their people were commissioned of God to rule a subject race, just as the Hebrews in the land of Canaan. They prayed as confidently as any in the North for the Lord of Hosts to bless those who fought for their cause, and when they finally had to surrender because of lack of resources they believed none the less in the justice of their cause.

The reason the devil is not recognized and is many times mistaken for an angel of light is because he appears in unexpected forms. If he appeared like the old pictures had him, with ugly tail and horns and a pitch fork in his hands, then we should all be prepared for him and we would hate him. When he appears as the champion of economic theories which concern themselves more with personal profits than with the well-being of persons; or as a one hundred per cent. American who defines patriotism in terms of capacity to hate other groups; or when he appears among us as a religious person, and is dressed up like a religious person, and apparently feels religious, but is engaged in the business of sowing the air full of suspicion and prejudice and fostering a petty sectarianism among the followers of Christ, then he is not easily recognized and is frequently mistaken for a god.

What if God should appear upon the earth in the form of a man as He did nineteen centuries ago? Many would not recognize Him because He came in the form of a servant rather than as one exercising authority. Some would seek to get Him out of the way because His presence would result in business depression. Many would feel disgusted because He would make little or nothing of their time-honored religious traditions and ceremonies.

God is like Jesus. He who knows the Son knows the Father. The devil is everything which Jesus is not. Most people attribute some things to God which clearly belong to the devil. In that sense the deity which they worship is partly good and partly evil; a mixture of God and devil.

The quality of religion is determined by the conception one has of the nature of God.

To know God, and Jesus whom He sent, this is life eternal.—Lester Hostetler.

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Lessons from the Radio

Ira H. Eigsti

Mr. Eigsti is one of the younger preachers in the American or Old Conference of Mennonites, having been ordained by his home church at Willow Springs, near Tiskilwa, Ill., which church he is serving as associate pastor.—Editor.

Radio, a remarkable discovery of a new use of divinely established laws, proves to be a great blessing to humanity and also serves as a means to illustrate principles in the realms of the Spirit World. The reason we have radio is because certain laws established by God exist and someone has discovered these laws and used them in such a way that the human voice was transferred thousands of miles without visible connections.

There are instances which prove radio to be of inestimable value to mankind. It serves as an instrument of education. Much valuable information is broadcasted. Some courses found in good school curriculums are taught by school teachers via the radio. It is also used as a means of saving life. On land and sea lives have been saved just because accurate information was quickly transferred by radio apparatus. No one can deny that wholesome entertainment is furnished through this medium. This means is also used to spread God's truth. Many people who never listened to Gospel messages before, now make up part of the audience of messengers of the Gospel because their sets bring the voice into their homes. The value of this means of communication is increasing.

In addition to its practical value, radio also furnishes a symbol for the Spirit world. Heaven is like a broadcasting station in which God is the speaker. God has been at work to reveal Himself to man ever since man existed. He is still sending messages for that purpose. These communications are sent out continuously—that is, there are no hours of the day nor particular days when God broadcasts—there are no "silent nights" for this station. His messages are also given clearly, and there is no question as to their meaning or authority.

This station is a center of education. From it men receive the truth about life—are educated for the best life men can live. The Truth is the material that is sent forth. Its messages are of such a nature that they are the means of saving lives—saving them from drowning in sin and from being crushed by evil forces. Many have been guided into the way of eternal life because of the sending and accurate receiving of the needed information and instruction. This station also furnishes entertainment. The content of the messages is of such a nature that it brings joys that are lasting—that do not evaporate in a few days. The divine music is registered in the soul.

Men are like the receiving sets we find in many homes, and are subject to much the same conditions. All receiving sets are designed for the purpose of receiving radio messages and, therefore, have that possibility, however, some may need remodeling. All men are designed in such a way that they have within themselves the possibility of receiving divine messages. Every person has a soul, a mind, a conscience. Even though this is the case the messages sent from heaven are not received by all men. Some need to make some adjustments in order to receive—need remodeling. Some people receive the messages but get very much perverted. What they think they hear is not the same as that being sent. All reception and failure to receive is involved in "tuning in". Tuning in is the act of operating or adjusting a receiving in-

strument. In our analogy it is man's reaction to God's messages. To properly adjust a receiving set certain conditions must exist. (1) One must have knowledge of how to proceed. Sets usually have such instructions accompanying them. The Bible is the instruction book for the human receiving set. It explains in detail all that is needed to get every man, woman and child in tune with God. (2) The instrument must be in perfect condition and much depends upon the detector for successful reception. Man must be in good condition for receiving—must be teachable and especially must the heart and conscience and will be adjusted to receive the spiritual waves. (3) Favorable atmospheric conditions must also exist. The Holy Spirit must be present for good reception of God's messages.

There are some things that keep life out of tune with God just as some conditions sometimes exist that keep our receiving sets out of tune. Ignorance is one common factor in explaining the lives not in tune with the Infinite. Willful ignorance prevents men receiving from God. It shuts them out from that which vitalizes the soul. All who sincerely seek the true way of living find that Way. Imperfection in the instrument is the underlying cause for much faulty reception. The best loud speaker manufactured by the best firm is useless unless the heart (detector) of the receiving set is right. The heart, will, and conscience of men is often perverted and prevents a proper tuning in of eternal truths. Sin causes short circuits or grounds the Spiritual energy. Static is the most common form of interference in the radio world. Likewise Satan is a great hindrance in the Spiritual world. Nothing has yet been produced that will eliminate static. As long as the world stands satanic forces will be active in trying to interfere with men receiving the God-sent messages. Satan tries to change the message of God. He succeeded in doing so in the case of Adam and Eve. In some cases he succeeds today through the cares of this world and the external things of life. Some individuals have a perverted idea of the real messages of God. Perverted because of faulty reception brought about by a prejudiced or a closed mind. There are examples in the Bible of good and bad reception. One is found in the twelfth chapter of John. According to the record here, God one day sent a message to a large group of people in Jerusalem. The majority, representing poor sets, said "It thundered". That is all they could make out of the heavenly message—a clear case of not being in tune with God. They had ears and heard not. Their minds were perverted. Their detectors were not working properly. Others said, "An angel hath spoken to Him." They represent a set that is better than the first one mentioned, but still not very good. There were some things interfering for a clear reception. John, who also heard the message, said it was a voice out of heaven and he understood it to be the voice of God. Like a good set he "got every word"—he was in tune with the Infinite.

We are painfully aware of the fact that many people are not in tune with things divine. Perhaps they desire to live in ignorance or do not want to permit their wills to lead them to new and better paths or permit "static" to interfere constantly. Whatever the condition "they are surrounded by light, but vile in the dark, encircled by music of the eternal but hear only and always the racket of the earth, surrounded by the glory of God, but live from day to day and year to year, not in glory but in gloom."

Then there are those who give evidence of being always in tune with God. They are vitalized by the light that shines all around, thrilled by the music of the eternal, filled with joy because of the glory of God that spreads over the whole earth.

OUR BI-WEEKLY SERMON

Looking Forward

L. L. Miller

Rev. Miller is a native of Kalona, Iowa. After completing his course at Goshen College he continued his study at Chicago University, where he received his A. M. degree. He served as pastor of the church at Wayland, Iowa, for several years, after which he was called to the pastorate of the church at Wadsworth, Ohio, (General Conference), where he is still serving. He edits the County Christian News, an interdenominational monthly sponsored by the churches of Medina county.—Editor.

"Looking forward unto those things which are before." Phil. 3:14.

It is said that in life we should look up; not down. It might also be said that we should look forward; not backward.

That is what the Apostle Paul meant when he said: "**Forgetting** those things which are behind and reaching forward unto those things which are before."

Paul was a man with a forward look. He had little patience with the man who did not dare to burn his bridges behind him; for he realized that the man who would make progress, the man who would make advancement must radically cut loose from the past. Paul advises this because he realizes that our greatest enemy is the past. And especially is that enemy of the past detrimental which says that opportunity knocks at the door of the individual but once. There has been no greater lie circulated than that. Many people spend years and often the best part of their lives regretting because they did not do some things differently. They are continually turning over and over in their mind the thought, "If I only had", "If I only had." Paul entreats us to cut loose from that past; cast it into the sea of forgetfulness or into the

Nirvana of Oblivion. If you let the past drag you down you cannot go forward.

There were many things in Paul's life which he realized might have been done differently. Paul might have permitted his mind to constantly revert back to the time when he played havoc with the Christian church; when he committed Christians into prison; when he was directly instrumental in killing Stephen; the fact that he was the chief among sinners. He too might have spent the largest part of his remaining years in regretting and pining away his life. But he did not, he went forward.

However, not all of our past would we want to forget. There were some things in Paul's life which he would not want to forget. He held as very precious the revelation which he had of Jesus Christ on his way from Jerusalem to Damascus. There were, no doubt, many other experiences which he held dear and were sweet memories to him. So it is with us. We would not for anything erase from our memory the scenes and experiences of our innocent childhood. Memories of our father and mother, brothers and sisters and friends; memories of that old country or village church; memories of good old school days. These are all precious to us, to the extent that they have taken on a sacred significance. Memories, sacred memories, do not hold us back or keep us from making progress. They become driving forces. A great stimulus to goad us on to those things which are before. But the unpleasant experiences in life, strifes, hard feelings, envies, jealousies, which some time or other troubled us in our lives—these, Paul would say, cast off, forget them and start anew. Turn over a new leaf in your life—then press forward.

Let me illustrate: I was once acquainted with a young man who had a good many unpleasant experiences take place in his life. When he was a mere boy he and his little brother were playing with a loaded gun. Thinking that the gun wasn't loaded, one playfully pointed the gun toward the other and pulled the trigger, killing his little brother. When he became older his father and mother were divorced. He lived with his mother, who took in washing for a living. But they lived in poverty. Later when this boy became a young man he had to have one of his arms amputated as a result of a compound fracture. One misfortune after the other seemed to befall him. The young man worried a great deal, he was saying to himself, If I had a chance like others I would be happy. He seemed to live in the past most of the time. He could not forget what happened to his little brother. The misfortunes of his home; and when he did take a look into the future, he saw nothing but shattered hopes, blasted opportunities, and despair.

I was associated with this person long enough to see a remarkable transformation take place in his life. What happened? He became a Christian and got help. He was told that in whatever circumstances he found himself he could be happy, if only he would accept Christ who came to give life and to give it more abundantly. He accepted and happiness came. He had many crosses in his life, but what about it? He could all the more heartily sing out the great church hymn, "In the Cross of Christ I Glory." Today when you meet this man you meet him with a smile. Not everything is smooth in his life, but he is carrying his cross with a smile. Christ gives you the forward look. He helps you to forget.

The forward look, without Christ is a look into the dark. The man without God has nothing to hope for. He may live under the illusion that everything is well with him. But suppose he faces death, suppose he faces great trouble, suppose he faces some great misfortune.—Then he will be comfortless, then he will be groping in the dark, then he will find that he is standing on sinking sand. There is such a thing as a way seeming right unto a man, but the end thereof is all darkness.

The forward look is hopeless with unforgiven sins. After all, it is sin that shuts one out from the presence of God. And all have sinned and came short of the glory of God. No doubt all know what it is to be shut out from His presence. It was the problem of sin that troubled Paul. To prevent the memory of wrong and sin from blasting his future it was necessary for him to experience forgiveness of sin. The time came in Paul's life when he was made to cry out from the depth of his soul, because sin haunted him: "Who shall deliver me from this body of death?" —meaning sin. Then he thanks God, through Jesus Christ, his Lord, he is delivered.

The Old Rugged Cross

On a hill far away stood an old rugged cross,
The emblem of suff'ring and shame;
And I love that old cross where the dearest and best
For a world of lost sinners was slain.

Chorus:
So I'll cherish the old rugged cross.
Till my trophies at last I lay down;
I will cling to the old rugged cross,
And exchange it some day for a crown.

Oh, that old rugged cross, so despised by the world
Has a wondrous attraction for me
For the dear Lamb of God left His glory above
To bear it to dark Calvary.

In the old rugged cross, stained with blood so divine
A wondrous beauty I see,
For 'twas on that old cross, Jesus suffered and died
To pardon and sanctify me.

To the old rugged cross I will ever be true
Its shame and reproach gladly bear.
Then He'll call me some day, to my home far away,
Where His glory forever I'll share.

—Rev. Geo. Bennard.

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

MISSIONARY EDUCATION

"The Congo Inland Mission (Mennonite) is eagerly looking for a doctor to send to its field in the Belgian Congo." The words stared up at me with a new urgency. They are printed in half italics in the middle of a page of Urgent Calls in the last issue of the Student Volunteer bulletin.

Where will this doctor come from? Whence will come the finance necessary to equip and send a doctor to Africa, and then, most important of all, to keep him living and working after he gets there? Who will be interested in reading his letters and seeing his reports, in hearing him whenever he shall chance to visit America? There is and can be only one answer —the home church in general and each local congregation in particular.

What will determine the certainty of these funds, and upon what will depend the continuance of this interest in his welfare? Whence will come new funds for the hospital he will be building? Where is the nurse for whom he will be asking before very long? And then he will be needing some more people to teach the children that in connection with his medical practice and hospital dispensary have come under his care? But where and how?

Our answer to these questions will depend on three things which all have a part in each other. It will depend first of all upon how closely he and those others who are responsible have kept information before the home people concerning human life and its needs as he has found them in the Congo. The continuity of news as to how wonderfully he has succeeded, hampered as he has been, in meeting that need is one factor that will determine continued interest and support. It will depend, in the second place, upon how strongly his friends in America have responded with a fellow feeling for those Congo people among whom he has been working, and upon how strongly there has been developed within themselves a spirit of sympathetic respect for and an appreciative understanding of other races which sees in them individuals of personalities and souls like unto our own.

It will depend in the third place upon how closely these home people have been led into active participation in Christ's world-wide program. In a word, the answers to all those questions depend upon missionary education in America. For those three things —disseminating missionary information, mission study and instruction, and service activities may well sum up missionary education.

The home, with its never-dying influences; the schools, from the elementary grades to college; and the church, with all its various departments, constitute for us today the means of missionary education. From a school teacher in a rural community and from two people who are and have been in college, we have already heard somewhat of missionary education in those two very important contacts with individual lives. Most of us, however, are more closely connected with the church, and it is my conviction that the planting of missionary training in the life and thought of the typical Mennonite congregation is most in need of emphasis.

The development of such missionary consciousness among people as will undergird their entire life and thought depends most essentially upon missionary education in the church, and that can never be real except as it ultimately is worked out in the local congregations. For the task of missions, viewed from the home base, involves three chief activities—education, getting new workers, and finance. And we see that the whole thing may be said to revolve around the question of education, for a true educational policy will of itself produce both workers and financial support. And where and how shall the missionary education come? Clearly in the congregation it must come both from the minister and from the lay membership of the church.

Out of the local church come the future college students, the future pastors, the future missionaries. In it remains the rank and the file of the church membership whose prayers and consecration and offerings are the support of all missionary activities. Only as the local church becomes missionary will the general denominational body be truly so.

And then do you see that out of a thorough, well-rounded program of education in the local congregation under trained leadership may be expected increased financial offerings for our doctor in the Congo and large numbers of helpers for his work—nurse and all. The roots must be planted deep so that these twin fruits of money and men may appear. It is upon the deep-seated impregnation of missionary training that the emphasis must come rather than upon superficial and intensive appeals alone. True, these appeals are and have been highly successful, but so often it has been for the moment only. Interest and money has not lasted. Work already started has been prevented from enlarging, or has been curtailed because of lack of continued support on the part of the home church. So much for missionary education. In the next issue we are planning to share with you some real plans that a few of our congregations are using.

Despite our using the words in an article, they still stand in the middle of that page of urgent calls: "The Congo Inland Mission (Mennonite) is eagerly looking for a doctor to send to its field in the Belgian Congo."

IT TRULY HAPPENED

Our First American Missionary

The pioneer Mennonite missionary of America was Eusebius Hershey of Pennsylvania, of the Mennonite Brethren in Christ church. Early in his life he had felt the desire to help those in need of his help. Accordingly he devoted himself to veritable home mission work even before the time of home missions. There grew upon him a great conviction that Christ should be preached to foreign parts of the world. But it was hard to arouse his friends. Despairing of finding any younger person, he decided that he himself must go. And so, after forty years of work here, he sailed in 1890 for Africa, alone, with no foreign mission board standing back of him, and with the sympathy of very few of his brethren.

He was already an old man. He suffered from sickness during the voyage. Arriving at Liberia with his health thus impaired, his advanced years were unable to withstand the climate and endure the hardships that his spirit would gladly have borne. He worked there only a few months. He lies buried in the sands of Liberia.

But this pioneer missionary was not a failure, nor was his supreme sacrifice in vain. The courage of his death aroused the younger men of the church, and soon young men and women began to offer themselves for various mission fields.

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

YOUTH MOVEMENTS IN FRANCE

Every movement has its leader or leaders. Youth movements are not exceptions to the rule. The man who stands head and shoulders above all others as a leader of French youth is Marc Sagnier. Although a devout Catholic and a member of the Chamber of Deputies, Sagnier by no means follows in the traditional ruts of either the church or the state.

As early as twenty years ago he organized the Christian-social movement known by the name of "Sillon". The movement soon earned the hatred of the French high clergy, who induced the pope to forbid it.

At the present time the chief organization of French youth is Le jeune Republique. Although its founders and chief promoters are Catholic, it is entirely free from all class and confessional distinctions. Its cardinal doctrine is the infinite worth of the human soul. Catholic and Protestant, student and workingman, stand side by side in understanding, sympathy, and enthusiasm for a common cause.

One of the most interesting characteristics of the French youth movement is the diversity of its interests and fields of work. Everyone works where he is; the workman among the workmen; the office worker in the office; the student in the university.

A poet and musician is devoting all his free hours to writing popular songs—popular in the sense that they speak of the humbler classes and are intended for them—and distributing them everywhere in the country and city.

A nurse has taken up quarters in one of the most populous streets of Paris, opening her rooms to all the apprentices of the quarter, forming them into study classes, and in summer organizing children's colonies.

A workman at Rheims has organized his comrades into a cooperative society. The society has collected enough money to rebuild the devastated town of Epernay. In one year sixty houses were constructed.

Students are taking an active part in the relief work for Russian children. Besides they meet in study circles where political and social questions are discussed.

But more important than all the endeavors that have been mentioned is that of cooperation with youth of other lands. One of the most successful efforts at cooperation was the Third Democratic International Congress for Peace, held in Fribourg, Germany. Over twenty countries were represented. The French delegates, 125 in number, were led by Marc Sagnier, Chairman of the Congress. The spirit of the meeting can well be judged from the following words of Chairman Sagnier to the large audience consisting mostly of Germans:

"I look with deep emotion on you, 7,000 German subjects, listen to me, a Frenchman, who loves his country as you love yours. . . . . Let us stand together for peace with the same determination with which we fought each other on the battle fields. We are united for peace and justice, for the reconciliation of men in brotherhood and love."

A member of the French Student Movement, who was present, writes: "I think I never have experienced anything so beautiful and so profoundly Christian. . . . . We discussed all the problems, including the Ruhr and reparations, in a spirit of absolute loyalty to the search for truth and justice. It all seemed so simple and easy. They realized what France had suffered, and the Ruhr did not make them forget 1914; on the other hand they revealed to us conditions in the Ruhr. It is terrible to have to admit what is being done there in the name of France. Some young Germans asked if they might go and help rebuild the devastated areas. They are so insistent that we decided we must try to obtain permission for them. The spirit of sacrifice which fills them is most touching. They offered their personal possessions towards reparations; one evening a crowd came forward and presented jewels, watches, etc. During the following day people brought the few gold marks they still possessed; a boy of fifteen brought his only memento of his mother; a workman brought his week's wages; a group brought $2, which must have represented great self-denial. I had to pinch myself to make sure I was not dreaming. And people dare say there are no pacifists in Germany! I am very glad too, that a forward step has been taken on the inter-confessional question. There were many Protestants there, some of whom took a leading part in the discussion; there was a "rapprochement" between German Protestant and German Catholic groups. Now I know what it means to be brothers and sisters in Christ. These are no empty words. . . . . There were so many there who were close to God. It is true, after all, that there are still some beautiful things of this world."

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THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider.

GOD'S COVENANT WITH NOAH

May 2

Lesson Text: Genesis 9:8-17

God loves righteousness and hates sin. He is both good and just. This lesson illustrates the severity and the goodness of God. God's severity is manifested in the terrible consequences which followed the sins of men. No man can escape the consequences of his sin. "The wages of sin is death." God brought the flood upon man not because He was filled with wrath toward man. God always loves men but He hates their evil ways. God will not tolerate iniquity. He is never indulgent toward wickedness. Let the wrong-doer remember that God is terribly just. God is judge of all the world. It truly is a terrible thing to fall into the hands of the living God. God is not cruel, but He punishes evil. "Whatsoever a man soweth that shall he also reap."

Our sense of sin has become dull. The line between good and evil has, for some, almost disappeared. We are living among an indulgent generation. This is not a mark of strength. It is a sign of weakness. A man or a nation who loses the sense of right and wrong is on the way to ruin. We must instil in our children an understanding that some things are always and everywhere wrong while other things are always and everywhere right. God is neither indifferent nor indulgent toward sin. Dare we be?

The purpose of the flood was that there might be a new beginning. It is the supreme desire of God that men live virtuously and uprightly. We often withstand and defeat God's purposes, but only for a short time. In some way, according to our lesson, by means of a flood, God proceeded to carry out His purposes. God is never defeated. Let us remember that no man or nation can thwart God's purposes permanently. Through righteous Noah righteousness had a new chance. God is working in many ways His wonderful will to perform.

And what was given as an abiding emblem of God's mercy and loving kindness? "I do set My bow in the cloud, and it shall be a token of a covenant between Me and the earth." The rainbow is to represent to everyone who see it the thought of God's loving kindness. The rainbow is an emblem of hope. It is the sun shining through the clouds. When the clouds of trouble and distress are overhead the sunshine of God's mercy breaks through to give us hope. Are there not many signs and evidences of God's love and care scattered about on every hand? The rainbow is an emblem of God's love and faithfulness. What lesson has the sparrow, the lily, the star to teach? God intends the heavens to declare His glory. May not the sunset be a call to prayer? These are some of the signs God has set to turn our thoughts and hearts toward Him.

Our Father, Thou hast made an everlasting covenant with us. Thy faithfulness is certain. Thy loving kindness fails not. We would trust Thee. Amen.

ABRAM AND THE KINGS

May 9

Lesson Text: Genesis 14:13-24

From a very old city in ancient Babylonia Abraham set out. He left home, kindred and country behind. He went out to a future and a country that was unknown. It was a great venture. Why did he go? God had bidden him. It was in obedience to the divine command. He followed the guidance of Jehovah. From Ur he came to Haran and from Haran to Shechem. There he built an altar, taking possession of the land for God. This man of long ago followed the leading of God. And what a noble destiny was his! God guides those who will be guided, to a great land of character and usefulness.

It was at the call of God that Abraham set out on his venturesome journey. He suffered hardships, but he possessed a clear conscience and enjoyed the approval of God. He who follows the call of duty and the voice of conscience at any cost may give up much to gain apparently nothing, but the sense of doing right. A certain man who refused to be dishonest lost a good position and with it a large salary. But he possessed a clean conscience, the approval of God and a character unstained by dishonor. What is more to be desired? Nothing.

When the pasture lands were no longer large enough to support the increasing herds of Abraham and Lot, it was apparent that they must separate which one was to have the valleys and plains and which the rough hills. Abraham said, "Let there be no strife, between me and thee." He gave Lot his choice. Abraham, the older man, might have chosen his pasture lands first. All that Lot had he owed to his uncle. The unselfish, magnanimous Abraham did not demand the best for himself. While Lot, whom we cannot think of as other than a grasping, conscienceless young man, chose the fertile, well watered plains adjoining the vile city of Sodom. Greedy Lot chose the richest pastures but he threw himself into the presence of the influence of an evil city. Lot made a fatal choice. Abraham living in the hills prospered and was blessed. There is nothing attractive about greed and selfishness. We detest it. But we love the generous, brave, large-hearted Abraham.

When the kings from the East entered Sodom and Gomorrah and carried away the people as captives and their goods as loot the report was quickly borught to Abraham. Abraham with his men at once pursued after, overtook the kings with their booty and brought back the captives and their goods. Lot and his family and his wealth were among those whom Abraham rescued. Abraham might have taken of the spoils for himself. According to the practices of that day it would have been permissible. But Abraham wanted none of the booty. He said, "I will not take a thread nor a shoe-latchet nor aught that is thine." Abraham did not live for gain. He lived to do the will of God as he understood that will. Truly, in all these things, Abraham was more than conqueror through God who helped him.

O God, we thank Thee for the noble, brave, generous Abraham. May we, by Thy guidance and help, rescue others, as he did, from the bondage of their mistakes and sin. Amen.

OUR BOOK REVIEW

(On this page the Exponent will review in each issue one or more important religious books.)

THE CHURCH'S DEBT TO THE HERETICS

By Rufus M. Jones

(George H. Doran Company, pp 254. Price $2.00)

This book ought to be read eagerly by Mennonites, because we find ourselves classified among the heretics. We hope, at least the writer, that the church is indebted to us to some small extent at least for our contention for the faith. It ought to be read because the subject is treated by a man who is also a member of one of the smaller heretical groups, and as

such he is more likely to treat the subject in a fair and open-minded way.

The first thing that would interest every reader would be: "Who are the Heretics?" The author anticipates the question and devotes a whole chapter to this point. We talk and hear much about heretics and soon discover that the term is applied in many different ways and undoubtedly has many different meanings. Mr. Jones says: "Heresy is the positive deviation within the fold from an established, or at least an accepted, set of doctrines, or body of ideas. Doubt, scepticism, infidelity, are not heresy. They are indications of drift and uncertainty, and perhaps, of disintegration of faith, but they are too weak and negative to be called heresy." Orthodoxy, according to the author, is formed around the essentials of salvation and the theories of eschatology. Heresies are more in the realm of life and experience of the Christian life here and now. With this classification heretics are not the formerly feared and condemned unbelievers, but groups of people who have differing, yet virtuous, ideas along religious lines.

It may be consolation to some to know that heresies, like the poor, "are always with you". They started before the New Testament was finished—already in the very first century. They started at the very center of Christian faith—the nature of Christ. It was inevitable that Christ's nature should be tested, since the church declared that only in Him was there any salvation. Speculation arose whether Christ was divine and human, or vice versa, or perhaps both. This later view was triumphant in the controversy where Athanasius and Arian were the leaders and Arianism was defeated and Christ was declared to be both human and divine, truly God and truly man.

The question of Christ's nature having been settled, the next point to be discussed was the nature of man. One group contended that there was nothing within man whatsoever that would direct him to do right or good. Others maintained that man being created by God, was therefore, not as vile and black as the older theologians had pictured him to be. The two sides fortified themselves until total depravity was pronounced on all men. If one would receive grace he was "elect" while others might seek ever so diligently, they would still be non-elect and hence "damned". This was too fatalistic for the majority and the church soon returned to a more evangelical interpretation of the Gospel.

After the natures of Christ and man had been the subject of many controversies, then came a season of heresies about the Spirit. It was an accepted fact that something definite had happened at Pentecost. Believers in that generation made little attempt to explain it, except that it was Christ dwelling in the believers in spiritual form. Later the Apostle Paul made the experience a definite and vital inward work of the Spirit of God. The attempts by some to make a doctrine of it was not successful and it remained a vital experience. It was this matter of experience that lured many of the more mystically minded people to start many false and far-fetched theories about the Spirit. The Biblical doctrine was tested often but it stood the test and after the heresies, people had a better understanding about the Holy Spirit.

Some of these heresies were debated here and there, and occasionally Church Councils would take a definite stand and with drastic action carry out the mandates. In the Middle Ages, however, the Roman church had developed sufficiently in faith and doctrine, that any departure from the prescribed faith was severely dealt with. The heresies that developed during this period did not concern themselves with the basic fundamental principles, but were more often directed against the church itself. They were therefore called anti-church heresies. One of the early reasons for questioning the authority and authenticity of the Roman church was because the church sent out mandates on both the spiritual and political life. Many sects arose and in varying forms each one declared that the church should have dominion only in the spiritual realm. Religion was to influence the political as it was being lived by the true believers. There were pre-Reformation attempts to reform the church from within and later from without. The church, however, felt itself so strong and was so well satisfied that she was not willing to see the "hand writing on the wall". Mr. Jones shows that the church is today much enriched because of the Reformation. The many denominations seem to bewilder some, but the Christian faith is indefinitely deeper and wider in its meaning and application because of the emphasis that each denomination gives to some particular teaching.

The book is a mighty witness of the fact that truth cannot be crushed and denied, nor that it is found and held by only one group of believers. It gives testimony that although clouds may hang low and shadows may be dark, yet there "standeth God within the shadow keeping watch above His own. "The true evangelical faith has prevailed in each controversy and we have faith that it will also prevail in the future.

While the book gives us a history of the heresies of all the ages, Mr. Jones makes us acquainted with the men who have precipitated them and also with the heoric souls who have stood as defenders of the faith. No easy pillow is prepared for those who might hope that all heresy is over, but the author thinks that, as long as men are honest in the search for truth and are no longer held down by the past, the faith that has stood until now will endure.

A better review might have been prepared but the entire book was read on the train.—A. J. Neuenschwander.

The Growth of a Church

THE MENNONITE CHURCH AT BERNE

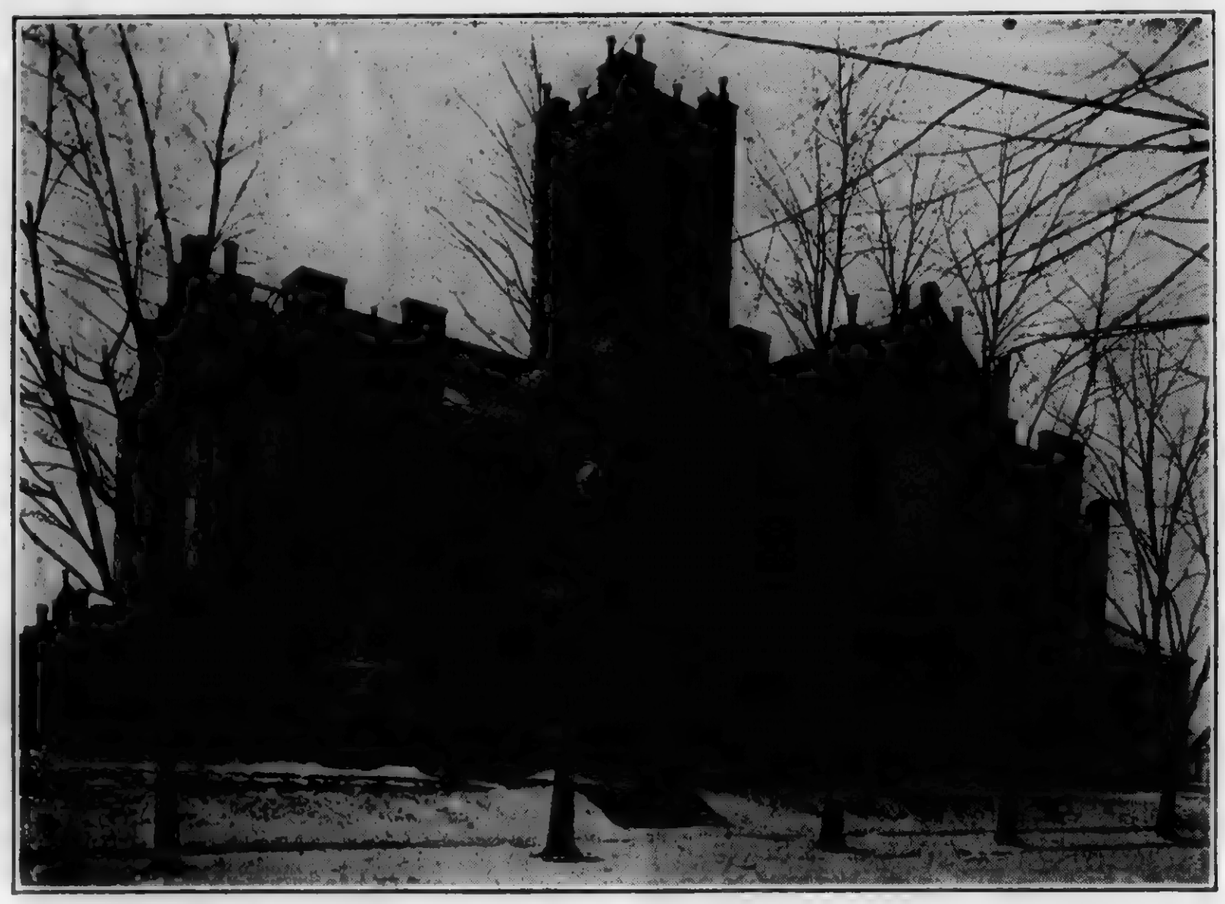
In these days when the decline of the church, especially the country church, is so generally lamented, and when there is so much said about the lack of interest in religion and the things for which the church stands, it is both refreshing and encouraging to know that there are still a large number of churches here and there in the country which are doing a wonderful service. Most of us are not familiar enough with the fine work that is being done by Mennonite churches of various branches in different parts of the country. Whatever else may be said of our own denomination, we have succeeded in maintaining flourishing country churches, in many instances where other denominations under similar circumstances have failed. It is probably due to the fact that Mennonites have taken religion seriously—so seriously that we have many times in our history split up and parted company because of it, but we have also for the same reason developed the church-going habit.

This article is the first of a series which will appear in the Exponent from time to time, in which a number of successful churches will be described.

The church at Berne is without doubt an unusual one. The members at that place make no efforts to advertise themselves and their work, although the church has in the past gotten a good deal of publicity. In the Country Gentleman magazine of February 11th, 1922, appeared an article written in popular style describing the Berne church. After reading that article I determined to visit the church at the first opportunity. That opportunity came a few years later when I visited the church and had the thrill of preaching to their usual Sunday morning congregation of a thousand or more people.

Berne is a beautiful village of less than 2,000 inhabitants, located 33miles southeast of Ft. Wayne. It is the center of a large German-Swiss settlement. There are other Mennonite churches in and around Berne—seven varieties, I was told—but none of them large. The Book Concern and the publication interests of the General Conference are also located there. Within the membership of the First church are the postmaster, bankers, merchants—in fact most of the business men of the town.

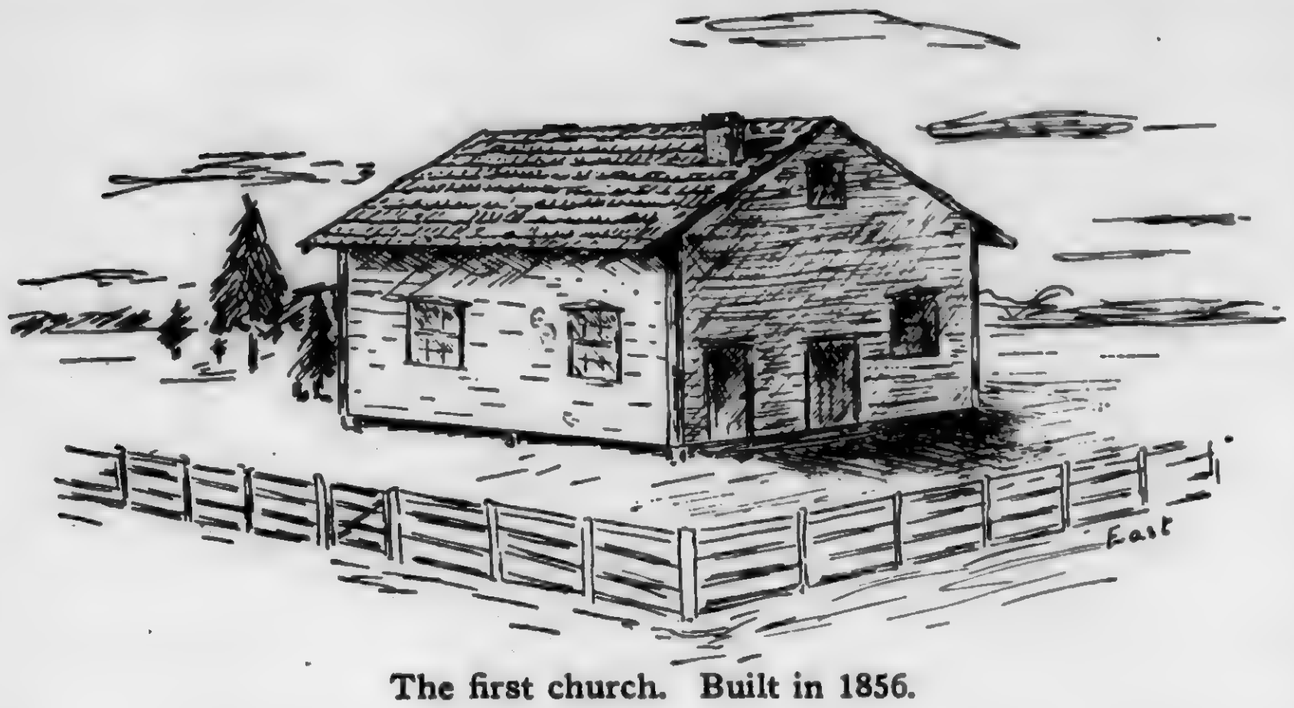
The church building is of immense size with a seating capacity of 2,000. When it was redecorated last summer it required two car loads of lumber to erect the scaffolding and over two tons of paint. I wonder how many Judases have thought of the amount of money that was spent in building this house of prayer, and grudgingly murmured: "It might have been given to the poor." It was completed in 1912 at a cost of nearly $60,000.00. At present it would cost nearly double that amount. The records show that the entire sum was subscribed and paid before the day of dedication. That is a neat sum of money, but not as much as smooth-tongued strangers have extracted out of Mennonites to "invest" in Arkansas oil stock or city lots down in the Gulf of Mexico.



The Mennonite church at Berne, Indiana, built 1910-12. Seating capacity, 2,000.

That religious worship is taken seriously is indicated by the fact that during the last year an average of more than one thousand people congregated in this church every Sunday morning for the purpose of Bible study and worship. It is worth while to add that practically everyone is there **on time**. Sunday school begins at nine o'clock in the morning and there are very few people who come in late. I asked J. F. Lehman, who has for many years been Supt. of the S. S., how he manages to secure such punctuality of attendance. He said that he seldom found it necessary to urge it from the platform. It is simply understood by everyone that the proper way to do is to be there on time; that late-comers miss something at church as well as at the railway station.

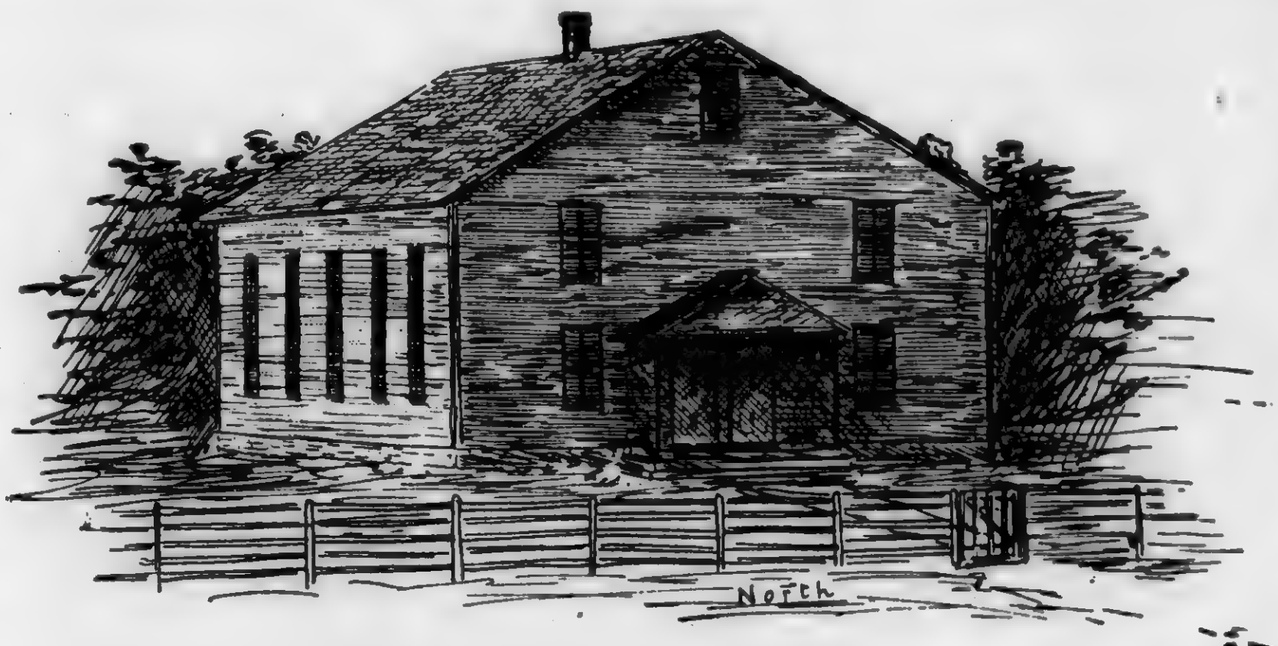
Regarding the support of the church, there are Christians who have a conscience against letting the left hand know what the right hand is doing, especially when the latter doesn't do much. At Berne that theory is repudiated. The constitution provides that "each church member shall be in duty bound actually to contribute, according to the measure of his temporal means". Every property owner is taxed according to his valuation in addition to a per capita



The first church. Built in 1856.

tax. The exact amounts vary from year to year according to the budget of expenditures agreed upon. Last year the per capita tax was $4.00 and the property tax $1.50 per $1,000. The average income from a membership of 988 amounted to $30.97 per member. The names and amounts paid by each member for church support are published in the Year Book so that all the world may see. The amount given to missions and benevolences in 1925 was nearly $15,000.

The organizations within the church include a Christian Endeavor Society, Missionary Sewing Society, Choral Society, Christian Temperance Society. The latter has over six hundred members and is one of the oldest in the state. The choral society has over one hundred and fifty members and renders two sacred oratorios each year. The missionary sewing society has a membership of 457.



The second church. Built in 1879

History of the Church

From an historical article published in The Mennonite of April 11, 1912, we gather the main facts which surrounded the history of the church. It had its origin in the union of two independent pioneer churches—one of which was organized in 1838 by David Baumgartner and the other in 1852 by Peter S. Lehman, father of J. F. Lehman, the present S. S. Supt. at Berne. In the year 1856 these two churches united to build the first church house. Prior to that the meetings for worship were held in the log cabins of the various members. While they united to build the church house, the two organizations still remained separate, alternating for many years in the use of the church building.

A Three-Cornered Split

About the year 1857 there was a three-cornered split in the Baumgartner church. One faction joined the Evangelical Association, a second united with the New Mennonites (an extremely conservative branch, who today forbid their members to hear preachers of other branches or denominations) while the third held together with Christian Baumgartner and Ulrich Kipfer (successors of David Baumgartner) as pastors, until the death of the latter in 1866 after which Baumgartner was the only pastor until 1871. At this time the congregation apparently began worshipping in their own building.

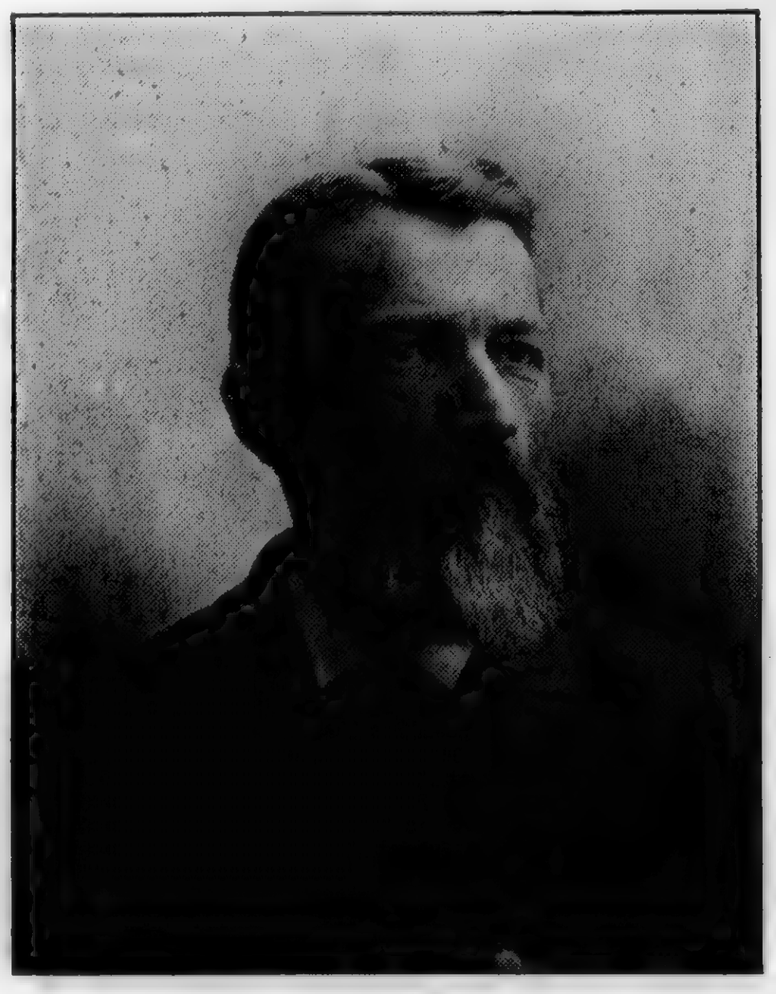
In Lehman's church another split occurred in 1879, the year the second church was built, when Rev. Peter Neuenschwander with a handful of followers withdrew because the church was too "stylish". He, with 25 or 30 members, still worship separate in the various homes of the members.

Choosing of Ministers

Until the year 1868, ministers were chosen by lot. In that year the lot fell upon S. F. Sprunger, a young man of twenty, active, energetic, and progressive. This young man, suspected, and persecuted at first, developed into a great organizer and leader. It is to his work and his ideals, more than any other single person, that the church was reorganized and developed into the strong institution that it is today. A word must be said about his work.

The church enlarged in 1886 and 1899.

Samuel F. Sprunger was ordained in 1868 at the age of twenty. Feeling the need for special preparation to perform this sacred duty, he entered the Mennonite school then located at Wadsworth, where he completed three years of Bible study, being one of the first graduates of the institution. After completing his course he returned to Berne but found the atmosphere hostile. Education among ministers was not the style then. Going to school was in the eyes of the senior pastor and a number of the members a sin. When he returned from school in 1871



REV. S. F. SPRUNGER

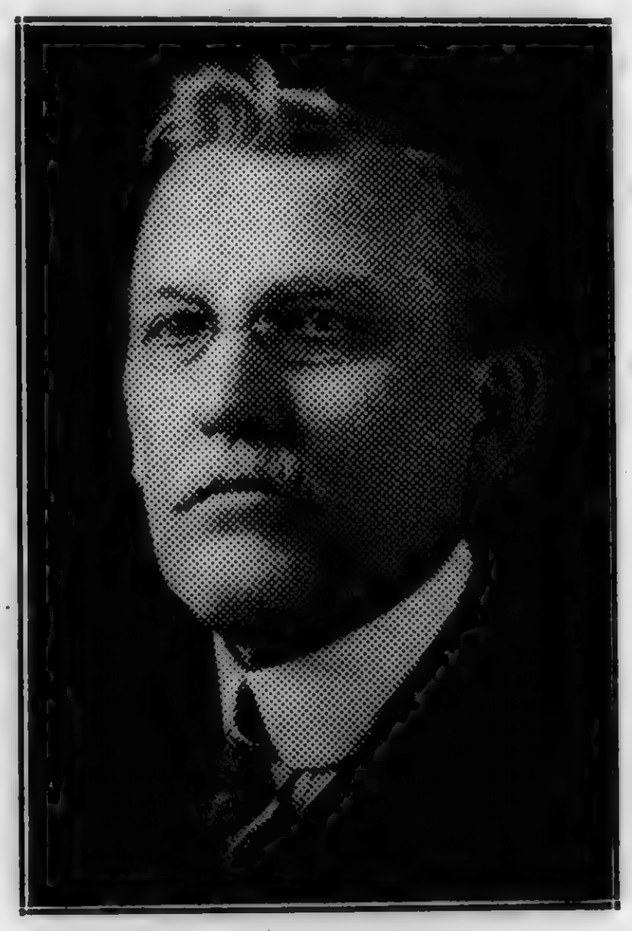
they refused to let him preach. A division occurred in the church, and for a time only a few members stood by him. Having no honor in his own church, he was invited by Christian Baumgartner to preach in the French township church. Finally some of his followers insisted that he be allowed to preach in his home church on the alternate Sunday when the pastor, Christian Sprunger, was not preaching. Thus for ten years the young preacher ministered to the two congregations on alternate Sundays. Upon the death of Baumgartner, the church in French township was abandoned and sold and the two original churches were once more brought together under the same roof. He gradually won the confidence of the people and the church enjoyed a steady growth under his leadership until it became one of the largest and most progressive congregations among Mennonites in America.

On June 11, 1903, after having preached to the same people nearly every Sunday for 33 years, Rev. S. F. Sprunger resigned on account of failing health. Rev. J. W. Kliewer, a young Russian Mennonite, and graduate of the Theological Seminary at Evanston, Ill., was called as the pastor of the church and proved a worthy successor of Rev. Sprunger, whose place was hard to fill. Kliewer urged the building of the new church and laid the cornerstone on July 10, 1910, but was called away from this field before the church was completed to accept the presidency of Bethel College, at Newton, Kansas. In the meantime Rev. Sprunger regained his health somewhat and took charge of the congregation for some time again, after which the present pastor, P. R. Schroeder, was called and has served the church ever since.

Sprunger was a man of decided convictions but combined with that a sympathy and tenderness which endeared him to his flock, young and old alike. He loved good music and edited the German hymn book "Gesang Buch mit Noten", a very admirable collection of hymns and tunes.

This large church is not due to accident. It is the fruit of a wise and sympathetic leadership of a man who was a real servant among his people.

To J. F. Lehman, who has been the superintendent of the Sunday school for over twenty years, is due a good deal of credit in building up this organization. He is a member of the executive board of the International Sunday School Association and one of the board of directors of the Indiana State Sunday School Association. He has been actively associated with the church for many years and knows intimately every step in its development. He has always been an advocate of progressive ideas, whether in church



J. F. LEHMAN
Sunday School Superintendent for 20 years.

or in the community. He is general manager of the Mennonite Book Concern and of the publication interests.

I was told that Rev. Sprunger was a staunch believer in family worship and earnestly encouraged it among his people. Almost every family in the church, it is said, has a family altar. Would churches not flourish more everywhere if religion were taught in the home?

It is not essential to have large numbers in order to do successful church work. Some of the most effective work is done by comparatively small flocks. In small churches there is many times found among the members a brotherly interest in one another which is often lacking in a large organization. But the large church at Berne is a demonstration of what is possible to accomplish when a people with a mind to work are inspired by a wise and tolerant leadership. The beauty of the building, the efficiency of the organization, and the devotional atmosphere of the services must bring to every member a church life which is highly valued and which ministers to the deepest needs of the soul. —Lester Hostetler.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

"WHAT THE INDEPENDENT CHURCHES WANT"

The following appeared in the Christian Evangel, the organ of the Central Conference of Mennonites, H. E. Nunemaker, editor, in the April issue:

Those of our readers who receive The Christian Exponent have undoubtedly read the article in those columns under the above heading, and have been forming opinions on the matter. For the benefit of those who do not receive The Christian Exponent, the editor wishes to state that on February 13, the seven Independent Mennonite churches of Indiana, Ohio and Ontario, held a meeting at Goshen, Indiana, and adopted the following resolution:

"Whereas, the Independent churches believe that the need exists for a closer fellowship and cooperation among the various branches of Mennonites in order to work more effectively for the advancement of the Kingdom, and

"Whereas, several branches of Mennonites are already cooperating in commendable and praiseworthy work in the fields of education and missions, and

"Whereas, the Central and General Conferences of Mennonites have expressed themselves in favor of cooperation among the various groups and the Independent churches desire such fellowship:

"We, therefore, recommend that a meeting of ministers from the Independent churches, the Central and General Conference churches, and any others who are interested be held some time in May for the purpose of promoting fellowship and discussing the possibility of uniting ourselves into one body."

The Central Conference of Mennonites has always favored closer cooperation and unity among Mennonites. This spirit was manifested at our 1924 Conference when our delegate session passed the following resolution: "The Central Conference of Mennonites are a body of Mennonites who wish to be known as being desirous of a closer fellowship and unity between the different Mennonite Conferences, independent churches and individuals who are of kindred faith; therefore, be it resolved, that we heartily invite all such groups who may be of like desire to affect with us a closer cooperation through their appointed representatives."

Because of the fact that the Independent churches were to some extent encouraged to the above action by the spirit and resolutions of our own Conference, the editor felt that there should be a response to their resolution in this issue of the Evangel. Rev. Ben Esch, Washington, Illinois, kindly consented to write the response for us.

A Union of Mennonites

Rev. Ben Esch

A recommendation offered by the Independent churches presents a challenge to Mennonitism. If we have been clear in our thinking and sincere in our expression many of us dare not refuse to sit around a Conference table to discuss in a practical way the subject of union among Mennonites.

The movement toward unity in the Mennonite denomination as well as in others is a natural process. The causes for many of the divisions no longer exist. During the last ten years we have had much opportunity to get acquainted with ourselves. Where we looked for differences we have discovered unity. And assuming the role of a prophet, I believe we are nearing the time when a regrouping of Mennonite churches will naturally take place. Church leaders can hasten or delay that day to some extent. Language, customs, personalities, etc., are no longer going to be determining factors. We are going to look more to the basic principles of the Mennonite church. We will ask the question, "What is the present mission of our church?" The future grouping of our churches will be based upon our interpretation and valuation of these basic principles and the method of working our denominational mission.

We have been invited to join in a discussion charged with great possibilities. However, let us be prepared to exercise patience. It is proper that we should move cautiously. We should be jealous for the moral right to retain the name Mennonite. If we come together in a Christian spirit, with an honest purpose seeking to find that solution that will be for the best of all groups concerned, surely the proposed conference is very desirable. If we can find a common program in which we can unite our forces without sacrificing any vital principle we ought to welcome this as a real forward movement. I am convinced that our coming generation will be more loyal and enthusiastic if their interests can be entered in a more unified Mennonite church.

MENNONITE PEACE POLICY

Lester Hostetler,

Sugar Creek, Ohio.

Dear Sir:—Concerning the note in the Open Forum on Mennonite Peace Policy by E. I. Culp, issue of March 26th, Exponent, we would call your attention to page 9 of the enclosed report of Mennonite General Conference.

Yours truly,

Scottdale, Pa. John L. Horst

The report reads as follows:

Report of Peace Problems Committee

To the Mennonite General Conference:

There has been no meeting of the Committee since the last General Conference, held at Waterloo, Ont., Aug. 29, 1923. Consistent with the recommendations given in a former report, we again emphasize the necessity of teaching and preaching in public services, through the church publications, in the distribution of peace tracts, pamphlets, and books, the peace principles of the Mennonite church as taught by our Savior. A number of conferences have passed resolutions addressing them to State and Federal executives, expressing gratitude for the immunity from participating in "Mobilization Day".

We believe that the subject of peace, as held by the church, should be kept before our people, the public, and government officials.

Peace Problems Committee,
Aaron Loucks, Chairman.

Notes from Here and There

The Hesston College Chorus sang the Easter cantata, "The Conqueror" by Gabriel on March 26.

At a meeting of the Historical Society of Goshen College on March 24th, the subject, "The Mennonites of Iowa" was discussed.

D. N. Kauffman, editor of the "Gospel Herald", recently spent several days in Lancaster county, Pa., addressing meetings at Lititz, Goodville, and Lancaster.

Five mission study classes have been organized for the second semester at the Eastern Mennonite School. Two groups are studying "Our South American Neighbors", by Stuntz, another "South and Central Africa" by Davidson, a fourth, "Our Home Missions", by Alta Erb, and the fifth, "Mennonite Handbook of Information" by L. J. Heatwole.

The Mennonite male chorus of Berne, Ind., gave an Easter program at the Salem Reformed church, Fort Wayne, Ind., on April 4th. This was their second concert at that church.

The Bluffton College Choral Society, composed of 100 singers, sang the famous oratorio, "The Messiah", at the Berne Mennonite church on Sunday, April 18.

J. F. Lehman, of Berne, Ind., general manager of the Mennonite Book Concern, was one of the state delegates at the International Sunday School Convention, which was held at Birmingham, Alabama, April 12 to 19.

The publication of the Alumni News Letter of Goshen College was resumed recently as a result of action taken at a special meeting of the Alumni Board of Directors. It was also decided to send out a questionnaire to the alumni for the purpose of securing information for the Alumni Directory.

The annual business sessions of the Eastern District of the General Conference of Mennonites will be held at the first Mennonite church, Philadelphia, April 29 to May 2. Prof. Jacob Quiring of Bluffton College will deliver a series of Bible lectures at the Conference.

An unusually interesting lecture was given at Freeman College recently on the subject of "Juvenile Courts" by Judge Larson. In the course of his lecture he stated that the most difficult children to coax the truth from are the big girls; next come the big boys, then the smaller girls and last the smaller boys. Most pathetic and discouraging is the fact that it is even more difficult to coax parents to tell the truth. The lecturer closed with the impressive statement that children are the earth's greatest blessings and that, therefore, the parents should never at any time fail in their eternal vigilance over them.

At the Zion Mennonite church, Souderton, Pa., during Passion week, fifteen members were added to the church by baptism and nine by transfer of letter.

Dean Byers delivered an address at the Sugar Creek Mennonite church on Sunday morning, April 11th, on "The Place of the Denominational College." In the evening he spoke at the Walnut Creek Community church on "The Young People of Today."

J. B. Brunk of Lyman, Mississippi, began on April 11th, a series of revival meetings at Lowell, Mississippi, which was to continue for a period of two weeks. An article from him setting forth recent developments in his local church will appear in the next issue of the Exponent.

Prof. P. E. Whitmer will deliver the Commencement address at Freeman College, Freeman, South Dakota, on the morning of June the 4th. A. J. Regier, a former student of Professor Whitmer, is president of the Freeman College. A. R. Eschliman, well known to Exponent readers, is a member of the college faculty.

First place in the peace declamation contest held at the First Mennonite church, Bluffton, Ohio, was won by Miss Dorothy Quiring, daughter of Prof. and Mrs. J. Quiring of Bluffton College. This contest in which thirteen young people competed was sponsored by the Ohio Council of Churches. Winners of local contests meet in county contests. The winners of each county contest will participate in the congressional district contest and the winners in each district will go to the state contest. Bluffton College has offered a one-year free tuition scholarship to the winners in Allen, Putnam, and Hancock counties.

The Mennonite church of Sugar Creek, Ohio, recently subscribed nearly two thousand dollars toward the Endowment Fund of Bluffton College. B. D. Smucker, who did the soliciting, reports that over half of the $500,000.00, which is needed for standardization is already subscribed and that the outlook for completing the campaign successfully by the end of 1927 is encouraging.

Rev. and Mrs. N. O. Blosser recently returned to their home at Williamstown, O., after a three motnhs' sojourn at Omaha, Cuba, four hundred and thirty-four miles southeast of Havana. They visited Santiaga, Cuba, and numerous places of interest in Florida enroute. While they had a most delightful trip and saw much of interesting Spanish life in Cuba, they seem to be perfectly at home again among their many friends in Ohio. A good, healthy tan is the only noticeable change as a result of their trip.

Miss Aganetha Fast, a missionary to China, at home on furlough and a student at Witmarsum Theological Seminary, spent Sunday, April 11th, giving two missionary addresses at the West Market Street Mennonite church, Nappanee, Ind. Her missionary messages are always greatly appreciated.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

May 7, 1926

EDITORIALS

"SHOULD YOUTH OR EXPERIENCE DECIDE?" ...

THE CHURCH GETTING TOGETHER

FIRST THINGS FIRST

N. E. Byers

MUSIC AND WORSHIP

G. A. Lehman

THE JOY OF THE LORD

R. L. Hartzler

$2.00 a Year. **10 Cents a Copy.**

The Editor's Chat

Dear Readers:—

The manuscripts for another issue of the Exponent are again ready to go to press. We believe that you will find the articles by our contributors unusually interesting in this issue. Dean Byers begins his short talks and Prof. Lehman his series on church music. I feel sure that some of you will write in the future and give your impressions of these articles.

It was the editor's pleasure recently to entertain Dean Byers in the home and to have him speak at the church on a recent Sunday morning. He presented the needs of the institution which he represents and when Mr. Smucker arrived a few days later to solicit funds, he found our people interested in the idea of a standard Mennonite college for our young people. The pledges received in this community amounted to $2,010.00.

A new 16-page religious weekly called The Christian Review, is published at Winnipeg, Manitoba, with E. S. Hallman as editor. The paper claims to be undenominational even though edited by a Mennonite bishop, and is published by the Rundschau Publishing House of Winnipeg, of which Aaron Loucks, another Mennonite bishop, is the general manager. The special purpose of the paper is to supply the newly arrived Russian Mennonites in Canada with English reading matter. These folks are said to be learning the language very rapidly. One section of the paper is given to biography and church history, the initial article being from the pen of John Horsch, whom the editor introduces as "one of the foremost, if not the foremost historian in the Mennonite church today", and recommends his books and booklets as suitable reading for homes and libraries. We wish the new venture success. We have some apprehensions, however, as to the "undenominational" aspect of the paper.

The latest booklet by Brother Horsch, so far as our knowledge goes, is entitled, "Is the Mennonite Church of America Free from Modernism?" In thirty-one pages of fine print, he answers to his satisfaction all the criticisms that have been made of his earlier volume, "The Mennonite Church and Modernism." The author sees modernism "stalking about among us in broad daylight." He asserts that "a Mennonite paper serves as the mouthpiece for Mennonite Modernists." We wonder if this refers to the Christian Monitor.

In the May issue of this exchange, the editor inserts two pages of extracts from "The Mystery of Preaching" by James Black, D. D., minister of St. George's United Brethren church, Edinburg. This author is a modernist, if we understand the term. He is a brother of Prof. Hugh Black of Union Theological Seminary, New York, and the first lecture of the book was delivered at this outstanding modernist seminary. In the prefatory note the editor of the Monitor, Rev. C. F. Derstine, states that "this article is composed of passages from a chapter in a forthcoming volume", ... and that "these extracts from advance sheets are made available to our readers by the courtesy of the publishers, Fleming H. Revell Company." The editor of the Monitor will forgive us for stating that the material on the "advance sheets" is now available in book form. In fact, the book has been on the market for two years, the lectures having been delivered in the spring and fall of 1923. It has for months been available in the Exponent Book Service for Ministers. We suggest that Fleming H. Revell be tabooed for this hoax.

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THE CHRISTIAN EXPONENT COMPANY

Sugarcreek, Ohio

Now a practical word to those interested in the Exponent. We are naturally anxious to extend our subscription list and in this project we are dependent largely upon the cooperation and good-will of our readers. A good way to help the cause along is to send us the names of those whom you think might be interested and to whom we can mail sample copies. Some time ago a sample copy was sent to a Mennonite minister in Oklahoma. He sent a check for his subscription and wrote as follows:

"I am really over-supplied with reading matter; but the principles for which the Exponent stands are so completely in accord with my own that I feel as though I should support such a movement among our own churches. We certainly need some means to get us out of the "rut", and the Exponent is likely to do this service for a good many of our people, I hope. The editorial "Is the World Growing Better" is worth the price of one year's subscription. Wishing the editor and his co-workers God's richest blessing and wisdom and courage from above,

Yours fraternally,
(Signed) ————

We pass on another letter received from a reader at Louisville, Ohio:

Dear Editor:—You will find enclosed a check of $2.00 to pay my subscription for the Exponent. I must say that I am very well pleased with the paper. I am always anxious to read the Exponent when it comes. Am glad for the aim of the Exponent and for the attitude the different articles have as they appear from time to time.

Cordially yours,
(Signed) ————

We are glad to hear from our readers and will appreciate your frank criticism.

Sincerely yours,
The Editor.

BOOK SERVICE FOR MINISTERS

Any minister who is a subscriber to the Exponent is entitled to the use of the following books. The only cost is the postage both ways. Books may be had for two weeks, and may be renewed by sending postal to that effect. Look over the list and feel free to send for them, not more than two at a time. Indicate second and third choice. Address, The Christian Exponent Book Service, Sugar Creek, Ohio.

BOOKS:

On the Sunday School:
The Evolution of the Sunday School.—H. F. Cope.
The Church School.—Walter S. Athearn.

On Child Training and the Home:
Religious Education in the Home.— H. F. Cope.
The Parent and the Child.—H. F. Cope.
Beckonings from Little Hands.—Patterson Dubois.
Twelve Lectures to Young Men.—Henry Ward Beecher.

Biography:
The Autobiography of Charles M. Sheldon.
Life of John S. Coffman.—M. S. Steiner.
Life of Phillips Brooks.—A. V. G. Allen.
Life of William Carey.—George Smith.

On Preaching and Church Work:
Lectures on Preaching.—Phillips Brooks.
The Building of the Church.—C. E. Jefferson.
The Minister's Everyday Life.—Lloyd C. Douglas.
The Mystery of Preaching.—James Black.
The Educational Ideal of the Ministry.—W. H. P. Faunce.
A Voice from the Crowd.—George Wharton Pepper.

On Sex and Heredity:
Men, Women, and God.—A. Herbert Gray.
Sex and Common Sense.—A. Maude Royden.
The Third and Fourth Generation.—E. R. Downing.

On Friendship:
Friendship.—Hugh Black.

On Immortality:
Why We May Believe in Life After Death.—C. E. Jefferson.
The Christian Belief in Immortality.—James H. Snowden

On Church Music and Worship:
History of Hymns and Hymn Tunes.—David R. Breed
Practical Church Music.—E. Lorenz.
Church Music and Worship.—Earl E. Harper.
Book of Christian Worship.—Peter Ainslee.

(Continued on page 160)

THE

CHRISTIAN EXPONENT

VOL. III. MAY 7, 1926 No. 10

LESTER HOSTETLER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Esther Smucker, Missions; Elmer J. Yoder, Young People's Page. **Consulting Editors:** J. S. Slabaugh, Paul E. Whitmer, J. C. Meyer, Wm. B. Weaver. **Contributing Editors:** J. E. Amstutz, J. B. Cressman, A. M. Eash, Henry A. Fast, O. B. Gerig, J. E. Hartzler, Ivan Groh, Hervey Schnell, Elva Schrock, Crissie Y. Shank.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

EVOLUTION AND POLITICS

Tennessee, Georgia, Mississippi and Texas have recently been witnessing a crusade against evolution and modernism. The literal interpretation of Genesis has become a political issue in some of these states in state and city elections. In Georgia, a former Ku Klux Klan leader is the head of the new organization called the "Supreme Kingdom", which has for its purpose the fighting of modernism in education. Suppression seems to be the aim of this organization. Textbooks and teachers are to be tested by the standards of fundamentalism.

There are still many good people who are not convinced that suppression will bring the proper results. One thing seems to be clear and that is the fact that where people are least literate they are most likely to show such prejudices as are behind Ku Klux or suppression movements in education. It seems rather strange that those who cannot read at all should be so insistent that the printed page is sacred. It reminds the writer of the man who wanted to buy his fountain pen thinking he could write with a fountain pen even though he had never learned to write.

———o———

CHURCH POLITICS

In his recent book on "Interchurch Government", Professor Athearn of Boston University, reaches the conclusion that Protestantism is too costly if each denomination tries to maintain a complete organization in every state in the Union. In small towns and in country districts this burden upon the laity is most evident. The ministers and Sunday school workers of one denomination work at cross purposes with those of another and the whole organization lacks efficiency.

The author also states that "Protestant bosses and wire-pullers often resort to theological camouflage in order to trap an opponent" and that "Denominational leaders maintain control by giving their followers places rather than by giving them ideas." If this indictment of Protestant leaders is true and becomes generally known the influence of the church will decline. There are Mennonites who read this who may think that all "bosses and wire pullers" are in the Mennonite church; there are others who may conclude that all of them are in other churches. It might be an interesting experiment for each and every church leader to test the motive back of religious activities. It is rumored that Mennonite leaders sometimes admit that church politics are not as they should be, but some of them seem to think the problem is settled if these things can be kept in the dark. Did Christ use darkness or light?

———o———

PRODUCTION AND CONSUMPTION

American industry has developed so rapidly since the World War that the producing power threatens to outrun the buying power of the people. Last year $2,500,000,000 worth of automobiles were bought on credit. The automobile manufacturers felt they could not afford to close their plants and the people lacked the money to buy so a compromise was reached. Other goods worth approximately $2,500,000,000 were bought on credit. The people thus have $5,000,000,000 worth of last year's purchases to pay for

during this year. That means their purchasing power this year will be less than it was last year, all other things being equal. But if the producers produce as much as they did last year, who will buy the goods this year? It is on the basis of such calculations that the prediction is made that over-production is threatening the industrial world. If all industry runs ahead in production and then stops for a year the result will be unemployment with all its concomitant evils. Is our industrial organization like an engine going forward under a full head of steam with no one at the throttle? Are we all being overcome by the spirit of materialism?

———o———

PROHIBITION AND CHEAPER CARPETS

The carpet mills are suffering from a slump in business. There might be many reasons for slack work in this or any other business, but when the carpet makers blamed prohibition for the slump some people found it rather difficult to see the connection. The carpet makers point out that hotel carpets last so much longer under the new prohibition regime than they did when hotels were wet that this has caused over-production in their industry. Of all the arguments for amending the laws this seems to be the most far-fetched that has been produced. Apparently the carpet makers think prohibition prohibits. The next panic will probably be blamed on the "dry" element in the country.

———o———

PERSECUTION OR PUNISHMENT FOR CRIME

The Rev. Anton Bast, Methodist Episcopal bishop of Scandinavia, has recently been sent to prison in Denmark on the charge of misuse of funds. According to early reports it appeared as though the bishop were guilty of using almost $50,000 of charity funds for his own use. Later reports, however, seem to indicate that the bishop's crime is not so great and that probably he is a victim of a narrow interpretation of the law. He was the editor and publisher of "Lighthouse", a mission paper, which was sold on the streets with the understanding that the money paid for it was to go for the support of the mission. The bishop apparently used a part of the money to pay for paper and printing and such other things as were needed in the work of the mission. In the courts this was interpreted as the misuse of funds. There are many good Christians who fail to see the connection between what was actually done in this case and crime. When one recalls that John Bunyan, Menno Simons, Martin Luther, John Calvin, not to mention Jesus Christ in the same group, were all looked upon as men who were breaking the law, the imprisonment of Rev. Bast does not seem so unusual.

The early reports undoubtedly gave some people who oppose missions a good argument against them, but if they read carefully the later reports the case against missions and missionaries is no longer so clear.—J. C. Meyer.

———o———

"SHOULD YOUTH OR EXPERIENCE DECIDE?"

In a recent issue of a business men's magazine that the writer chanced upon a few days ago there appeared an editorial on the suggestive subject: "Should Youth or Experience Decide?" The editorial discussed the fact that practically all the great corporations of our country employ the aged men of wide and valuable experience in advisory capacities while the young men are put in actual charge of the active management of the company. This is true of such corporations as The U. S. Steel Corporation, Sears-Roebuck & Co., F. W. Woolworth Co., General Motors Corporation, The First National Bank of New York and a score of others of like importance. In these companies the older men retain positions on the board of directors where their duties are ordinarily only advisory and the young men hold the high executive and managerial positions and direct the affairs of the company. The old men advise and counsel; the young men manage and direct. Carnegie and his young men and Rockefeller and his young men a generation ago are striking illustrations of the facts set forth in the editorial in question.

The motives back of this arrangement is simply greater efficiency in the interest of the largest possible profits. On the basis of actual financial returns it has been discovered that old and widely experienced business men are as a general thing too cautious and conservative to meet the problems of the new day in the most aggressive and effective way. The practices of the past have crystalized into fixed habits which are not as profitable to the stockholders as newer and better adapted methods, introduced by the younger and more energetic men in the company. The older men are fine balance wheels but poor main springs. Young men are more active and more responsive to new situations and changing conditions, consequently they are more willing to make progress. But young men without the restraints and counsel of the older and more experienced are prone to take undue risks which sometimes result in loss and even occasionally disaster. Old men alone are too conservative and young men alone are too venturesome. The best remedy for this is cooperation between old and young. The good qualities of the old and the good qualities of the young are best utilized when they work together in such a way that the caution of the old tempers the venturesomeness of the young. The limitations of the old and the limitations of the young are best overcome when each supplies what the other lacks. In big business where the prompting motive is financial gain it seems that old and young can work together to the best interests of the business, subordinating personal ambitions and interests to the common good.

Age and youth is not a matter of years but of attitudes of mind and heart. There are some men and women of many years who have young minds and hearts and there are also some men and women of youthful years who are old so far as interests, initiative, energy and forcefulness is concerned. It is not enough to say that both young and old men are interested in a given enterprise. What kind of old men are they that support your enterprise? What kind of young man are you associating with yourself in your cause? It may be possible to select a group of cautious, backward-looking, old men and gather around them a sprinkling of young men of so little forcefulness and energy as to constitute for all practical purposes a group of old, cautious, fearful, inactive leaders. In that case the only remedy is an infusion of new blood, of virile, forward-looking men, young men, not in years only but in mind and heart as well.

How does it come that in the case where the pocket-book is affected we are able to select strong young men to carry the chief responsibility of an enterprise but fail to do the same thing, so often, in matters of the Kingdom of our Lord? In business the best man for the place, is the slogan. In the larger places of responsibility in the church, often efficiency is the last quality looked for. Efficiency is sacrificed in the interest of an excessive cautiousness. Why cannot the old and young merge the good qualities of each in carrying forward the program of the church? Why must there be a battle to prevent either the old or the young from dominating the institutions of the church, when all the strength of both is needed to make them the effective servants of the church and our Christ that they should be? Why can the best interests of the company be the ruling motive in big business and not the best interests of the church and lost humanity be the ruling motive in manning our church institutions, home and abroad? Is it true that "the children of this world are in their generation wiser than the children of light"? In the great executive positions of "the children of this world" you seldom find a man sixty years of age and most of them are less than fifty. Are we wise if we neglect so obvious a fact in choosing the leadership of our church? The world uses the young and strong; the church too often uses only the old and weak. Why cannot young and old, on some such basis as prevails in the business world, work together in extending Christ's kingdom? Who prevents this kind of cooperation? Is it the young or the old? What are the motives of those who prevent this kind of cooperation? Is it a lack of understanding? Is it: "What I have I hold"? Is it zeal for the cause? Is it selfishness? Is it jealousy? Is it envy? Cannot the church be as wise as big business?—Paul E. Whitmer.

THE CHURCH GETTING TOGETHER

The movement for unity within the Mennonite church has two phases. One is organic unity, which seeks to substitute for our present numerous divisions an organization which is more inclusive. The other is federal unity which takes our present divisions into seventeen groups for granted and attempts to make the best of it by getting as many as possible on sufficiently good terms with each other so that they will cooperate in doing the larger work of the church.

The possibility for federal unity has already been demonstrated in the church. During the war and after, a number of branches of Mennonites cooperated in the relief of sufferers in the war-stricken districts. For a number of years several branches have cooperated in the support of Bluffton College and Witmarsum Seminary. Federal unity is undoubtedly the place to begin. After people have worked together they will be in position to decide whether they can live together.

We believe that something can be accomplished in the way of organic unity. It is true of our denomination as it is of others that many of the divisions owe their organization to passing and local conditions. When the issues which divided our forefathers no longer exist then it seems foolhardy to continue them. We do not believe that it is the plan of God that there should be seventeen kinds of Mennonites. We ought to view that situation as a result of the works of the flesh and seek to change it as soon as the hardness of men's hearts permits. "That they all might be one" was the Master's prayer.

There are a number of reasons why the church should get together.

In the first place, our divisions obscure the great purpose of the church. The peculiarities and special doctrines which separate us have their place but they should not be permitted to have first place. We have strayed from the New Testament, not in the content of our preaching so much as in its emphasis. Most of the pages of the New Testament are devoted to the important matter of bringing men into fellowship with Christ. In that fellowship they grow and mature. This, in our humble judgment, is the first business of the church. Our emphasis, however, has not been that. We have tried to be a peculiar people and we have nearly succeeded. Peculiarities in practice and doctrines based upon highly disputed texts have too many times been our "forte". If Mennonites would get together our testimony for a simple Gospel, for our faith in the power of love, would become greatly enhanced. A Chinaman whose vocabulary contained no word for baptism described the Baptists as "the church of the big wash", the Presbyterians as "the church of the little wash", and the Quakers as "the church of no wash at all". Similarly the unconverted world knows us by the things which are secondary and minor but which we have nevertheless emphasized as if they were primary.

A second reason why we should get together is

because our divisions result in needless inefficiency in doing the larger work of the church such as the education of our young people and the evangelization of unchristian peoples. If the church is to perpetuate herself she must train her own young people in her own schools. She must, moreover, provide opportunities for education which are equal to those of any other denomination. It is not to our credit that we have not a single college in the country that meets every requirement for standardization. The conservative Mennonites, in recent times, even admit the need of one. The unity of the church is necessary to the adequate support of our educational enterprise. The progress which has been made in this respect speaks well for the future of the church. So, likewise, the foreign missionary enterprise and the work of relief requires cooperation rather than competition if it is to be done efficiently.

Another reason for the church getting together is that she might be a solid force for social righteousness. We believe in the social Gospel, despite all the adverse criticisms that are being spoken and printed regarding the social gospel. We believe in the social gospel because it is the old Gospel. Isaiah saw visions concerning Judah and Jerusalem, his country and his city. He saw the problems of society in the light of religion. He preached religion in terms of its application to social righteousness. His gospel was a social gospel. The parable of the good Samaritan has a social message and so has the Sermon on the Mount. A gospel which has no constructive message for our selfish industrial system; which does nothing to overcome race prejudice and class hatred; which hears of wars and rumors of wars and does nothing but look into the Book of Daniel to find the prophecy thereof —that, indeed, is a gospel, but not the **whole** Gospel. In the course of our history, Mennonites have testified against slavery and against war—the two outstanding social evils. Today the social note is more and more lost sight of in many of our churches, due to the influence of pre-millinarian doctrines. Mennonites should with one voice cry against the social evils of our time and lend their united influence towards the correction of the same.

The church has undergone many changes during the past quarter of a century. Many of them, we dare to hope, have been for the better. The next great forward step will undoubtedly be organic reunion wherever possible, and federal unity in the carrying on of our great enterprises.

What about those who still foster a narrow sectarian spirit and claim to be the only true Mennonites, who instead of seeking to find a basis for cooperation with other branches, anathematize them, not because they are less loyal to Christ, but because they are different; who put forth more effort to keep themselves peculiar and separate and distinct than to cooperate with others for the sake of larger service in the Kingdom? It is for them to explain how that spirit differs from that of the Jews who regarded themselves as the chosen of God, with a monopoly on the things of God.—Lester Hostetler.

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Short Talks on Live Questions

I. FIRST THINGS FIRST

N. E. Byers

The first requirement for good living is to have a true sense of values. Many things are worth while in life that are not the most important. There are some things that must be made important for children so that they become habitual and need be given little attention by the adult. Good manners, good spelling, good writing, good grammar, good dressing should become second nature early in life, but should not be primary considerations in later years. One educator has well said: "One should spell well but not too well, one should write well, but not too well, one should dress well, but not too well." These things are important but not the primary interests of a great soul. A good friend of mine told me at one time that it was a disgrace for a college professor to write as poor a hand as I do. I replied that if I had three years to train for efficiency for my job I wouldn't spend one hour on penmanship lessons. My writing is wretched, but that is the least of my troubles.

Some housewives are such good housekeepers that they are miserable homemakers. It is important to have a house clean and orderly, but it is more important to have companionship, affection, tolerance and good cheer—an atmosphere that gives happiness and inspiration for good living. Life is too much of a strain when we take everything so seriously. A sense of proportion and a sense of humor will take the strain out of much of the routine of life so that we can really enjoy the higher human and spiritual interests.

Then, too, we know that it takes money to get some of the good things of life and so we exercise thrift and save up a goodly fortune but in the meantime we have lost interest in the good things that we had hoped to secure. The man who wanted to raise more corn, to feed more hogs, to buy more land, to raise more corn, to feed more hogs, etc., after all had pretty much of a hog-centered life. It is a good thing to be able to make money, but much more important to know how to spend it wisely. On the other hand some value the spiritual things of life so much that they think all of the ordinary pleasures are evil. The fanatic or ascetic lacks sense of proportion as much as the worldling or the miser. Jesus taught us the true philosophy, "Be not, therefore, anxious, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed?. . . . But seek ye first His Kingdom, and His righteousness; and **all these things shall be added unto you.**" We may

have all the good things of life but we must give first and chief consideration to the higher spiritual interests—the interests of the Kingdom.

Music and Worship

G. A. Lehman

This is the first of a series of articles on Church Music by Prof. Lehman. The writer is head of the music department at Earlham College, Richmond, Ind., and will be associated with the school for choir directors which will open at Dayton, Ohio, next fall. Mr. Lehman was for many years head of the music department at Bluffton College.—Editor.

Music, most elusive and difficult of arts, and yet most universal of them all, largely because of its sheer beauty and attractiveness as well as its international and interracial appeal, has been so closely linked with the development of Christian civilization that a comprehensive study of the history of civilized peoples and of the church gives the student a rather accurate account of music's rise to its present admittedly important position in affairs of church and state the world over.

Earliest records of every nationality invariably show some evidences of musical expression, generally in choral or dance forms and almost always in connection with the tribal religious rites. Such trends are seen in the story of the Hebrew nation, especially during the days of Israel's most radiant splendor when King David instituted a gorgeous form of tribal worship with a most elaborate program of vocal and instrumental and tersichorean music. And ever since has this so-called "Handmaiden" of the church been utilized in various forms by ecclesiastical authorities and lay members. Especially has this been true of the church in western Europe and in a most marked degree since the Reformation days.

Without this splendid opportunity given it by the church since its earliest days, music itself would likely never have attained its present high rank as an art and as a force in civilization. For, indeed, it was the Christian church that really first gave opportunity for the growth of music from the simple chants and the four-tone scale idea of the early Hebrews and Greeks, on to the seven-tone scale that we have as a basis for music today. And it was in ranks of churchmen that were found the first real musicians who evolved music from those simple chant forms into two-, three- and four-part structure, and even greater complexity in later centuries. It is certainly the church that has and still is giving music and musicians more opportunity for development than any other single agency. True, all manner of secular activities have long since adapted music to their interests and often in most abusive ways, so that here and there along the battered trail of the history of the Christian church, heroic groups have for longer or shorter periods abandoned music as a worship-form, only to return sooner or later to some manner of using it.

One main fact probably offers itself as explanation for this common use of some form of music in all denominations and by all creeds—the universal appeal that beautiful music has for every normal human soul and its consequent psychological effect upon both believer and non-believer. This phenomenon makes music a most potent factor in all religious services as a form of social worship either indirectly, as in listening to beautiful music, or directly by actual participation in the music program of the service. Thus music serves as a means of spiritual appeal to non-communicants and it would seem quite safe to assert that different sects of the Christian church have grown numerically in direct proportion to the amount of emphasis given this particular form of worship as a spiritual appeal.

Cause for this common appeal of music is found principally in the nature of the art itself. In contrast to such other fine arts as painting, sculpture, and architecture, music is an ever-moving, eternally-changing combination of tones, which, when produced in artistically grouped pulsations and shades, have a physical as well as spiritual appeal that is practically irresistible to the average human spirit. This psychic quality of musical art has unlimited possibilities for stirring the great human emotions which function with the intellect in moral and spiritual awakening and nurture; and when this spiritual power of the musician, be it as creator or as performer, is combined with that of the great poet in song or hymn form, religion has a combination-appeal that can rarely be transcended by any other human agency.

This fact of the phenomenal powers of timbrel, pipe and song is perhaps sufficient argument for the employment of the finest of the fine arts in the worship programs of our Christian churches, although the following by one of America's great authorities on church music is a clear and helpful statement of this interesting subject. In his book, "Musical Ministries in the Church"—Dr. W. S. Pratt says, "All music is in itself a display of the personality of both composer and performer, and hence an appeal to the personality of the hearer. Like other personal communications, it may have—nay, must have—moral values and appeals." "We are all conscious of incongruities and abuses in church music. Sometimes they are so glaring as to give rise to disgust and despair about the whole subject. The attempt to discuss them often leads to bitter differences of opinion,"—"these differences are certainly most perplexing. I mention them here simply for this reason. The very existence of such energetic debate regarding them is an irrefragable evidence of an intuitive perception that music has a real moral and religious power. There never would be such persistent debates if there were not in the background an obstinate belief that music in connection with religion has certain unattained ideal values. Sacred music would long ago have been laid

aside or at least greatly minimized were it not for an instinctive assurance that it might be more than it sometimes is and for an irrepressible demand that it be made more nearly what it ought to be. The real problem about church music is not whether or not it has substantial values with reference to religion as an experience, but how better to realize its ideal by practical means."

OUR BI-WEEKLY SERMON

The Joy of the Lord

R. L. Hartzler

Rev. Hartzler is pastor of the Maple Grove Congregation (Independent) near Topeka, Indiana. He is a graduate of Goshen College and has been in the ministry for nearly ten years.

The prophet's characterization of the Servant of Jehovah as a "Man of sorrows and acquainted with grief", has come by means of frequent reference to largely determine the thought of many concerning the Master. And such He was. But He was withal a Man of joy. There was no sorrow like unto His sorrow; and there was no joy like His joy. When He passed through the shadow of the valley, He felt their gloom and pall as none other ever did; and when He ascended the heights of joy, their splendor thrilled His soul. Moreover, His joy was such that when He was passing through the deepest shadows and facing the greatest trials, He could say: "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." (John 15:11). Well may the question arise, In what did such joy consist?

To begin with, He had the joy of a confident trust. Full well did He know the sublime truth in the prophet's words: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." (Isa. 26:3). The inhuman practices and sacrifices of non-Christian peoples bear witness to the fact that there is no agony known to man like the absence of a conscious harmony with God secured through an implicit faith in Him. The inward quakings and struggles of the doubt-beset and distressed youth testify to the same truth. But when the time of storm has been weathered and the trials of the long months and years are found to have been only the birth pangs of a larger religious experience: what calmness, what peace with resultant joy possess the soul. What many have thus learned to appreciate in part, Jesus understood and enjoyed in full. How sure He was of His Father, and how confidently and gladly did He commune with Him! This joy nothing in all the world could take away from Him.

Then, too, He had the joy of a pure heart. When He said, "Blessed are the pure in heart, for they shall see God", He did not repeat the testimony of another, or quote something He had read. Rather, out of the fullness of His own experience with God, had the truth been borne to Him, which he sought to thus make known to us. Sin creates in the soul a spiritual smoke-screen which obscures its view of a holy and righteous God. It begets a color-blindness which cannot discern the soft hues of purity, truth and love in the soul's vision of the Father. How radiant are the purest among men, who see more perfectly than most of us the God of truth, and purity, and love. What then must have been the measure of joy in the heart of Him, "in whom there was no guile', whose resultant vision of God transcended that of the best and purest of earth.

The Master had, moreover, the joy of giving. He found men living and working on the assumption that real joy in life comes in getting. In such a world He taught and lived the truth that happiness is found rather in giving. Yet for almost two thousand years the world has kept on striving and building on the old premise; so that today it seems to underlie practically all of our industrial and economic life. Still the truth of Jesus' principle has been verified again and again to those who have accepted and acted upon it. Furthermore, they have found that the more they gave, unselfishly and willingly, for others, the more they experienced of real joy. Of all who have thus given, who gave more, doing it more freely and gladly than our Lord? What, then, must have been the measure which He drew from the fountain of joy, "I am the Good Shepherd; the good shepherd layeth down his life for the sheep. No one taketh it away from Me, but I lay it down of Myself." (John 10:11, 18).

Finally, Jesus had the joy of an adventurous spirit. Men have always found a certain joy in adventure. Some peculiar satisfaction apart from the praise of men has always attended deeds of heroism. The promotion and accomplishment of a worthy enterprise brings its own reward in an inward joy and peace. In this knowledge and in such a spirit Jesus took up His work. Life with its work was to Him a great adventure, a free exercise of a daring spirit. He was promoting and bringing to fruition the greatest enterprise of all time. He saw life as an opportunity for the exercise of daring, insight, leadership and all high qualities. He went into life as a strong man to run a race that taxes all his strength. Thus life for Him could not be hum-drum nor drudgery; it was fascinating, alluring. He found real joy in living because He was heroic.

Let us observe that the sources from which our Lord derived His joy were not earthly. Indeed, He did find much to enjoy in this world, nature with its birds and flowers, friendship, childhood and places of quiet retreat. But when He bequeathed His joy as a legacy to His followers, He had by force of circumstances to draw upon the higher sources; for He was no longer free to go and come at will. Men had

closed every possible avenue of joy in life for Him but the streams which flowed from the hills of God continued to flood His soul.

Reference to entering into the joy of the Lord is usually found in the closing petition of many a public prayer; viz.; that such may be our welcome into the glory world. Indeed, those who enter there shall know and understand as they could not here, but has it not become apparent that we shall hardly enter into His joy there unless we have done so, at least in part, here? If we have not confidently anchored our souls in God and out of a pure heart have seen Him in all His beauty; if we have lived for self rather than for others, as Jesus did, and have not found our lives take on larger dimension and significance as we join with Him in the greatest enterprise of the ages; how can we hope with joy to see His face? If we have not learned to live and enjoy the living as He did, what can we expect to have in common with Him over there? The servants' entrance into the joy of his lord was not a cessation of service and relief from responsibility. It was rather in greater activity and responsibility. Thus does Jesus say to us here and now, "Enter thou into the joy of thy Lord."

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

MISSIONARY METHODS

Missionary education, we recall, may rather formally be divided into three parts—the dissemination of missionary information; the more detailed mission study of lands and peoples and religions; and the service activities, which last affects most of us in the giving of money. Among Mennonite churches in general, I believe that our greatest emphasis has been upon that aspect of direct service through the provision of funds. Notice our extended relief and reconstruction work; our two oldest missions in India were begun as a means of direct relief to the famine-stricken people there. And it is well that it has been so, for only so is the study of lands or peoples or missionary happenings of any avail. Money to meet human need has always been forthcoming. We have not placed quite so much emphasis upon the other two aspects. True, our missionary information has been spread largely through returned missionaries and their letters or articles from the field; and in recent years we have been stressing more mission study classes. Yet I believe that emphasis upon these last two is fundamental in the stabilization of our missionary activities, insuring a dependable supply of workers and funds. I believe we should make systematic efforts toward this kind of missionary training.

Here Is What Some of Our Churches Are Doing:

"We have been at work for a long time to educate our members in missionary work. Our church is favorably located, so that most of the people who go to India usually stop here in Philadelphia, and thus our people learn to know them by hearing them. We are always glad to have returned missionaries speak. These personal touches have a far-reaching effect.

Both our Sunday school and Christian Endeavor have active mission superintendents. Letters and other reports are often read from various fields. Sometimes useful information is gleaned and reports compiled from our church papers.

Quite a number of our S. S. classes, as well as the C. E., and the Sunday school as a whole support orphans or native workers in India. In addition to supporting these individuals, our congregation has for years taken up a mission offering the first Sunday in the month; on that same Sunday the Sunday school offering is turned over entirely to missions, for thus we reach a large number who are not members of the congregation, and they get training in giving."—First Mennonite church of Philadelphia, A. J. Neuenschwander.

It was decided about eight years ago that the Sunday school should put on a fifteen-minute missionary program once a month. With the exception of a two-year break, these Missionary Minutes have been carried on ever since—always varied, always information about some peoples or countries, sometimes based on striking Scriptures. This same day we give our contributions to the mission fund. Then, too, on this day, for the last year or so, we have had posters in large, bold type, portraying some striking facts, figures, or statistics, put up in a place where all could see. One of our own number planned these posters, and a willing young artist made them.

Every available opportunity we get missionaries to talk at our church, and their list includes those from India, China, Africa, Palestine, South America, Honolulu, and several from our missions in Chicago; we use any who come to town, even if they are of other denominations.

About two years ago we organized a mission study class. All women and girls are eligible and urged to belong. We have studied "India" by Fleming, and "Japan on the Upward Trail". At present we are studying China, using the book "Ming Kwong". We meet once a month, in the evening in order to gain the attendance of girls in high school, of teachers, and of those who work in offices or factory. Besides the book study, these girls and women have carried on a varied work of missionary pageants, sunshine boxes for sick and shut-ins, baskets of food for feeble, old people who were sick and friendless about the town and community.

Our pastor preaches quite regularly special missionary sermons. We have a library with books of

mission lands and peoples, and biographies of men like Livingston and Judson.

And now just a little incident to show how real and close to life missionary education may be made. Just before Mary Burkhard sailed for India, our sewing circle planned a women's and girls' meeting to be held in the church basement, with Mary Burkhard for our guest. The seats and chairs were arranged to form a little nook; pillows and rugs, stands, lamps, and bouquets made the transformation complete. We had a picnic supper together there. Mrs. Burkhard had brought her saris and the garb of the women of India; with these she draped and dressed our girls, and with that for an environment she told us so very many interesting things of India and its women, and answered so very many questions that are asked only in close personal contact, that you need not wonder that it is an evening which we will not soon forget. There we gave Mrs. Burkhard a shower of little personal things we thought she would appreciate in far-off India. At the close of the meeting we joined hands and sang "Blest be the Tie that binds". And perhaps, there, in that one evening, we gained more real missionary education—education that will have made a more lasting influence on our own living and thinking, than we could have gotten in a whole month of book study!!

Our own church, with a group of other churches in northern Indiana, is supporting Mary Burkhard in India. The young people of these churches hold their own fund for some definite equipment for her and her work, such as an ox-cart, the driver, and his living expenses. Our aim is to send one or two more missionaries to the field in the future.—W. Market St. Church, Nappanee, Indiana, Mrs. J. S. Slabaugh.

And for the Children

"I want to say a few words about a plan for instilling in the child's life the importance of missions—one that has been tried for a number of years. In the spring, about Easter time, the children in the primary department are given a quarter from the S. S. treasury which is to be invested and the returns brought in on Thanksgiving Day. Some children get a setting of eggs, some plant popcorn, sometimes several children in a family have a pig; one boy bought cabbage seeds and sold the plants. With the help of the parents the money is wisely invested and brings in large returns. This is often missionary training for the parents, too! Then I want to drop another word here. The attitude of the parents in this matter determines whether or not the children will be enthusiastic in missions as they grow older. If the parents act as though this is a burden imposed on the children, of course the children will feel that giving to missions is a burden. If the parents will sell the children a runt pig, the children will never realize that God is asking for the "first fruits", and that He is pleased with nothing less. It is an inspiration to see the children come at Thanksgiving time with their purses in hand, ready to cast their portion into the Lord's treasury. As they come forward to sing a song, they empty their purses with smiling faces into a basket placed conveniently for them."—East White Oak church, Carlock, Illinois, E. Troyer.

The Mennonite Board of Missions and Charities has a total amount of 4,000 quarters in its treasury for investment by the Juniors in the Sunday schools. During the year, 1925 two thousand, two hundred seventy-five boys and girls through their faithful effort have returned with their investment an average gain of 705 per cent. Stated in different terms, the $754.75, with returns reported on 734.50, brought the Mission Board the splendid sum of $5,178.12. The greater part of this amount has been contributed for the support of the missionaries' children in India and South America.

ONE SUGGESTION

Missionary Mother's Day

May brings Mother's Day. Why not be ready with a special program on missionary mothers on Sunday, or some other day, of the first week in May? Such a program should be of interest to the whole church. The Bible lesson on Mary, the mother of our Lord, or Hannah, who loaned her child to the Lord, would be appropriate. The story of Monica, a missionary mother of the early church, may be adapted from "Brave Adventurers,"* pages 103-104, and given as a monologue. The story of the mother of Bartholomew Ziegenbalg is the very beginning of Protestant missions. As she was dying, she called her children to her bedside. "I leave you a great treasure," she said. "You will find it in this book"—as she handed them her Bible. Largely through his mother's influence, Bartholomew Ziegenbalg became the first Protestant missionary to India, carrying with him his mother's Bible.

William Carey, the scholar and scientist, looked back to the time when, as a little boy, he was allowed by his mother to fill his room with all the interesting specimens of plant and animal life which he brought in from woods and stream, and counted his mother's sympathetic interest one of his sources of inspiration.

During the long winter evenings, in a quiet Scottish home, a mother talked with her boy about people who had never heard of God. Years afterward the mother sat alone in that home reading a letter from her son, Robert Moffat, the pioneer missionary to Africa:

"Mother, dear mother, your many prayers have been heard. Wherever I am, I never forget how much I owe to your prayers. The first dawn of reflection respecting my soul commenced with hearing you pray."

Robert Morrison bore testimony: "In my father's house and by my parents' example, I was taught at morning, noon and night, to cast my care on God."

From any good life of David Livingstone, get word pictures of the home at Blantyre with the boy running in from the mill to lay his first money in his mother's lap. Tell of the family prayer on that last morning when David read the 121st Psalm and of the abiding influence of his mother in the life of the great missionary explorer.

Other stories of missionary mothers of early or modern times may be told.

If there are any mothers of missionaries in the community they should be special guests.

Various other features will suggest themselves to resourceful leaders.

*Published by Central Committee for the United Study of Foreign Missions, West Medford, Mass. Cloth, 75 cents; paper, 50 cents.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

ABRAHAM AND THE STRANGERS

May 16

Lesson Text: Genesis 18:1-8, 16-19

It is a hot summer day. Abraham is sitting in his tent door. He sees three strangers coming near. As it is noon they must be tired and hot and hungry. Abraham might have left them pass by unnoticed. But he rises and hurries to meet these three strange men. He bows in humble obeisance before them. The hospitality of his tent is theirs. The doors of Abraham's humble home swung wide open to these strangers. Note the fine courtesy shown these visitors. Everything needful for their comfort was provided. He took good care of his guests. Abraham ordered that water be brought that the guests might bathe their dusty feet. Under the hospitable shade of Abraham's oaks the three rested while dinner was prepared. Sarah baked fresh cakes. Abraham killed a calf. Abraham would not have them pass on until they had taken food and had enjoyed a rest at his hospitable tent door.

Abraham said to them: "Strengthen ye your heart." Strangers who are received as Abraham received these three men surely will be strengthened not only in body but also in spirit through such kindly, courteous treatment. What blessings we have received in the homes of friends and strangers! Our homes should be open to strangers. Let us do them good as Abraham did good to his guests.

Abraham received angels and knew it not. His hospitality was richly rewarded. Neither do we know what blessings God purposes to bring to us through the guest we receive into our homes. Hospitality and kindliness never go by unrewarded. Let us not neglect hospitality.

When the guests rose to go Abraham went with them on their way for some distance. From such a man God would not withhold any secret. "Shall I hide from Abraham that which I do?' God makes known to Abraham that which He purposes to do with Sodom. Then Abraham, just as we would expect, pleads for the righteous of the doomed city. He knew that Lot lives in that city. He could not forget him. Lot's past life had not, in every respect, been such as to deserve the thoughtful concern of his great-hearted uncle. Nevertheless Abraham pleads.

Why did Lot move into Sodom? We know he chose the plains adjoining Sodom because of the good pasture lands. It was then an easy step to go a little farther on into the city. Did Sodom do Lot and his family any harm? Read the account. Should Lot and his family have moved out before the city was destroyed? Would it be advisable for all of the Christian people in an evil city to move out? When is it right to move out of one of our modern Sodoms? And if any of us with out families live in one of our wicked cities how are we to avoid its dangers? What were the great dangers of Sodom? Its business, its vices, its allurements? Think how differently Sodom would have affected Abraham had he lived there.

All the nations of the earth shall be blessed in him.

ISAAC AND HIS WELLS

May 23

Lesson Text: Genesis 26:12-25.

Isaac moved from the vicinity of Hebron, because of the famine, into the land of the Philistines. Abimelech was king of the Philistines. Isaac came under his protection. Isaac having come into the country of the Philistines, settles down to a life of industry. He sowed his fields and in the harvest time he gathered a hundredfold. That was a bountiful crop. His flocks and herds and his household increased. God blessed him. The Philistines watched with envious eye the increase of Isaac's possessions. Isaac's possessions multiplied while theirs did not. Isaac was getting rich and strong. It was quite natural that they should envy him.

Envy is dangerous. It has done many a crooked and cruel thing. It led the Philistines to stop up the wells of Isaac. They filled them with earth. In a land like Palestine which has only seasonal and infrequent rains wells are very important. The farmer and the shepherd depend on them. They must have free access to water. One of the meanest things an enemy can do is to stop or pollute a well. After stopping the wells of Isaac Abimelech tells him, "Go from us, for thou art mightier than we." Isaac departed. He moved on to the valley of Gerar. There his servants digged wells and found water. Again the Philistine shepherds contended for the possession of these wells, saying, "The water is ours". The strife became bitter. Isaac surrendered his claim and again moved on. Other wells were dug and more strife followed. Isaac yielded and moved on to other lands. He was a man of peace and not strife. Finally he found a site and dug a well of which he enjoyed the peaceful possession. He said, "For now the Lord hath made room for us."

Isaac might have fought for the possession of the first well. In that case there would have been bloodshed. Isaac had a rightful claim to the first well. But he would not fight over it. He chose to suffer the loss of a thing rightfully his rather than resort to violence. "A soft answer turneth away wrath; but a grievous word stirreth up anger." Forbearance is the way to peace. Jesus says, "Blessed are the meek" and "Blessed are the peacemakers". Are there not occasions when Christian people should firmly refuse to enter into strife? Little, if any, good has come from strife. Strife leads to unkind and cruel words. Hard, bitter feelings follow. Refuse to be drawn into strife with a neighbor or brother or employer. There are other and better ways by which our difficulties and misunderstandings can be adjusted and again be friends. God approved of Isaac's way of dealing with the Philistines. And in the final outcome is it not plain that forbearance was the better method. This is a needful truth for our day. We must practice it in the home, the neighborhood, and the church.

O God, help me to guard against envy. May I rejoice in the prosperity of others. Give always the courage to do right.

OUR BOOK REVIEW

(On this page the Exponent will review in each issue one or more important religious books.)

THE HISTORY OF RELIGION IN THE UNITED STATES

By Henry Kalloch Rowe, Ph. D.

(The Macmillan Co., 1924, pp. 212. Price $1.75.)

Under the above title there appeared a brief and readable volume from the pen of Dr. Rowe who is Professor of Social Sciences and History in the Newton Theological Institution. The purpose of and need for this work is clearly stated in the opening paragraph of the preface:

"Among the social factors that have shaped America, religion holds a prominent place. It is overshadowed at times by the economic challenge flung by a new continent in the face of Europe. It is subordinated to political issues in the writing of history, to social interpretations in literature. It has never been obtrusive in claiming for itself the center of the stage. Yet nothing in American history is more remarkable than the growth of great denominational churches, gaining membership faster than the rapid gain in population, and the pervasive interest in religion that is evident in American society through all the years of national growth."

To the student of American history and American social institutions the correctness of these statements is at once apparent. The volume therefore does a constructive piece of work in tracing in orderly fashion these forces. To one who is interested in a brief survey of the forces of religion in America and their influence in the shaping of our present religious tendencies the volume does a distinct service. It would be well for every religious worker to learn the story of our religious development as set forth therein.

The treatment of the subject is undertaken in twelve chapters. It begins with the heritages from overseas and traces the influences of the more rigid systems of Europe on the early religious development in the United States.

As Massachusetts was the seat of the early settlements made for the sake of religious freedom, the story naturally tells first of the tendencies, growth, and development of the earliest movements there. The first advance is marked by an emancipation from the authority of a state church. This came about at the end of the colonial period. It manifested itself in gradually breaking away from institutionalism and the traditions of Old World religion.

In another chapter is shown the tendency towards a more liberal type of religion. This came with the greater freedom in both conduct and thought. Most evident were these forces at the frontier lines. It brought on an emancipation from the formal worship and preaching of the earlier divines. This was the ushering in of the age of emotional evangelism and may be roughly said to have extended from the Wesleys and Whitefield to Moody.

Then, again, the religious objectives undergo some changes. There are adventurers in altruism and there is a reconstruction of religious thinking as well as the revaluation of religious objectives. A new religious mind is in the making. In place of blind and rigid compulsion or excessive emotionalism, a rationalizing, socializing and spiritualizing influence becomes a more striking characteristic of the trend in religion. Denominationalism, which has been too severely overworked in the past, receives less stress. Religious customs and dogmatic creed become less valid as efficacious religious virtues. A tendency toward Christian unity is more apparent among the various Protestant branches. There is again another phase of emancipation from the traditional ideas of a Protestant orthodoxy, to a more broad and sympathetic interpretation of Christian doctrine. Christianity becomes again the good evangel to all through the promulgation of love toward all as its basic doctrine. In this view creedal differences and emphasis upon customs and traditions assume places of minor importance. It is the period that still continues and the controversies so common today are indicative of the potency of its working.

In thie brief volume the author therefore does for the reader in a brief survey of religion what has not been so adequately done before. Without bias and in an interesting style, he gives a brief but yet clear survey of the history of religion in the United States. To the student of religious and church history as well as to anyone interested in the social and religious progress the volume is not only very interesting reading but also very much worthwhile.—D. S. Gerig.

BOOKS RECEIVED

"Jesus of Nazareth", by Joseph Klausner, pp. 434, Macmillan, $4.50. "The Church in America", by W. A. Brown, pp. 378, Macmillan, $3.00. "These Twelve", by Charles R. Brown, pp. 278, The Century Co., $2.00.

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The Christian Exponent Co.

Sugarcreek, Ohio

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

Dear Young Folks:—

There are so many days in the year that have been set aside for special purposes that we sometimes almost despair of doing justice to all of them. One time we are asked to do reverence to the birth of a great man, the next time to his death, and so the round continues until we can scarcely keep pace.

But, even at the risk of boring you with a subject of which you have already grown weary, I am going to write about two special days in the month of May. The first one, and the most familiar one, too, falls on the 9th day of the month. It is in memory of neither a birth—nor a death, but a life—the life of one who is dear to all of us, regardless of race or creed. Though the object of our commemoration is for each one of us a different person, yet our feeling toward her is much the same, for the love and devotion that a mother inspires is universal.

As you all know the customary way of celebrating Mothers' Day is by wearing a flower, a white one if she is dead and a red one if she is living. As we display our flowers on this Mothers' Day, let us be sure, if she is living, that we also strew some flowers in her pathway, and if we are so unfortunate as to have been deprived of her, let us honor her memory by being true to her precepts.

The other day which we celebrate in May does not touch our hearts so deeply, but it is one which I hope will grow in significance from year to year. On May 18, 1899, the first Hague Conference on World Peace was convened. (You will find a good discussion of that conference, and of the Permanent Court of Arbitration which it established, in The Christian Exponent for January 29th, written by J. C. Meyer.) A few years before the war the 18th of May was designated as World Goodwill Day. It was used to spread the principles of peace and of fostering goodwill among nations. During the war its commemoration ceased, but the first world conference of educators after the war held in San Francisco suggested that it be revived. Now we are celebrating it again, and also the Sunday falling nearest to it, as World Goodwill Sunday.

If you are going to school, ask your teacher whether you may not have a suitable commemoration of that significant day in the fight for world peace. After you have done that, go to your Sunday school teacher and superintendent and ask them to arrange for some special exercises on May 16th to promote the cause of peace. After you have done both of these, if you have some enthusiasm yet, go to your pastor and ask him to deliver a sermon on world peace. If all of you succeed in doing these three things, I am sure the day will be one long to be remembered.

Success to you.—Elmer J. Yoder.

BREAK THOU THE BREAD OF LIFE

Mary Artemesia Lathbury

Break Thou the bread of life,
Dear Lord, to me,
As Thou didst break the loaves
Beside the sea:
Beyond the sacred page
I seek Thee, Lord:
My spirit pants for Thee,
O living Word.

Bless Thou the truth, dear Lord,
To me—to me—
As thou didst bless the bread
By Galilee:
Then shall all bondage cease,
All fetters fall:
And I shall find my peace,
My All-in-All!

This hymn was originally written for the Chautauqua movement. Dr. John H. Vincent, one of the Chautauqua founders, secured the services of Miss Lathbury to compose hymns expressing the Chautauqua spirit. She composed a number of hymns, of which two have become famous, "Day Is Dying in the West", and "Break Thou the Bread of Life".

The latter—our hymn for this month—was written as a study song for the classes at Chautauqua. These were Bible study classes, and the hymn expresses well the spirit in which the young people who attended them entered upon their work. The reference, "beside the sea", is especially interesting when we remember that the hymn was written by the side of the beautiful Lake Chautauqua.

Besides being a hymn writer, Miss Lathbury gained distinction in other lines of work. She first attracted attention as an artist through her sketches of children. The products of her pencil were published in St. Nicholas and other periodicals for young folks.

A MEMORY

By Katherine Tynan

This is just the weather, a wet May and blowing,
All the shining, shimmering leaves tossing low and high,
When my father used to say: "Twill be the great mowing
God's weather's good weather, be it wet or dry."

Dark were his eyes and his cheeks were so ruddy,
He was out in all weathers, up and down the farm;
With the pleasant smile and word for a wet body:
"Sure, the weather's God's weather—who can take the harm?"

With a happy word he'd silence all repining
While the hay lay wet in the field and the cattle died,
When the rain rained every day and no sun was shining:
"Ah, well, God is good", he'd say, even while he sighed.

In the parched summer, with the corn not worth saving,
Every field bare as your hand the beasts to feed,
Still he kept his heart up when other folks were raving,
"God will send the fodder; 'tis He that knows the need."

A wet May, a wild May; he used to rise up cheery
In the gray morning for the market and for fair.
Now he sleeps the whole year long, though days be bright, be dreary,
In God's weather that's good weather he sleeps without a care.

Now 'tis just the weather, a wild May and weeping,—
How the blackbird sang and sang 'mid the tossing leaves—
When my father used to say: "Twill be the great reaping;
God send fine weather to carry home the sheaves."

—Selected by Naomi Blosser.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

PROGRESS AT LYMAN, MISSISSIPPI

Dear Editor:—

Your exposition in the April 9th number of the Christian Exponent on the peculiar church situation existing at Lyman, Mississippi, cannot be given more correctly at present. I desire to add that the peculiar incident that brought the crisis was the fact that for conscientious reasons I could not publicly profess (when requested) to be in complete harmony with the church and present leaders on all points. I firmly believe that some are deviating from the Gospel and early Mennonite fathers on the question of authority.

I praise God that I am able to report a turn of affairs within the past two weeks. A brother with a vision of Christ-like authority has been authorized by the bishop in charge (Andrew Shenk) to make an investigation and if possible an adjustment. In this work he proved to be a man who possesses a vision of real servantship, humble ministry, enough of tolerance, charity and patience to meet a man on common ground, give him a fair hearing, consider his views and convictions and allow a certain margin for individual conscience even though he could not agree on all points.

I thoroughly believe that if others in authority would have had the same vision of Bible teaching and true authority, the disaster at Lyman would not have occurred.

The brother's investigations revealed to him a misunderstanding as a result of hasty and one-sided work. This was followed by other mistakes due to personal weaknesses on the part of quite a number, for which he found no just reason for public censure or confession from any one.

He requested that I again take up the work in Louisiana and Mississippi, including the work in cooperation with other bodies of believers.

Eighty per cent. of those present at a members' meeting approved the action of our bishop brother. I believe that he took the Bible way in the adjustment and at the same time did nothing that should bring censure upon him from his conservative co-laborers.

Experiences with such men revive confidence, heal wounds, create fellowship and goodwill and give one a more hopeful outlook. May God send us many more such men! Then a better day will dawn.

Sincerely yours,

Lyman, Mississippi. J. B. Brunk.

IS THE WORLD GROWING BETTER?

Dear Editor:—

I am interested in your editorial, "Is the World Growing Better?" in the current issue of the Exponent.

It is a question in my own mind whether or not the world is growing better. If it is growing better, how do you account for the rate of crime in the United States? This country which we claim is the most highly Christianized and most highly civilized of all the countries. We are free from slavery in a certain sense, but in another sense we are under bond in a greater degree than we have ever been.

In regard to prohibition, I ask you, has there ever been such lawlessness in any thing? When the larger part of enforcement officers even violate the laws? When Senators and Representatives openly violate them?

Doesn't the Bible teach that the world shall grow worse and worse until Christ comes again? If the world is growing better, how do you account for the world war? Or has it grown better since then? How do you account for the feeling of animosity among practically all the countries of the world? The Locarno Pact seemed to be in a little different vein and attitude but when it came to practice those principles embodied in it, how many really wanted to live up to it?

Nero was wicked in his day, but have you ever observed in history where everyone—practically—had as little respect for law as they have today? At that time it was Nero, today it is everybody—even Christians, so-called.

It is very well to be an optimist but let us not close our eyes to the evil about us. Only in this way can we be of the greatest service.

Sincerely yours,

Goshen, Indiana. Jonathan Stutzman.

REPLY

Our correspondent asks a number of very reasonable queries on the question under consideration.

In defense of the editorial in question we can answer only very briefly. As to the rate of crime, it is, of course, appalling and one can draw a picture dark enough to satisfy the gloomiest of pessimists. The fact, however, that crime is outlawed is an improvement. Twenty-five years ago prohibition laws were not violated because there were none to violate. The public conscience was not developed to the extent where the manufacture and selling of booze was considered a crime. Witches used to be burned and drowned, negroes used to be held in slavery, alcoholic drinks used to be manufactured and consumed, adulterated foods used to be made and sold, unsanitary tenement houses used to be erected—all of these evils used to be permitted by the law of the land, whereas now they are considered crimes. The development of humanitarian laws are the result of the Christian teaching regarding the value of human personality. The outlawry of war, in our opinion, will be the next step in that development.

As to the world war, it constitutes a dark blot upon the record of our modern civilization. It is a matter of interest, however, to note that not a single nation wants the credit for having started the war, and each claims to have fought in self defense. In former days, the rulers of empires gloried in war; they engaged openly in wars of aggression and conquest and were not ashamed of it.

Does the Bible teach that the world shall grow worse and worse until Christ comes again? We answer, "No." That doctrine makes exciting preaching and is used with great effect by some evangelists who are known more for their emotional appeal than for sound Biblical scholarship. The favorite passage which is usually adduced in support of this view is the third chapter of Second Timothy. A careful examination of this passage shows that Paul in speaking of the "last days" was not thinking of future times, but of the days then present. "From these turn away" he admonishes Timothy after enumerating the catalog of vices which should come in the "last days". How could Timothy turn away from them if the "last days" referred to say 1928? The same explanation applies to similar passages in I Tim. 4:1 and II Peter 3:3. To John, likewise, the "last hour" was the hour in which he was living. "Little Children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby ye know that it is the last hour." (I John 2:18).

We agree with our correspondent that we should not close our eyes to the evil about us. But seeing the evil, what shall be our attitude? Shall we accept it as the plan of God and rejoice in these "signs of His coming"? Or shall we

regard evil as the result of sin and seek to convert a sinful world to Jesus' way of living?

We realize that this whole question is one upon which good people have differences of opinion. If any of our readers can give additional light upon the matter, we shall welcome further discussion.—Editor.

Dear Editor:—

I must congratulate you upon the way in which you conduct the Exponent. The editorials are especially interesting and I wish to commend the one in the April 9th issue on, "Is the World Getting Better?" Whether the world gets better or worse depends upon the people in the world. It behooves us, then, to live better lives and help make it better and show by our lives that we are doing our part.

Sincerely yours,

Sugarcreek, Ohio. A. A. Middaugh

THE VIRGIN BIRTH

Dear Editor:—

The Dortrecht Confession of Faith is again in danger—conceived by the Virgin Mary who was espoused—married—to a man named Joseph of the house of David. This doctrine is practically disowned now. This in turn leads the church into the most dangerous apostasy of modern times.

It devolves upon you young men to preserve this great heritage in its Biblical purity for the future church. This subject should have a chapter in Dr. Smith's forthcoming history. Mariology was the paramount issue when the fathers broke with Rome. It overshadowed all others.

Sincerely yours,

Sterling, Ill. **Abram Burkhart.**

WHAT IS A RETREAT?

The Retreat held at Bluffton College last year was—for want of a better name—an "eye-opener". It was all of that to me, and especially, I believe, to those who had never been in college and come in touch with other Mennonite youth. From half a dozen states and Canada a cosmopolitan group of young ppeple were brought together in close, intimate fellowship and through study, social contact and the exchanges of experiences and ideas were in one short week welded into an enthusiastic, optimistic unit ready to tackle any problem that presented itself—the results no one can foretell.

To many it was their first experience in meeting other young people of like age, faith, and customs, and as one confided to me, the Retreat was helping to destroy the too prevalent idea that to be classified as a Mennonite immediately labeled one as being odd or queer.

Undoubtedly those responsible for the Retreat have realized that Mennonite progress rests not upon conservative, matured age, which hesitates to attempt the solving of innumerable difficulties that confront the church, but with optimistic youth which fortunately sees only one problem at a time and immediately proceeds to find a solution before tackling another. For after all, isn't a weedy corn row much more easily cleansed if we can see and remove only one weed at a time?

The success of the Retreat was largely due to the ministers and teachers who originated the idea and then sacrificed much of time and money to make their dream practical. We, as Retreaters, owe them much as they so unselfishly applied themselves to the work.

The apparent purpose of the Retreat was manifold: to have us meet life face to face; know the problems of the world of today; and learn to live the Christ life and realize its effectiveness when put into practice. And yet the greatest result, at least the more immediate one, was the interest aroused for a united brotherhood of Mennonites. The great principles that underlie our faith can never bear much fruit until we eradicate the weeds of ignorance, prejudice and selfishness found in the seventeen branches of the church. The old adage "United we stand, divided we fall" is rather descriptive of Mennonitism.

Although yet in its infancy, the Young People's Retreat will, I believe, be the organization most instrumental in bringing about unity and coherence.

Another Retreat? It's inevitable!

Nappanee, Ind. Elden R. Schrock

OBITUARY NOTICE

Snyder—Hannah Bingeman was born in Breslau, Ont., June 22, 1860. She died at her home, 97 Cameron St., N. Kitchener, Ont., on April 12, 1926, aged 65 years, 9 months, 21 days. On November 19, 1884, she was married to Isador B. Snyder of Waterloo county, Ont., in which county they spent their married life. To this union were born four sons and one daughter: Eldon, of Bellefontaine, Ohio; Della Mae, at home; Leo, who died in infancy, Earle of Guelph, Ont., and Grant of Amherst, Mass. She was converted at sixteen and joined the Mennonite church in the early years of her married life under the influence of John S. Coffman. In this faith she remained to the end. Although she had been ill for some time she had seemed to be in no immediate danger. However, on the afternoon of April 12th, she was seized with a sudden heart attack, from which she never rallied and passed away peacefully about six o'clock. She is survived by her husband, her family and a large circle of relatives and friends. To these she endeared herself by her lifetime of devoted attention to their interests. "Who can find a virtuous woman? For her price is far above rubies." Her Christian character made its influence felt in the church and community. That she was spared prolonged suffering is some consolation to the family and friends for the sudden loss. She will be greatly missed but the hope of future life is a sustaining comfort. Funeral services were held in the Sterling Avenue Mennonite Church, Kitchener, Ont., on the afternoon of April 15th, with Bro. U. K. Weber preaching the sermon. Bro. S. F. Coffman of Vineland, Ont., read the Scripture lesson.

CONSIDER

Consider
The lilies of the field, whose bloom is brief—
We are as they;
Like them we fade away,
As doth a leaf.

Consider
The sparrows of the air, of small account:
Our God doth view
Whether they fall or mount—
He guards us too.

Consider
The lilies, that do neither spin nor toil,
Yet are most fair—
What profits all this care,
And all this coil?

Consider
The birds, that have no barn nor harvest-weeks;
God gives them food—
Much more our Father seeks
To do us good.

—Christina Rosetti.

Notes from Here and There

The budget of the Church of the Brethren for the present year amounts to $382,775.00. Of this amount $346,500.00 is for missions.

The Pacific District Institute will be held at Salem, Oregon, June 27 to July 11. Daily lectures will be given on Mennonite History, Missions, Hebrew History, and Teaching. Among the speakers is Dr. J. W. Kliewer, president of Bethel College.

The Ladies' Choir of Bethel College, under the direction of Prof. Hohmann, made a concert tour through Oklahoma, April 24 to May 2.

The Oratorio Society of Tabor College, numbering two hundred and eighty voices, rendered Gaul's "Holy City" on April 14. They were under direction of Prof. Berg. Tabor is a Mennonite college located at Hillsboro, Kansas.

An all-day Sunday school meeting was held at the Moyer Mennonite church, Vineland, Ont., on Easter Monday, April 5th. Among the speakers were S. F. Coffman and C. F. Derstine.

The Indiana-Michigan Mennonite Conference is scheduled to be held with the Howard-Miami County congregation, near Kokomo, Indiana, June 2 and 3.

Rev. W. B. Weaver, pastor of the North Danvers church, Illinois, and Consulting Editor of the Exponent, is conducting a Bible Study class on the "Life of Jesus" at Congerville.

"Jong Leven" is a new eight-page monthly published by the Mennonites in Holland, with Douwe Woelinga as editor. The March issue reprinted the editorial, "The Aim of the Exponent", which appeared in the January 1 issue of the Exponent, and the article, "Theology or Religion, Which?" by O. B. Gerig, which appeared in the January 15th issue. We regret our handicap in the reading of the Dutch language.

Lester Bixel, missionary to Africa on furlough, spent Easter with the East White Oak Congregation, Carlock, Ill., in a farewell service prior to his sailing for Africa. He was ordained to the ministry by Rev. E. Troyer, who is pastor of the congregation. The sailing date of Missionary Bixel has been postponed on account of sickness.

Prof. Jacob Quiring delivered a series of lectures at the Eastern District Conference which was held at the First church, Philadelphia, April 30 to May 2, on the theme: "The Human Approach to God". Rev. G. T. Soldner, moderator, preached the conference sermon.

The West Zion Mennonite church, Kansas, has recently installed a loud speaker for the benefit of the hard hearing of the congregation.

The Women's Missionary Society of the Eighth street church, Goshen, Indiana, gave a missionary pageant entitled, "Christ in America" on Sunday evening, March 21. Rev. I. R. Detweiler is pastor of the congregation.

Tabor College, Hillsboro, Kansas, gave a program on Sunday, April 4th, as a farewell to Miss Shellenberger and Miss Hanneman, who are to sail for India as missionaries on May 15.

Miss Bertha Leaman, who has been teaching history at North Manchester College for several years, expects to spend the coming summer in Europe with friends from the University of Chicago. They expect to do some historical study.

The World's Christian Endeavor convention is to meet in London next July in the Crystal palace and Albert Hall. The Young People's Department of the Mennonite General Conference will be represented at this convention by O. F. Gilliom of Berne, Indiana, who is a trustee of the United Society of Christian Endeavor. He will also represent the Christian Endeavor Societies in Indiana, about two thousand in number. Mr. Gilliom will favor the Exponent with several articles in which he will give his impressions of the convention. Among the speakers at the convention will be Mr. Lloyd George on the subject, "The Youth of the World for Peace and Goodwill".

BOOK SERVICE

(Continued from page 146)

Missions:
China.—Captive or Free.—Gilbert Reid.
Contacts with Non-Christian Cultures.—D. J. Fleming.

Apologetics:
Why I Believe in Religion.—Charles R. Brown.
Jesus and Our Generation.—Charles W. Gilkey.
What It Means to Be a Christian.—E. I. Bosworth.
The Fact of Christ.—P. Carnegie Simpson.

Sermons:
Nature Sermons.—C. E. Jefferson.
The American Pulpit.—Clayton Morrison (editor).
The Ideal Life.—Henry Drummond.

On the Klan:
The Ku Klux Klan.—Mecklin.

On Divorce:
Divorce in America and Church.—Gwynne.

On War and Peace:
The Next War.—Will Irwin.
The Sword or the Cross.—Kirby Page.
New Wars for Old.—John Haynes Holmes.
Mobilizing for Peace.—Frederick Lynch.

On Stewardship:
The Christian and His Money Problem.—Bert Wilson.

On Paul:
The Character of Paul.—C. E. Jefferson.

On Isaiah:
Cardinal Ideas of Isaiah.—C. E. Jefferson.

Miscellaneous:
How to Live.—Fisher and Fiske.
What Men Live by.—Richard Cabot.
The Church's Debt to Heretics.—Rufus Jones.
The Coming of the Lord.—James H. Snowden.
Farm Boys and Girls.—Wm. A. McKeever.

SPECIAL NOTICE

The office of business manager has been transferred from Goshen, Indiana, to Sugar Creek, Ohio. All remittances and communications pertaining to subscriptions, advertisements, sample copies, etc., should be addressed to

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

May 21, 1926

EDITORIAL

GNATS AND CAMELS

A DEBATE

SHOULD THE CHILD LABOR AMENDMENT BE RATIFIED?

Affirmative—Ivan Hostetler

Negative—Raymond Hilty

HABITS

N. E. Byers

KEEPING ALIVE THE SPIRIT FOR PEACE

H. A. Fast

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The Editor's Chat

Dear Readers:—

This is the time of the year when nature invites one out-of-doors, the grass, the wild flowers, the peach blossoms, and the songs of the birds, all conniving to attract one's attention and make office work more difficult. By the time this reaches the reader, ten days hence, the apple trees will be in full bloom in this section. Some of our readers in the South and West are no doubt already enjoying new fruits and vegetables.

Some of the finest lessons in life we learn through association with friends. One of my friends, a school teacher who does some painting during vacation, did some work for me yesterday. He is a nature lover, and taxidermist. He has for years made collections of birds, birds' nests and eggs, bugs of all kinds and flowers. We took a walk together to the woods. His eye was open for birds' nests and he found them. A song sparrow had built one on the ground and laid two eggs. A cow bird had laid two more—selfish thing—and was getting her incubating done free of charge. He told me that cow birds impose on more than twenty varieties of other birds in this fashion, always selecting species that are slightly smaller than themselves, and never any whose eggs hatch earlier than their own, so that they can be at no disadvantage in their arrangement for free service.

Leaving the nest of the song sparrow, we went to the woods. On the way we picked up wild flowers, spring beauties, hypaticas, anemones, grape hyacinths, and sweet anise. A crow had built its nest in a tree, forty feet above the ground. My friend put on his spurs and climbed up to the nest. The climb seemed to me as if he were risking his life, but he was interested in his pursuit, and in his enthusiasm forgot everything else. What a blessed thing to be able to pursue one's activities with enthusiasm! There were only two eggs in the nest. A full set contains four or five. Had the set been full, he would have collected them and taken detailed data concerning the nest, which data is necessary when one is in the collecting business.

I had known crows all my life but I never knew until yesterday that there is never more than one crow's nest in an ordinary sized timber. My friend left me then to go a few miles south, where he was making observations of a red-tailed hawk's nest. He had colored some eggs of another specie of birds, put them into this hawk's nest, and was eagerly watching results.

"I go out in the woods whenever I can and if wouldn't have to work for a living, I would spend most of my time in the woods," he said. How infinitely more interesting the life of many a country boy and girl would be if their eyes were trained to observe the wonderful processes of nature all about them! The bird and flower courses in college some of us remember, especially, because they were so interesting. But why should farm boys and girls be ignorant of all but a few of the most common species of birds and flowers and why should they not learn to identify them before they leave the farm and go to college?

I will again urge upon the readers of the Exponent that you cooperate with us in getting new subscribers and that you send in your counsel and advice regarding the paper. No subscriber should be satisfied until he has secured at least one new subscriber for us and sent in one Open Forum letter, or news item or general article for publication. We urge this cooperation because the Exponent is a common, mutual proposition. It is not any one man's paper and no one man is responsible for its reading matter or for its finances. The paper is unofficial and therefore we cannot lean on other organizations for support. Its success depends entirely upon the good-will and voluntary interests of its friends and readers.

The letters which come to the office are a constant source of inspiration and encouragement. I must again pass on a few of them.

"We enjoy the Exponent just fine. It seems like a friend who understands us and always has something to make life pleasanter and the hard places easier. When we are through with our Exponents, we lay them out in the store and they are read by the men who find pleasure in loafing there." A Merchant, Ohio.

"My negligence in renewing my subscription has not been due to lack of interest in the Exponent. It is a most commendable type of paper and I find it valuable. The enclosed check is for another year's subscription." College Teacher, Indiana.

"I want to congratulate you on the make-up of the Exponent." Farmer, Illinois.

"Am very well pleased with the Exponent. May the good work continue in exposing sin, and building up the righteous life." Minister, Ohio.

"I am well pleased with the paper, and its impartial presentation of different points of view, and wish for it, every success." Farmer, Pennsylvania.

Wishing you all success and happiness and the abundant blessings of our heavenly Father, I remain,

Sincerely yours,

The Editor.

BOOK SERVICE FOR MINISTERS

Any minister who is a subscriber to the Exponent is entitled to the use of the following books. The only cost is the postage both ways. Books may be had for two weeks, and may be renewed by sending postal to that effect. Look over the list and feel free to send for them, not more than two at a time. Indicate second and third choice. Address, The Christian Exponent Book Service, Sugar Creek, Ohio.

BOOKS:

On the Sunday School:
The Evolution of the Sunday School.—H. F. Cope.
The Church School.—Walter S. Athearn.

On Child Training and the Home:
Religious Education in the Home.— H. F. Cope.
The Parent and the Child.—H. F. Cope.
Beckonings from Little Hands.—Patterson Dubois.
Twelve Lectures to Young Men.—Henry Ward Beecher.

Biography:
The Autobiography of Charles M. Sheldon.
Life of John S. Coffman.—M. S. Steiner.
Life of Phillips Brooks.—A. V. G. Allen.
Life of William Carey.—George Smith.

On Preaching and Church Work:
Lectures on Preaching.—Phillips Brooks.
The Building of the Church.—C. E. Jefferson.
The Minister's Everyday Life.—Lloyd C. Douglas.
The Mystery of Preaching.—James Black.
The Educational Ideal of the Ministry.—W. H. P. Faunce.
A Voice from the Crowd.—George Wharton Pepper.

On Sex and Heredity:
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THE

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LESTER HOSTETLER, EDITOR

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

THE CHANGED ATTITUDE TOWARD ALIENS

There was a time in the history of the United States when aliens were welcomed. This was then known as the land of the free. But in recent years immigration has been more and more restricted. There was not so much objection to the restriction because it did not directly affect the people who were already in the country. Now, however, there is an attempt to compel all aliens in the country to register every year and to give the government the authority in case it saw fit, to herd the aliens in places fixed for them. The registration would cost the aliens approximately $5 each year besides the inconvenience of registering. The purpose of the sponsors of the bill in Congress is to Americanize the aliens. Someone has suggested that it would be like putting a bell on an adopted child in order to make it feel more at home in the family. Several prominent people have voiced their sentiments against this unnecessary hardship on the aliens, who need to be made to feel welcome if they are to make good Americans.

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THE CRISIS IN BRITISH INDUSTRY

Coal mining is a basic industry in Great Britain because coal is needed for domestic industry as well as for export. The coal that is exported is exchanged for raw materials needed for British factories. Last summer the mine owners threatened to lower the wages of labor because they were running the mines at a loss. Labor refused to accept the lower wage so in order to avert a crisis the government stepped in and offered to pay the mine owners to keep on running their mines. Over a hundred million dollars were paid to the mine owners but on May first the subsidy was stopped. A reduction in wages was again planned but labor refused to accept it and a strike was called. There were already about a million unemployed in Great Britain and the coal strike added another million. Besides these two million there are four million more who are now threatening to go on a strike in sympathy with the coal miners. This means one of the greatest labor crises in history.

The miners insist on a living wage and the mine owners insist on profits. It appears as though it would be impossible to pay the rate of wages to which the miners are accustomed if there are to be profits for the owners. British mines are not as easily worked as those in the United States and some other countries so the price of coal cannot be raised because of competition. This is the cause for the deadlock. Students of economic problems are watching with a keen interest to see how the problem will be settled.

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THE 19TH WORLD CONFERENCE OF THE Y. M. C. A.

The 19th World Conference of the Y. M. C. A. is announced for August 1-6, 1926, at Helsingfors, Finland. Fifteen hundred delegates representing over fifty countries are to assemble under the leadership of John R. Mott to discuss the problems of Christian young men. The last Conference met in Edinburgh, Scotland, in 1913.

The program of the Conference will be based on questionnaires sent out to boys from 12 to 14, 15 to 18, and above 18 years of age respectively. These questionnaires have been sent out to the various countries

so the program will be based on the problems of Christian young men in all the countries represented. The leaders felt that only in this way can the vital problems be brought before the sessions. Furthermore, they are convinced that the plan of bringing resolutions to be passed formally by the conference is a failure. Such resolutions are too frequently the dogmatic conclusions of those who have the best of intentions but do not appreciate the problems from the angle of those who have the problems to meet. The Y. M. C. A. leaders are to be congratulated since they have adopted the plan suggested by Scripture. (Mark 10:42-45). There are those who are anxiously waiting for some Mennonite Conferences to adopt the plan. Mennonite young people need leadership to help them to solve their problems.

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MILITANT MILITARISM

Recently while the Rev. S. Parkes Cadman was addressing a forum in Brooklyn on the militarism of schools and colleges five army-reserve officers saw fit to cause disturbance which resulted in their ejection. Apparently these officers used their privilege of free speech to call Dr. Cadman a liar. Undoubtedly the audience was convinced of the effect of a military training upon the five officers whose manners made them examples of violence rather than of good citizenship. "By their fruits ye shall know them."

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IS HYPOCRISY EVER A VIRTUE?

James Freeman Wise, son of the prominent Zionist, Rabbi Stephen Wise, has decided to quit his studies for the ministry because he is convinced that "Judaism as a religion will not survive". Not long ago his father was in the limelight because the more conservative Jewish leaders challenged him for his attitude toward Jesus Christ. Now that the son has repudiated Jewish theology, no doubt some of the conservative Jews will be even more convinced of the dangers of the Rabbi's beliefs.

It is undoubtedly true that a sincere search for truth has its dangers. Some might be led to give up the faith of their fathers. A few days ago the writer heard a middle-aged man state that when he grew to manhood he could no longer accept the simple faith of his mother but he was careful never to have his mother find it out. Young Wise apparently does not believe in hypocrisy. It is reported that his father commended him on his sincerity when he stated that he could no longer go on with his studies for the ministry. No doubt there are those who lack the courage of their convictions, but hypocrisy was not enumerated with the Christian virtues.—J. C. Meyer.

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GNATS AND CAMELS

The official religious leaders of Jesus' day were blind guides. They were zealous, they knew the law, they were sincere, they were religious, but they were nevertheless blind. Their spiritual eyes were perverted. They could see some things but frequently matters of supreme importance completely escaped their attention. They could not tell a gnat from a camel. Their spiritual insight was on a par with the man who seriously engaged in the business of straining a gnat from his wine—a small insect scarcely seen by the naked eye—while at the same time he failed to see a big, ugly camel in it, an unclean animal not parting the hoof, and accomplished the monstrous deed of swallowing it without even knowing that he had made a blunder. These guides had spent their energies with little things and made too much of them. And the big things, if they saw them at all, were to their eyes no different from the little things. They had misdirected their zeal for so long that they had lost the sense of proportion. Jesus therefore called them blind guides. Men who are too highly specialized in gnats are not trustworthy leaders in a world in which big, unclean camels must also be reckoned with.

There are religious leaders in our time who strain out a gnat and then congratulate themselves as if they had rescued the church from a titanic peril. We have known some gnat-strainers, who, after accomplishing their end, talked about the value of "backbone". What is needed is the backbone to look into the New Testament fearlessly, report accurately what one finds, order one's life accordingly, and face the consequences with courage.

There is only one way in which the spiritual eye may grow in accuracy and learn to see things in their correct proportion, and that is through fellowship with Jesus, the Master Builder, and the Architect of our lives. In His presence, human judgments undergo many reversals. Many things look small which otherwise seem big; and some matters which appeared to be very important will, in the presence of Christ, become quite insignificant. When church problems are seen through the eyes of Jesus, then gnats will look like gnats and will be given the consideration which their size and importance merit. And camels will look like camels, big, unclean, and their presence will not be ignored.

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IS THE MENNONITE CHURCH FREE FROM MODERNISM?

In a pamphlet by John Horsch, the author insists with considerable verbosity that there are modernists in the church and he is quite impatient over the fact that so many people do not see it. It may be that there are modernists in the church, men who emphasize moral living, world betterment, church unity, world peace, and the Gospel of service and sacrifice. But what if Jesus and the apostles also taught these heretical doctrines? The Lord knows that the world and the Mennonite church need a few men who will emphasize the Bible doctrines which the militant fundamentalists, in their folly, are

overlooking. It is quite evident that Mennonite modernists have not seriously strayed from the teachings of the Bible, otherwise their devilish doctrines would be recognized by others besides the professional heresy hunters.—Lester Hostetler.

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Short Talks on Live Questions

HABITS

N. E. Byers

One of the most practical truths of psychology is the law of habit. Simply stated it is that any thought, feeling or act that is repeated tends to continue automatically and become a permanent element of one's character. It is due to the fact that any mental act leaves an effect on the brain that makes that act easier the next time, and if repeated often enough will thereafter take place under similar conditions without conscious effort.

The child learns to spell and write his name with much painstaking effort but finally the habit is so well formed that he signs his name with no thought as to how he does it. Thus more and more of the routine part of life is made habitual and becomes our second nature as it were. If these are good habits and such as will be permanently useful they are a great gain for economy of effort. To have the church-going habit saves a lot of worry in regard to deciding what to do each Sunday morning.

On the other hand bad habits and those that should be improved for the sake of progress must be broken or changed for better ones. Here again it will take effort to stop doing the wrong thing or do something better instead until the old traces in the brain completely fade out, and new ones are formed. If one uses profane or ungrammatical language in certain situations he will simply need to quit the use of the wrong words and and use correct ones until the old habit is broken and a new one formed.

The practical thing to do, therefore, is to determine the kind of character we desire to be in the future and then start living that way now. To be a spendthrift now with the hopes of saving later, or to be a miser now with the hopes of spending wisely later, are both violations of this law of nature. If we find it difficult today to do right it will be more difficult next week, much more difficult next month, and practically impossible next year. On the other hand, if we find it hard to be kind, or studious today, it will be easier after every successful effort until finally no effort is required. Thus habit is a great help to the one who starts right but a hard master for the one who starts wrong.

However, there are phases of life that should not become so set as to prevent progress. The man who always thinks the same thoughts, the farmer who farms the same year after year, the teacher who never changes his methods, and the preacher who always preaches the same sermon; these have all gotten into ruts and we call them old fogeys. Where progress is desirable we must overcome the force of habit by keeping our minds open to new ideas and make constant effort to learn better ways of doing things.

In Ford's factory when a certain design is chosen the process of manufacture can be carried out by fixed routine methods, but he has a department where research and experiment are going on all the while to discover improvements of design. So the individual in practical life follows habitual methods, but at the same time he should have a department of research to find better methods. In institutions some individuals devote themselves entirely to the settled practical ways of doing things while others specialize on research and improvement. We have the practical man and the theorist, the workers and the scholar, the bishop and the theologian, the priest and the prophet. We need both and they must learn to cooperate for practical and progressive living.

In the civilized countries of the world there are at present about 45 organizations whose object is to work for World Peace. We wish for all of them the greatest possible success, and, no doubt, it is our duty to cooperate in the establishing of international institutions for world justice and the peaceful settlement of all disputes. But, if I am a Christian, a disciple of Jesus Christ, and have come to the conclusion that war is the diametrical opposite of everything that Jesus taught and lived, then I will say, "I will have nothing to do with war, except to denounce and oppose it." If they draft me and want to compel me to go forth to kill people I will say, "You can place me against a wall and shoot me at sunrise but I will not at your behest go forth to kill my brother." If we can induce 576,000,000 Christians to take this attitude toward war it will mean the abolition of war.—H. J. Krehbiel, in "A Plea for the Abolition of War".

THE CHILD LABOR DEBATE

We are pleased to present to our readers a debate on the child labor amendment by two of the members of the debating teams of Bluffton College. Ivan Hostetler, who presents the case in favor of adopting the amendment, will graduate with the A. B. degree this spring. His home is near Baltic, Holmes county, Ohio. Raymond Hilty from Pandora, Ohio, presents the negative argument. He is a Junior this year, president elect of the Y. M. C. A., and was recently elected president of the Student's Volunteer Association of the colleges of northwestern Ohio.

A conference of colleges composed of Heidelberg, Ohio Northern, Muskingum, Otterbein, Wittenberg, Hiram, Akron U., Marietta, and Bluffton, debated this question. The Bluffton teams debated four times, defeating Akron, Otterbein, Ohio Northern, but losing to Heidelberg. The final standing of Bluffton College was a triple tie for first place.

The debate which follows represents of course only a summary of the arguments used on both sides.—Editor.

Should the Child Labor Amendment Be Ratified?

A DEBATE

Affirmative—Ivan Hostetler

The Child Labor problem has been one of growing importance in this country since 1850, when some of the eastern states began to pass child labor legislation. Due to the inaction of some states, and the inadequacy of many state laws, Congress passed the first Federal Child Labor law in 1916. Two years later the Supreme Court declared this law unconstitutional. In 1919 a second similar law was passed which was also declared unconstitutional in 1922.

In compliance with the various petitions and demands from the general public and from six state legislatures, Congress by a large majority vote, proposed a twentieth amendment to the Constitution, to make Federal Child Labor legislation possible. The amendment reads as follows:

Section I.—The Congress shall have the power to limit, regulate and prohibit the labor of persons under 18 years of age.

Section II.—The power of the several states is unimpaired by this article except that the operation of the state laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress.

I shall very briefly give a few reasons why the states should ratify this amendment. The very fact that there was so much agitation for the amendment after the former two laws were declared invalid, presupposes a need. Some opponents deny that there is such a need, while others admit the need but believe that the amendment is not properly drawn.

The former type, however, does not ignore the need altogether, but tries to minimize the child labor problem by reducing the number of backward states to a minimum and by showing that less than 100,000 children are unprotected by state laws. Should this be the extent of the need, **the amendment still warrants ratification because these children in these few backward states deserve just as much protection and should have as much chance for development as the children in the more progressive states.**

But this is not an accurate picture of the child labor situation. The amendment is necessary for the following reasons:

First—The state standards are low. Only 27 states measure up to the conservative minimum standard set by the first Federal law with respect to the 14- year age limit, the 8-hour day and the prohibition of night work. In the remaining 21 states the standards are low in many respects; 11 states allow their children to work 10 to 11 hours a day; only 3 states regulate child labor in commercialized agriculture, in street trades and in domestic work in tenement houses.

Second—The state laws are not effectively enforced. The states alone cannot enforce their laws as they should, because of weak administrative machinery. Child labor laws are enforced by means of issuing work certificates and there is great lack of centralization in the control of this certificate system.

Third—The state laws lack uniformity which results in inter-state migration of laboring children and makes the state laws ineffective. Children migrate from the high to the low standard states and also from the lower to the higher. State officials from one state have no jurisdiction over citizens from another state, which accounts for the interstate migration. This can only be remedied by a Federal minimum standard.

Fourth—Due to the inadequate state laws, according to the last census 1,060,858 children between 10 and 15 years were gainfully employed. These were found in the following occupations: agriculture, 647,-309; factory 185,337; clerical occupations 80,140; trade 63,368; transportation 18,912; mining 7,191; domestic and personal service 34,006. But these figures do not show the actual situation since the census was taken during an industrial depression and in January when few children were engaged in agriculture; also, at this time the second Federal law was in effect which in itself freed 150,000 children.

Undoubtedly if the amendment should be ratified Congress could not free all of these children, and would not be expected to do so. Congress, however, can regulate all labor that is harmful to the child. The child needs protection from all labor which interferes with a full living of the life of childhood and with the best possible preparation for adulthood.

Fifth—Child Labor has been steadily increasing since 1920. A report from the U. S. Children's Bureau shows an increase of 57 per cent. in the number of work certificates issued since the repeal of the national law in 1922. Thirty principal cities throughout the country showed an increase in the number of children working. This increase ranged from 8.4 per cent. to 197.7 per cent. The National Child Labor Committee reports that more than 2,000,000 are gainfully employed in this country today.

The proposed amendment is properly drawn. The 18-year age limit caused much opposition especially from the farmers. But this does not say the Congress would prevent all child labor up to 18 years. That limit was set so that Congress could prohibit night work and labor in the more hazardous occupations for which this age limit is not too high. In other occupations it is believed by those who have studied this problem that Congress would again set a minimum standard of about 15 years and would regulate the labor of children between 15 and 18 years as to the 8-hour day, which as the former two laws showed, was most effective in reducing the number of laboring children.

The amendment would be practical and effective

because experience with the two Federal laws showed such regulation to be so; laws enacted under the amendment would require a similar method of administration. This would again mean the cooperation between the Federal and State officers in the enforcement of the child labor laws; the effectiveness of this cooperation was proved under the former laws. It increased the respect for the state laws and the number of work certificates issued declined. Furthermore, the backward states raised their standards.

Since under the amendment the laws would be direct while the former laws were only indirect, we have reasons to believe that under the amendment legislation would be even more effective than the former laws were. Of course we cannot expect the amendment to do everything, but it will to a large extent do away with the major evils which result from the child labor situation today.

Negative—Raymond Hilty

In a brief discussion of this nature it is impossible to present in detail many of the questions that naturally arise, consequently some phases of the argument may be sketchy and vague. However, if we are able to suggest some new line of thought, to clear up some misconceptions, to increase our interest in the child, we shall be satisfied.

Every campaign of national scope calls forth a flood of oratory and propaganda from which it is difficult to strain a few drops of truth. This question produced its share; both sides were guilty. The proponents erred in two respects; first, by creating wrong impressions concerning the child labor conditions; second, by crediting the amendment with power to remedy all child labor evils. They say there are 2,000,000 child laborers; they picture vividly a few individual examples of deplorable child laborers; from this they conclude there are 2,000,000 child slaves off somewhere in mines, factories, and workshops. But as a matter of fact over 60 per cent. are working on the farm. They deplore the fact that these 2,000,000 children are not in school, that many of these are illiterate, that many play on the streets. In offering the child labor amendment these people leave the impression that the amendment would remedy all these conditions when all the power the amendment would grant Congress would be the power to stop or regulate the labor of children.

The preceding are extreme types but no more so than the opponents of the amendment who oppose it on the ground that Congress would stop all child labor up to 18 years of age, even on the farms; that this is socialistic propaganda for further centralization of federal power, that this is an invasion of state rights. To my mind these arguments are of little weight, and I do not oppose the amendment on these reasons. However, I believe the amendment should not be ratified because: First, the present condition of child labor that the amendment is to benefit is not serious enough to warrant a drastic change in the method of remedy; second, the situation as it exists at present demands the alleviation of other allied conditions that the amendment cannot accomplish.

First, the amendment is unnecessary.—The states have so improved the conditions through legislation and education that Federal aid is not needed. It is true that the state laws are not uniform, and that the South is below the standards of the North, that only part of the states measure up to the standard of the former federal laws; but it is equally true that uniform laws are not needed due to the varying conditions in the states, that the South decreased her child labor 50 per cent. in the last ten years and is progressing in child labor reform as fast as other conditions permit, and that the states where needed have laws that measure up to the federal minimum. Proponents harp on this supposed deficiency very much. But the uniform laws would not result even under the amendment because high standard states could still advance to high standards as at present; the South cannot rank with the North until the poverty, tenancy, and illiteracy are removed and these the amendment cannot affect; census figures show that the state laws are potentially as high as the Federal minimum, that few children work under 14 years of age in industries that the federal standard prohibits. Proponents point to a long list of laws that various states do not have, but absence of a law is no reason for having said law. However, 27 states come up to the federal standard in every respect while 10 more agree in every point where regulation is necessary. 37 states have an 8-hour day. All states have a 14-year minimum for factories. All but 5 prohibit night work; 31 states prohibit mining under 17. If space permitted we might show that in practically every instance where a state does not have a certain law there is no need for the same. For instance, Nevada and Utah, who permit night work have no need for such a law for they have no night work; Maine and Massachusetts have no 16-year limit for mines and quarries, but strong labor unions keep the minors out of those industries.

For further proof that the laws are adequate and also well enforced we must refer to the census reports. A careful analysis of the census figures shows that very few children are working under the minimum standards set by the former laws and that the legislation that would result from the amendment would in all probability affect very few children. For example, 600,000 of those included in the census work on the farm and most of the others are 15 or work in industries that the Federal government will not attempt to regulate according to the National Child Labor Committee. Less than 7,191 were reported in mines and quarries; only 9,473 in factories, mills, canneries and workshops. Even though the 1920 report was encouraging, there are many reasons to believe the conditions much better now. Child labor

decreased 50 per cent. between 1910 and 1920—there is no reason to believe that this progress has stopped since 1920. On the other hand school enrollment has been much greater than the population increase for the ages 5-18. In the two years 1922-24, the school increase was 300,000 more than the age increase which is nearly conclusive proof that child labor has decreased since 1920.

Second, the amendment is inadequate.—All the power that Congress would have under this amendment is to prohibit and regulate child labor. Congress would have no constructive powers. It is a matter of general knowledge that mere probibitory legislation cannot solve the child labor problem. The states themselves would still have the task of providing the schools, playgrounds, of relieving the poverty, illiteracy, tenancy and other allied evils without which no program of reform can benefit. Thus it is self-evident that Federal control would not be an improvement. Public opinion in the states would still provide the necessary changes only so fast as it was educated to do so, regardless of the Federal legislation. The education for improvements is possible without a change in the Constitution, as evidenced by the progress in the past years.

Any lasting, worthwhile, beneficial reform will result in the slow but sure process of education. Protect the million child laborers by educating the public.

OUR BI-WEEKLY SERMON

Keeping Alive the Spirit for Peace

H. A. Fast

Rev. Fast is the pastor of the college church at Bethel College, Newton, Kansas, having begun his work there last fall. He is a graduate of Witmarsum Seminary and before taking up his present post, was teacher in the New Testament department of the Seminary.

"Neglect not the gift that is in thee . . . "—I Tim. 4:14.
"Stir up the gift of God, which is in thee through the laying on of my hands."—II Tim. 1:6.

It is significant that in each one of these letters Paul should remind Timothy of the special gift he possesses. Whatever this gift may have been it evidently fitted him for a peculiar service to his fellowmen. It seems, however, that for one reason or another Timothy did not use this gift of his as fully as he should. Perhaps it was his natural timidity that made him hold back. At any rate Paul urges him rather to make capital out of it. Use it. Exercise it. Nourish it. Neglect it not. It is a God-given power. Therefore, stir it up like you would stir up a weakly burning fire into a brightly burning flame. Use it as your opportunity for special service.

There is a sense in which everybody has received a gift that fits him for a peculiar service to men. It may be a peculiar aptitude for certain work, or it may be a great conviction; it may come as a matter of inheritance or as a result of a peculiar arrangement of circumstance; or it may come as a peculiar experience or as a result of prayer. Whatever may be the way in which this gift may come, every man has a gift that fits him to fill his own peculiar place in the life of his fellowmen and enables him to make his own peculiar contribution to the sum-total of life.

Paul here tells each one of us to make use of this special gift of ours. Capitalize it. Neglect it not. Stir it up into a bright flame. It is your opportunity for making your own peculiar contribution to life.

There is a sense also in which not only individuals but also certain groupings of men have received the gift for a peculiar service to mankind. That gift, divinely bestowed, may have come because of the purpose and vision of the founders of the organization, or it may have grown out of the peculiar experiences which that movement or organization has made in history or it may grow out of a great present need or opportunity. Whatever the source may be, the fact is that at the present time this organization or that finds itself in a position where it is fitted for a peculiar and vital service to man.

Thus, for instance, the United States, because of her past history and ideals, her peculiar geographic situation, and for other reasons, has acquired a unique position in her relations with other nations so that she finds herself in a position to render a distinct service and make a distinct contribution to the thought and life of the world. We will not stop here to point out what that distinct contribution may be except to state that in our mind it includes a real and distinct contribution toward the great goal of universal peace and good-will.

Paul in these verses would tell the United States: Make use of this gift that is in thee. It is divinely bestowed upon you as your peculiar contribution to the life of the world. Neglect it not. Rather stir it up so that the dimly burning fire may flame up till it shall send forth a gleam that shall encircle the world with the spirit of peace and good-will.

We are sure too that such a gift for a peculiar service to the world has been entrusted to our own Mennonite denomination. Not do we mean that our church alone has a peculiar service to render by any means, but we are facing the question here merely from the standpoint of our own denomination. If we do not have a real, vital and peculiar service to render what excuse have we for a separate existence? What right have we to add to the confusion in the church of Christ by calling ourselves this kind of a Mennonite or that, or by calling ourselves a Mennonite at all? What right have we to dissipate our energy by duplication of work and effort? Far better than to join with others of like mind for effective service and eliminate the waste of mere division.

But when we claim that we have a peculiar service

to render we also hasten to add that this fact gives us no excuse either for pride or for disdain of others whom we think have not our insight or understanding. If we have a peculiar service to render, the greater is also our responsibility and the greater should be our humility. Neither is it implied that when we have the gift for a peculiar service we must not cooperate with others in the performance of that service. The question of cooperation with non-Mennonites is beside the point in this discussion.

But what is that peculiar service we as a denomination are to render? Judging from things we sometimes emphasize in our churches and conferences one might almost conclude that our peculiar service was to be peculiar. Of course that conclusion is not correct even though perhaps at times we may have prided ourselves on the fact that we were peculiar and may have fought vigorously to maintain that peculiarity.

Our denomination has a real, vital and distinct contribution to make to the life of the world. If we were to describe that contribution in one word we would call it Mennonitism. By Mennonitism we do not mean anything narrowly sectarian, or superficially external but rather what Mennonitism has always been at its very heart and at its highest and best. We cannot stop here to analyze what we mean by Mennonitism except to point out that it is fundamentally a spirit, an attitude, a life rather than a system of thought or a careful statement of creed. In matters of creed there has never been full agreement of creed. In matters of creed there has never been full agreement among us and there is not now, but at heart and in spirit we have always been very much alike.

But there is one outstanding characteristic of Mennonitism which has been outstanding from its very beginning and that is the spirit for peace. Often this spirit took on largely the negative aspect of refusal to bear arms but it was for this attitude to war that they were persecuted and for this reason they fled from country to country in search of freedom from military service. What is more they have held consistently to this peace principle for 400 years. But it remained no mere principle with them; it became a part of their very fibre; it became a life conviction, a veritable passion for peace; it became the outstanding characteristic of the spirit of Mennonitism even though shown largely in a negative way.

This passion for peace was a God-given gift entrusted into our hands as our opportunity for a peculiar service to mankind. It has come to us of the present largely as a matter of inheritance from the past, but that does not change the central fact that by this time this principal has become in a real sense our peculiar contribution to the life of the world. Neither is that fact changed because we share this principle with other pacifist bodies who have adopted this stand in more recent years.

The words of Paul to Timothy come to us as a denomination with the same meaning and force that they came to Timothy and we hear Paul saying to us, Neglect not this gift that is in you. It is God-given. Nourish it. Keep it alive. Use it. Capitalize it. Stir it up. Stir up those glowing embers of the spirit for peace till they shall blaze forth with a bright flame that shall set others aflame for peace. You stirred it up to a flame during the war in protest. Let not the flame of your aroused conscience now die down in time of peace. The battle for peace and good-will is not nearly won. Militarism is still deeply intrenched. The work is just begun. Stir up that spirit for peace and keep on stirring it up till it blazes forth in terms both positive and unmistakable.

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

NEWS OF MARY BURKHARD

Champa, C. P., India,
December 8, 1925

The Witmarsum,
Dear Editor:

I have the honor of submitting to you a report of the celebration which took place among the missionaries at Champa, December 7, 1925. All the missionaries were gathered together for the celebration of the twenty-fifth anniversary of Rev. P. A. Penner's arrival in India. He arrived December 9th, 1900, on the ship Coromandel. Mrs. Burkhard arrived six weeks before that time on the S. S. China, and she was likewise honored by this celebration.

All gathered around a long table in Bro. Penner's home at noon for dinner. Our names were written upon the flag of a little ship placed in front of our plate. Each was filled with heart-shaped candy, and in the bottom was a small roll of paper bound with a small piece of pink ribbon, looking like a small diploma. Our curiosity was aroused by a sharp warning not to touch or open this roll, as though it were a sharp arrow. In the center of the table were two large ships. The S. S. Caromandel and S. S. China, trimmed with pink ribbons. They were equipped with a wireless apparatus and emitted smoke from their smokestacks. The dates of arrival were plainly marked.

After placing a wreath of flowers around P. A. Penner's neck, Rev. F. Isaac offered a prayer of thanksgiving. Toasts were offered by Missionary Penner and Mrs. Burkhard, telling of their early experiences.

Mr. Isaac read a short poem which told of the nearness of the end of Paul A. Wenger's bachelor

days. Upon opening our little rolls at this time we saw the names of Mrs. Adah Burkhalter and Mr. Paul Wenger. S. T. Moyer led in prayer after the singing of a German hymn.

Being real Americans, of course pictures had to be taken. All cameras clicked. Our festivities closed with a prayer by P. A. Penner, who asked God's richest blessing upon the newly engaged couple. We all had an enjoyable time, and we returned to our respective stations with new vigor and inspiration.

Respectfully submitted,

Dr. Harvey R. Bauman.

AND FROM THE ARGENTINE

There has been some investigation preparatory to opening up work in a town 200 miles from Pehuajo, the central station in South America, by our missionaries there. They write:

We found that a number of years ago there was a work started and carried on for a while, but for lack of workers and means it was closed down. We also found that the seed sowed at that time has taken root, and now there are some who desire to know more of the Gospel message and salvation by faith.

I was passing by the shop of an old shoemaker and handed him a "Camino Veradero", and to his son who was at the bench I handed several Sunday school papers. At once both looked up and asked me if I were an "Evangelista". I answered "Yes," and asked them if they were. "Of course, we are and have been for many years. We are from Buenos Aires and know many of the old evangelistas, and there used to be a mission here, but now there is nothing. Are you going to locate a mission in Bragado? When? " I had to tell them that for the present we were occupied in selling Bibles and investigating the town. I told him that he is to continue praying, and God will answer in His time. He was very happy to talk with an evangelista, and I promised to return for a prayer meeting in his humble shop.

As I passed a house and handed a tract to a young lady she said to me, "We have a Bible. My father used to read it to us. At first we did not listen, but later we all learned to love it and now all are converted." The father, whose parents were German, was converted in the tent meetings held in Pehuajo three years ago and moved to Bragado before he could be baptized. We went to their home and had a pleasant meeting with them.

And there are many more who want Gospel services in this town.

ALAS AND ALACK

It was less than five years ago at one of the regular monthly meetings of an active Mennonite sewing circle in a prosperous, progressive community. The women were discussing plans relative to the securing and shipping of some things for several foreign missionaries who had modestly expressed a desire for a few small rag rugs. And then one sister, an officer of the circle, the wife of a very successful business man, in whose own comfortable home were beautifully polished floors and soft, thick, richly colored rugs, said earnestly, "But what do missionaries want with rugs?"

* * * * *

Yes, and it is with many more things that missionaries are accredited with not wanting or caring about, as though they were either abnormal or subnormal folks. How often does it happen that the old and worn things are good enough for missions and mission workers. What do they want with Fords or Delcos, or with anything nice or pretty? But I happen to know that sometimes they like even chocolate candy! And now let me share with you a letter from a certain dear friend of mine:

"I imagine you were rather surprised to hear that I went to the Conference—well, I surprised myself. Yes, I do think Wilder is quite a wonderful man. This is queer, but what 'got' me the most was the **faith** that those people have. I never conceived of such intimacy through prayer, either. You know it has practically always been a ritual to me, or asking a favor of some sort. It rather made me ashamed. And, secondly, those missionaries seem to enjoy their work. That shocked me. I imagined that it was a sort of hard, heart-breaking business, no fun, no love, no anything. I happened to spend lunch hour with a few of them, and actually they were the most jolly and the most genuinely human folks I ever met."

IT REALLY HAPPENED

"The Christmas Goat"

"Oh! oh! oh! What is all that noise I hear over in the mission compound? Iype, do go and see if you can find out what all that talking and shouting means."

But Iype already knew. "Oh, Dasna and Rhubri, and all the other village children are over there in front of the mission bungalow waiting for the Sahib to come out. There are almost a hundred there already. Don't you remember, Achy," and the boy looked at his sister just returned from the harvest field, "that the Sahib is going to sing with them and tell them about the great star in the sky and the Baby Jesus? And then he's going to give everyone there a handful of sweets."

"Um-um! I do like the popcorn rice that we get sometimes when we work extra hard, but wouldn't candy taste good just now?"

"But just wait until tomorrow evening when we have our Christmas goat over at the mission bungalow. We're going to cook our rice and curry there, too."

"Yes," interrupted Achy, "and I heard the cook tell our mother that the Memsahib had baked two American cakes to pass around, too. Say, can you say your piece for our Christmas worship tomorrow morning?"

"Sure. Everybody knows his. Hurry up, Achy,

we'll soon have to go for our services tonight. Do you suppose we'll each get a guave like we did last year?"

Their mother called. "All right," Achy answered, "I'll come now to help prepare the peppers and dal and the sweetbread for our goat supper tomorrow evening. My, I can scarcely wait for this evening and tomorrow to come."

And it really did come, just as Achy and Iype were anticipating. And just at dark, when the Christian community of the American Mennonite Mission at Mahodi, India, gathered before the mission bungalow, what was their joy and surprise to find that the missionaries, Ralph and Alma Smucker, had managed to have a little gift and a bag of sweets for each child and grown-up there.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

JACOB AT BETHEL

May 30

Lesson Text: Genesis 28:10-22.

Jacob through his cleverness obtained the blessing. He deceived his aged father and wronged his brother. One who practices such treachery and dishonesty will have to suffer for it. Jacob was obliged to flee for his life. He left his father and mother and the old home at Beersheba behind. He set out afoot and alone on a long journey to the ancestral home at Haran. Jacob paid dearly for his sin. He left his mother never to see her again. Years of loneliness and hard service were his lot. His hard life was a discipline. The evil in the course of the years was purged out. Slowly God made of him a true man.

Travelling by the great road north, he came at sunset to the valley of stones. Tired and distressed, he lay down to rest. There under the open sky, the stars overhead, with one of the stones for a pillow he fell asleep. He was troubled. His mind was not at ease. While he slept he dreamed. In his dream he saw a stairway reaching from the earth up to heaven. Angels were going and coming. And Jehovah Himself was standing there. He spoke. Jacob heard the words of promise, "Behold, I am with Thee, and will keep thee, withersoever thou goest . . . " Imagine Jacob as he awoke. What could this vision mean! Jacob realized that although he was a fugitive that God was near. No one ever gets beyond God's love and care.

That hillside became a sacred spot to Jacob. God had appeared to him: "Surely Jehovah is in this place; and I knew it not," he said. He had hardly expected God to reveal Himself there in that stony field. God may come to us on the hillside, on the street, in the home. Any place may be a sacred place. God is always with us. Only we are so dull that we do not realize His presence. No matter where we are we can speak to Him. And if we listen He will speak to us. Jacob believed that spot to be the very gate of heaven. He knew God to be near. Why may we not realize as Jacob the nearness of God. Let the kitchen, the field, the home and the church be as a gate to heaven. What spiritual blessings we might receive as we gather about the family table, or pray together in worship in the home. In the church as we worship we ought to know the nearness of God. But not there alone.

Jacob set up a stone so he might mark and remember the place of his blessing. In some way we ought to fix in memory those sacred experiences in which we seemed so near to God. Such memories are great assets in after days.

And Jacob vowed a vow. It was a real promise to serve God. Jacob could not be the same man that he had been. He had to be better. May every sacred experience purge more and more the evil out of our natures. Each spiritual blessing should make us permanently better.

I am with thee, and will keep thee whithersoever thou goest.

JACOB AND ESAU

June 6

Lesson Text: Genesis 33:1-11.

Twenty years have passed. Jacob is returning with his wives, children, flocks, servants. On the morrow he will meet Esau. He still fears the anger of his brother. He sends gifts on ahead, thinking that thereby he will appease him. And he comes to God in earnest prayer. Jacob is uneasy. He arranges his wives and children and sends them across the brook Jabbok. He himself remains behind. He is alone there on the bank of the brook during the night. He is in trouble. He wrestles there until the breaking of day. It was God with whom he struggled. Jacob said, "I will not let thee go, except thou bless me." He was in earnest. He agonized in prayer. He must be ready to face the brother whom he had wronged, on the morrow. He thought of the flaming anger which might burst forth upon him. He prays as he never did before. But not in vain. That night he was blessed. He had striven with God and man and prevailed. From now he was to be known by a new name, Israel, instead of Jacob. Jacob was a changed man. He was ready to meet Esau.

The next morning Jacob with his wives, his children, his herds set out. They see Esau coming. Jacob goes on before. He bows to the ground seven times as he approaches his brother. His brother's heart is touched. Esau ran to meet his brother Jacob. He embraced him, fell on his neck, kissed him. They both wept. How different from what Jacob had anticipated? Why the difference? Whose victory was it? Jacob's.

The two brothers are happily reunited. Esau forgives Jacob. What relief that must have brought to Jacob! He now is free from the old burden of conscience, borne these twenty years. He is forgiven. The reunion of Esau and Jacob is one of the beautiful pictures of the Old Testament. Why did Esau forgive? Was it because of the presents? Because of Jacob's children? Because of Jacob's attitude? Or because of something within Jacob himself? Jacob was a changed man. There is such a thing as being deserving of forgiveness. Jacob had been prepared. He was worthy of the forgiveness of his brother. Jacob made such restitution as he could. He insisted that Esau accept the gifts at his hand which he did. How glorious that Jacob, the new man, should enjoy the forgiveness of his brother! No man can be happy or have peace if he hides his sin in his heart. We are not done with our sin till it is forgiven. We must bring it out into the light and there secure the forgiveness of God and man. We can't smother or bury our sin. Our consciences will not leave us off in that way. Our sin always finds us out even when it is unknown to men. There is no getting rid of sin except by forgiveness. There is no peace without confession, and restitution when that is possible. We must rectify, make right a wrong whenever that is humanly possible. And always we trust in the mercy of God. Thank God for forgiveness.

Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

OUR BOOK REVIEW

(On this page the Exponent will review in each issue one or more important religious books.)

WHAT IS FAITH?

The Macmillan Co., 1925

J. Gresham Machen

This book, by an outstanding champion of the orthodox faith, is well worth a careful reading. The author is evidently a careful historian and philosopher but his style is simple so that his thought is at all times clear. If his attitude can be summed up in one word that word is intellectual. He seems to be much concerned with giving the intellect its proper place in religion not because religion is entirely intellectual, but because the value of intellect to religion seems to him to have been disparaged in recent years. Thus to the text, "Believe on the Lord Jesus Christ and thou shall be saved," he says, "But how can a man possibly act on that suggestion unless he knows what it is to believe." So he goes on to defend doctrinal teaching and preaching and the book actually centers about this viewpoint. Nor is it a slavish acceptance of ideas that he advocates. He insists that he wants independence of mind in the youth of today. To quote him, "It is a great mistake, then, to suppose that we who are called conservatives hold desperately to the certain beliefs merely because they are old and are opposed to the discovery of new facts. On the contrary, we welcome new discoveries with all our heart and we believe that our cause will come to its rights again only when youth throws off its present intellectual lethargy, refuses to go thoughtlessly with the anti-intellectual current of the age, and recovers some genuine independence of mind. In one sense, indeed, we are traditionalists; we do maintain that any institution that is really great has its roots in the past, we do not therefore, desire to substitute modern sects for the historic Christian church. But on the whole, in view of the conditions that now exist, it would perhaps be more correct to call us 'radicals' than to call us 'conservatives'. We look not for a mere continuation of spiritual conditions that now exist, but for an outburst of new power, we are seeking in particular to arouse youth from its present uncritical repetition of current phrases into some genuine examination of the basis of life; and we believe that Christianity flourishes not in the darkness but in the light." To bring in this light, he goes on to say, will be the work of the Spirit of God. Here then he lays down a distinct challenge to the youth of the country. It is one with which I for one can heartily sympathize. The process of acquiring facts is a laborious one but it is absolutely essential. No one can think unless he has something to think with. Of course it is equally true that facts are useless unless correlated. We must learn to think but we must base that thinking on facts. In conformity with his ideas the author breaks down the artificial distinction sometimes made between the religion of Jesus and the religion about Jesus. The evidence of reliable witnesses about a person is always admissible. This point is vital in the argument for the historicity of Christianity. The Apostles and Paul bear reliable testimony concerning Jesus. Much is made of Paul's testimony. In fact the book as a defense of historic Christianity resolves itself quite largely into a defense of the Pauline theology. Whether this is the strength or weakness of the book will depend largely on personal opinion.

Throughout the book the author insists that objective standards of truth alone are valid. Follow him through the chapters. Faith in God, Faith in Christ, Faith Born of Need, Faith and the Gospel, Faith and Salvation, Faith and Works, Faith and Hope. In these discussions the doctrines of historic Christianity are presented as objective standards. Opposing to this is the pragmatic faith and the author is keenly insistent that this leads to skepticism. Is he right? Pragmatists certainly will not agree that he is. One is led to wonder whether the viewpoints are as irreconcilable as Professor Machen insists. To consider this is one of the most fruitful results of a reading of the book. If pragmatism does lead to skepticism it would seem to be equally true that the author's philosophy lays the foundations for religious persecution. Readers will do well to consider these two possibilities. A mean seems necessary.

In calling attention to the intellectual aspect of Christianity, Professor Machen has performed a real service. Although at times he seems to have swung completely to rationalism in his anxiety to discredit mere impressionism, and certainly he has not done justice to mysticism, he presents a well-rounded theology. Like most analytical debaters he shows a tendency to pursue opposing logic to its utmost conclusion of absurdity and blandly assume that this is the real position of his opponent. But this only adds to the interest. Certainly his essays are provocative of thought and despite some of these real faults form an exceptionally able defense of the historic faith which most of us espouse. Ministers and Sunday school workers, especially, should find the book valuable. The volume is published by the Macmillan Co.

—J. B. Cressman.

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Your prompt attention to your renewal will be greatly appreciated.

THE CHRISTIAN EXPONENT COMPANY
Sugarcreek, Ohio

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

YOUTH MOVEMENTS IN CHINA

It was rather surprising to many of us to learn that the youth of enlightened countries like Germany and France are in revolt against present-day institutions and conditions. We are in the habit of thinking that the world makes progress so rapidly as to leave little room for dissatisfaction on the part of those who are in the van of the world's progress. But it does not surprise us at all that there is a youth movement in a country like China.

The conditions in China before her contact with Western civilization are too well known to be repeated here. Her obsolete written language which bore little relation to the spoken dialects; her autocratic family organization which made the father the ruler over sons, grandsons, and great-grandsons; her subjection of women to the domination of men and the cruelties of foot-binding: these customs, and many others, gradually had to be abandoned in favor of Western ideas. But it was not accomplished without much opposition and it is natural that youth should be the most courageous in tearing down the old landmarks of Chinese culture and putting in their place the latest ideas from the West. The following quotation from an article by T. Z. Zoo in The Student World gives an excellent picture of what is taking place.

"As Western ideas pour into our country, they naturally touch our students in their family relationships. The Chinese family since the olden days has been based on the patriarchal system. The father is the ruler of the entire family. As long as he lives, no matter how many sons and grandsons of age he may have, they form merely parts of one big family. In other words they are denied the individuality which is so highly prized in the West. Our students today, therefore, are advocating what they call "the small family". They desire to see the young people given a chance to break off from the family and become units of a smaller, separate family. This, of course, involves a veritable revolution in the prevailing conceptions of family life. But as far as we can observe, this tendency of thought is gaining a very strong hold upon our students.

"In the sphere of the family, another current of thought is noticeable. Formerly the marriage of the young people was largely determined by the parents. After this contact with Western customs, the young student feels that here again he is being cheated of one of his prerogatives. He, therefore, is demanding the right to choose his own life partner. With him this is not only an academic question, but is one which affects his life intimately. The future wives of many of our students have already been chosen for them by their parents. So when a student comes into contact with ideas of this kind, he is at once faced with a very real problem. This has oftentimes caused much unhappiness and misunderstanding between parents and children."

The most serious part of the youth movement in China is, however, not directed against her own civilization, but against that of the West which is being more or less forcibly thrust upon her. The reason for this is easily discovered. Though China has profited much by her contacts with the West, she has also suffered much. And the youth of China emphasize the latter at the expense of the former. They have seen Western nations come in and dismember her Empire. They are now seeing Western capitalists come in to take advantage of the backwardness of the Chinese people and exploit their natural resources. To them the West stands for a policy of unscrupulous aggrandizement at the expense of the weak and helpless.

What then is the attitude of Chinese young people toward Christianity? Unfortunately they are unable to separate Christianity from Western civilization. To them Christianity is the religion of the West, and whatever the West does must be sanctioned by that religion, nay even prompted by it. It is of little avail that missionaries teach them that Christianity is a religion of peace and love. They judge our religion, not by its precepts, but by the practices of those who profess it. The extent of their hatred of Christianity is shown by the following quotation taken from a manifesto issued by the Anti-Christian Student Federation of the Peking University.

"Of all religions, Christianity, we feel, is the most detestable. One sin which Christianity is guilty of, and which particularly makes our hair rise on end, is its collusion with militarism and capitalism. The influence of Christianity is growing stronger day by day, and when this force becomes more triumphant, the methods of capitalism will be more drastic. Christianity is the public enemy of mankind, just as imperialism and capitalism are, since they have one thing in common, to exploit weak countries. Realizing that China has long been an object of exploitation of the capitalistic and imperialistic countries of the world, Christianity is using the opportunity to extend its influence. It is the intelligence officer of the capitalists and the hireling of the imperialistic countries. If no effort is made to exterminate the evil, it is impossible to foretell its dangers in the future."

There is also a brighter side to the youth movements in China. This extreme hatred of Christianity is not universal. The following quotation from, "Peking: a Social Survey", by Sidney Gamble, illustrates the attitude of another class of students.

"The spirit of love, the general social principles of Christianity, even the far-off aim of the Kingdom are desired by the young, intelligent future leaders of China, but they also demand that definite methods and processes be used in applying these new principles and realizing these new ideals. One young man who recently became a Christian joined the church with the belief that it was a group of men and women banded together with the purpose of bringing in a new social order founded on the principles laid down by Jesus Christ. Two months after he had been baptized he came to the person who had introduced him to the pastor and said: "What sort of an institution is this that you recommended me to join? I thought you said it was a group of men and women whose main business it was to bring in the Kingdom of God in Peking. It was with this object that I joined the church. I have been there now for two months and have done nothing but listen to sermons on Sunday! So far they have given me nothing to do!' "

BOOKS RECEIVED

"Stranger than Fiction", by Lewis Browne, pp. 337, The Macmillan Co., 1925. A short history of the Jews from the earliest times to the present day.

"Liberal Christianity", by William Pierson Merrill, pp. 170, The Macmillan Co., 1925. A statement of the true aims and positions of Liberal Evangelical Christianity.

"A Trip through Europe, a Plea for the Abolition of War, and a Report of the 400th Anniversary of the Mennonite Denomination", by H. J. Krehbiel. Herald Publishing Company, Newton, Kansas. 1926, pp. 107.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

MENNONITE PEACE POLICY AGAIN

Dear Editor:—I wish to thank John C. Horst for sending in the report of the Peace Problems Committee, and having it printed in the April 23d issue of the Exponent.

A careful reading of the report will substantiate the statement I made in the March 26th Exponent. In making that statement there were several things taken into consideration that do not appear in the formal report of the committee:

1st. The chairman of the Peace Problems Committee, after making his formal report recommended that since the country was not at war and there were no peace problems the committee be discharged.

2d. In the discussion that arose over the selection of a new committee the point emphasized was that the committee should keep in touch with peace conditions and be ready to make definite representations to their respective governments in case of war or preparation for war. To a lay observer the question discussed was, "How may we, as Mennonites, keep from getting hurt should there be another war?", whereas the question should have been, "How may we, as Mennonites, spread over the world the principles of peace as taught by Jesus Christ?"

It is small wonder that the Friends and Church of the Brethren look upon the Mennonites as a missionary field, instead of allies, in their program of putting the peace principles of Christ before the world.

Yours truly,

Tiskilwa, Ill. E. I. Culp.

STRAINING AT A GNAT AND SWALLOWING A CAMEL

Some months ago three ministers were appointed on a committee to investigate the failure of a few Ohio Mennonite congregations to observe fully the conference legislation on dress. This committee reported its findings to the proper officials with the recommendations that the congregations in question be excluded from conference fellowship for permitting their young sisters to wear hats instead of the approved bonnet. This report was accepted and the congregations eliminated from conference.

One of the three committeemen has for years preached uncompromisingly the necessity of confession of sins and restitution as the only way to obtain full pardon for wrongs done. Now, it appears that this very minister, while preaching a strong doctrine of confession and restitution for sins, was himself guilty of repeated moral lapses, carried on over a period of time, clearly indicating premeditation and design. This type of moral failure is almost universally regarded as a permanent disqualification for the Christian ministry because it brings reproach on the cause of Christ and His church, and strikes at the moral foundations of society.

A second member of this committee, with knowledge of the wrongs of his brother committeeman, did not think it necessary to investigate or inquire into the character of this man and withheld this information from the proper church officials and furthermore actively assisted this erring brother into the office of bishop and participated in the consecration of this guilty man to the high and sacred office of bishop in the church of Christ.

Does it not seem like straining at a gnat and swallowing a camel to disfellowship sisters for wearing a common article of dress against which no Scripture can be cited and who live exemplary Christian lives and then wink at real Scripture-condemned faults and not regard serious moral failure as a barrier to advancement to the highest ministerial offices in the gift of the church of Christ? Since when are the conference rules relative to dress more sacred and worthy of greater emphasis than the clear teachings of Christ and His Apostles on clean and moral living? Does this not seem to be a clear case of being wholly occupied with tithing mint, anise and cummin to the neglect of "the weightier matters of the law, judgment, mercy, and faith"? The much ado with the poor devices of men wholly obscures the clear counsel of God on moral and clean living. How long will the Mennonite church be satisfied to strain at the gnats of man-made conference rules and swallow the camels of Bible-condemned evils? —Paul E. Whitmer.

AN EXPLANATION

I have been repeatedly asked why I do not make more effort to answer the unfair charges made against me by John Horsch, proof reader and translator for the Mennonite Publishing House, Scottdale, Pennsylvania. Perhaps a few words of explanation will not be amiss.

These charges are published by J. H. himself in pamphlet and book form. He represents no one but himself. He speaks for no church or church institution. These writings are not accepted by any church paper or published by any church publishing house. I understand that he distributes this material without cost to a large number of persons, many of whom do not care to receive it. I do not find that many take them very seriously, although, since he is responsible to no one, no one can stop him.

I have always done my work under the direction of institutions of the church where I have been responsible to able and wise men who have had the confidence of large sections of the church. I am perfectly willing to leave my case in their hands. For twenty-eight years I have been continuously employed by two Mennonite Boards of Education as administrative officer and teacher. I have never asked for a position and have never been dismissed from one.

I did not resign at Goshen College because of any difference with the Board in regard to fundamentals of the Mennonite faith. Four years after leaving Goshen I was asked by the President of the Board of Trustees of that institution, who came to Bluffton College to see me, to return to Goshen. My book on the Sunday school which expressed my views on education and religion, was reviewed by me before the General Conference of the "Old" Mennonites after I was Dean of Bluffton College, and it was ordered published and is still advertised and sold by the Mennonite Publishing House at Scottdale.

There was never any suggestion that Bluffton College should in any way depart from the orthodox Mennonite faith. The charter members of the Bluffton Board were all men of strong convictions on the point that the College and Seminary must be true to the faith of the church. The organization of this Board was copied after the Goshen plan. The directors are elected by Conferences or by the Board itself, so directly or indirectly they are all representatives of the church. As evidence of their concern in regard to this matter they placed in the By-laws governing the college this rule: "No person shall be elected to the position of instructor in this college who is not a firm believer in the Deity of Christ and the inspiration of the Scriptures."

I have had a place on the editorial staffs of the Christian Monitor of the "Old" Conference, of the Chrstian Evangel of the Central Conference, and of the Christian Exponent which has been approved by the Independent Mennonite churches,

who are known to be true to the orthodox faith. I have spoken before many Mennonite churches, conferences, and conventions of all branches of the denomination. I think I have the reputation of speaking and writing frankly and without subterfuge. "In secret have I said nothing." It has not been difficult for even ordinary folks to know my position on matters of faith. I do not believe that it requires a professional critic to interpret any deceptive statements of mine. During my entire period of service I have been a member of four different Mennonite conferences, and I have never been charged by any conference, church or church institution as being unsound in faith. I am willing to abide by their judgment.

No doubt J. H. is doing the church a good service by warning against the dangers of certain modern heretical teachings, but it is very obvious that when he turns on his own brethren and the institutions of the church, other motives are involved. He honors a few men too much when he blames them for the withdrawal of a number of congregations from the "Old" Conference, and he evidently wishes to discredit them so as to stem the tide of this movement which is not due to any departure from the orthodox faith but is a result of methods of discipline in regard to dress regulations. By quoting single statements and giving his own interpretation he makes us out to be modernists and then states all of the most extreme heresies that some modernists believe. Thereby he gives the impression that we also believe all they stand for and makes us out to be deceptive and dangerous.

When I am asked to speak on education and express high ideals for our schools he says I want to accomplish the whole aim of Christianity by education. Aha! he caught me! I am a modernist! I am asked to write an exposition on James 1:26, 27. I naturally stress morals as involved in James' definition of "Pure Religion". J. H. doesn't say that I misinterpret James, but he says it sounds like modernism. Well that is too bad, but neither James nor myself meant it that way.

My long and close acquaintance with those responsible for employing teachers, speakers and writers for our church institutions convinces me that they are wise and safe and do not need, and are not asking for the advice of a self-appointed critic and censor to inform them in regard to the standing of the workers that they employ, and I doubt if they at all appreciate the efforts, on such a large scale, to undermine the work of the institutions of the church. At any rate the inducements for working for the Mennonite church are not such as to attract those who do not have a real devotion to the faith of our fathers.

If I may give one suggestion to J. H. I would advise that, if he is so much alarmed about false teachings, he employ some of his zeal in using his good influence among the fundamentalists to lead them to accept the very fundamental teachings on peace as given in the Sermon on the Mount by the Prince of Peace. While it might hurt the sale of some of his books he would thereby demonstrate that he is really interested in the Mennonite cause. The true heroes of our beloved church would have given up their lives rather than compromise on our historic peace principle in order to be a popular leader in a strong theological movement.—N. E. Byers.

WHAT IS A RETREAT?

Many young people are asking the question, "What is a Retreat?" It is a week set apart for the young people of the Mennonite church. The leaders plan the week's activities to meet the needs of the young people and to aid in the four-fold development, physical, mental, social and spiritual of the average young person.

It is such a busy, happy time, that, in retrospect, one wonders that so much could be crowded into one short week. There are hours of work, play, fellowship and worship. Every morning, classes in Bible study, missions, church history and young people's problems, challenge the thought and attention of the "Retreaters". Each afternoon there is an hour or two of playtime, under the direction of a capable leader. Informal social gatherings tend to create a feeling of fellowship and good-will among the delegates gathered from various states and from different Mennonite conferences.

All the activities are permeated by a spiritual atmosphere that makes the Retreat really worth while. The day begins with the Morning Watch and sunset finds the young people coming together for a quiet devotional service, a fitting climax for a busy day.

Pray, Plan, Prepare, now for the Retreat of 1926 to be held at Bluffton, August 7-15. Every young person who can possibly do so should go, for the Retreat of 1926 promises even better things than the one of 1925.—Mary B. Borneman, in The Mennonite.

MOVEMENT OF RUSSIAN MENNONITES TO CANADA

The movement to Canada of Mennonites from Russia is continuing. According to a statement given out in Saskatoon recently by Bishop Toews, who is head of the Mennonite Colonization Board, and is just back from the continent, some 5,000 more of these people will probably come here this summer. To date the movement this year has been limited, not over 200 persons all told, but it is in the summer when the majority are brought out.

The work of absorbing these people into the rural life of the country is going on steadily. Last year the Mennonite board in conjunction with the Canada Colonization association put on the land as owners close to six hundred families. The total number of families settled by the latter was 607, practically all of whom were Mennonites.

There were settled in this manner, 150,623 acres of land, and on these acres went the 3,035 souls comprised of 607 families. Some of these people came out last year, but the majority had been in the country for a season. They live with their fellow countrymen till they are ready to take over land for themselves.

Officials of the Canada Colonization association estimate that the value of the transactions involved in settling Mennonites under their care for a period of a little over 12 months, has run to $9,750,000. And as few of the newcomers have any cash wherewith to make a payment this whole sum represents credit given them. The value of the land itself works out at around $50.00 per acre, and in addition to this, buildings in some cases have to be erected or enlarged, stock and equipment bought, seed and feed at times provided and so forth. These people already are paying it back. It was estimated that at the end of the harvest last year 98 per cent. of them were in a position to pay their entire interest due, and many of them made substantial payments on principal. One group of families in Alberta paid off over $20,000 from the last crop, and that after keeping some $4,000 to carry them till the proceeds of the next crop comes in. Another group paid back an even more substantial sum.

To date, of those who came out last summer, some 217 families have been placed definitely on the land; that is, they have completed arrangements to purchase, on credit, farms and the necessary equipment to get going. Of these, 94 families are in Manitoba, 48 in Saskatchewan, 75 in Alberta; 1,085 people are in the group of families who have thus entered into possession and their holdings total 57,364 acres. The figures for the month of April show 26 transactions, involving 59 families and 19,105 acres.

The lands on which these families are settling are the larger holdings in the country. Three or four families group

(Continued on page 176)

Notes from Here and There

The Mennonite Male Choir of Berne, Indiana, gave a sacred concert at the Methodist church at Portland, Indiana, on April 25th. All of the collections received by the choir are given for missionary purposes.

The twentieth annual meeting of the Mennonite Board of Missions and Charities was held at the First Mennonite church, Kitchener, Ontario, May 9 to 11. The mission sermon was preached by H. R. Schertz and the closing address was given by A. C. Good on the subject, "The Great Task of World Evangelism."

The Ohio Mennonite Church Conference is scheduled to meet at the Bethel church, West Liberty, Ohio, June 1. The Eastern A. M. Conference on June 2, at the South Union church, West Liberty, Ohio.

Prof. J. M. Kurtz, who has been engaged in high school teaching in the city of Chicago during the last three years, will spend the summer with his family at the home of Mrs. Kurtz's mother, near Millersburg, Indiana.

An offering amounting to $1,054.81 was lifted at the church at Berne, Indiana, May 2, to be used in helping to build a new church at Taming Fu, China. Miss Frieda Sprunger, from Berne, is a missionary at that station.

MOVEMENT OF RUSSIAN MENNONITES TO CANADA

(Continued from page 175)

together to buy farms of a section or more in size; some as large as five or six sections are sold to a group, but the average holding per family is around 200 acres. Practically all of these farms have been under cultivation, at least in part. Few actual owner-farmers have sold out, the majority of farms being in the hands of lesees, renters, managers or operators on shares. The present transactions provide that actual owner-operators take their places, and while in many cases the vendors arrange to have a supervisor with the newcomers until they are fully acquainted with the ways of the west, in a short time the farms will become actually operated and owned by the new Canadians.

There are still in Russia some 80,000 of these people, and as finances and other circumstances permit it is hoped that the whole of them will come to Canada. Of those coming out recently a part are able to pay their own fares, but many are brought out by the Mennonite Colonization board which has a sort of revolving fund for the purpose.—Free Press, quoted by "The Christian Review".

The music school of Bluffton College sponsored a May Music Festival, May 3 to 5, which proved to be an outstanding event in the life of the school. Madame Estelle Gray-Lhevinne, California violinist, appeared in two programs. The climax of the festival was the rendition of Mendelssohn's oratorio, "Saint Paul", by the college choral society and orchestra.

At Markham, Ontario, a class of thirty young people have organized for systematic Bible study under the leadership of L. J. Burkholder. For an introductory course they are using as a text, "Our Bible", by Leach and Torrey. The class meets each Tuesday evening.

The last report of the American Mennonite Mission in India shows that over fifty thousand dollars were spent in operating the mission during the year 1925. The Indian church has over eleven hundred communicant members. The expenditures for the Mennonite mission in the Argentine amounted to over twelve thousand dollars.

In a pamphlet of 36 pages, Mr. and Mrs. S. T. Moyer gave a very interesting report of their mission work in India during the year 1925. We quote: "Fall Conference placed at Basna Station, two more workers—Mrs. Mary Y. Burkhard, and Mr. Wenger. For this action and for these workers we rejoice and praise the Lord. Christmas season was a happy one. Baptism of eleven persons, the Christmas program, the Thanksgiving service, the first Infant Consecration meeting and the First Communion ever conducted at the new station constituted the program for the Christmas season. One big conclusion we reached at this time with reference to the Christian community is this: Those Christians who live in the villages who interest themselves in the mission, they have gone forward. It was wonderful to note the progress in song, to note the improved order at the services, hear how the children could tell the Christmas story and quote sections of the Bible, and sing songs."

Their address is Basna P. O., via Raigarh, C. P., India.

The Bethel College Mennonite church, of which the Rev. H. A. Fast is pastor, received thirteen members into the church by transfer of letter on May 2d. On May 16 baptismal services will be held in which sixteen will receive baptism. This will be followed on May 30th by a communion service.

Doctor F. S. Watson of the Toronto Bible College, Toronto, Ont., has been engaged to deliver the commencement address at Goshen College this year.

The baccalaureate service at Bethel College will be held on Sunday evening, May 30. The Rev. H. A. Fast, pastor of the church, will preach the sermon.

Prof. A. E. Kreider sold his home at Goshen and expects to move to Bluffton some time during the month of June. He and his family will spend the summer in Chicago, occupying Prof. J. M. Kurtz's home, while studying at the University.

Over a dozen members of the Eastern Mennonite School have been engaged in mountain Sunday school and prayer meeting work. The places of work are: Hebron, Gospel Hill, Mount Clinton, Bethany, The Peake, Sparkling Springs, and Brock's Creek, all from eight to twenty miles west of the school.

Prof. A. E. Kreider of the Witmarsum Theological Seminary addressed the student body of Goshen College on Sunday evening, May 2, on the subject "Christian Traits Worth Striving for".

Rev. Joseph H. Smith of Redlands, California, conducted a Bible Conference at the Berne Mennonite church, May 6 to 9.

OBITUARY NOTICE

David Lehman Whitmer was born at Hagerstown, Md., February 21, 1838, and died at the home of his daughter, Bishop and Mrs. A. J. Steiner, at North Lima, Ohio, on April 7, 1926, at the age of 88 years, 2 months and 16 days. He was the last to survive of a family of two sisters and seven brothers that grew to maturity. At the age of four years he came with his parents from Hagerstown, Md., to Eastern Ohio and located at North Lima, where he lived for more than eighty years. On October 29, 1871 he was married to Anna Otto of Harmony, Pa., with whom he lived in happy wedlock for forty years until her death fifteen years ago. This union was blessed with four children: Mary, wife of Levi Yoder, who died four wears ago; and Paul E. of Bluffton, Ohio; Martha, wife of A. J. Steiner; and Samuel, who died in infancy. He united with the Mennonite church many years ago and remained a faithful member until his death. Death was due to the disabilities of old age. Perhaps the most outstanding feature in his life was the large amount of time that he spent in private devotions of Scripture reading, prayer and singing from memory of familiar hymns. This was a great comfort to him because for many years defective hearing deprived him of the benefits of church services and the usual social life. Funeral services were conducted at the North Lima Mennonite church on Sunday afternoon, May 9.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

June 4, 1926

EDITORIAL

THE PROSPERITY OF THE SAINTS
REVOLUTION IN POLAND

CONSCIENCE

N. E. Byers

CONGREGATIONAL SINGING

G. A. Lehman

HOW TO CHOOSE GOOD READING

Melinda Bechtel

THE UNTRIED WAY

Paul G. Tschetter

$2.00 a Year. **10 Cents a Copy.**

The Editor's Chat

Dear Readers:—I am constantly on the look-out for suggestions as to how to improve the Exponent. We are glad for the letters of appreciation which come practically every day but they do not blind us to the imperfections of the paper in realizing our ideal of a readable religious journal which is constructive, inspiring, fearless and worthy of the support of the progressive-minded people in every branch of the Mennonite Church.

Someone suggested that the inside front page be given now and then to a READER'S CHAT. We heartily approve of the suggestion. Most of us, I think, enjoy a little of the informal and personal in our reading, in which we get close to the minds and hearts of our friends. We like to hear the preacher deliver a sermon, but we also like to visit with him (if he is human) and chat with him. And the informal visits are frequently more beneficial than the formal sermon. In some future issue we will have a READER'S CHAT.

One of my good friends recently lost his position as principal of a rural High School. The authorities "fired" him. He was not wanted in that school. He had had the foresight to see that a new school building was needed in the community and for that he was punished. He actively supported the $65,000.00 bond issue to erect a suitable and adequate building in which all the children of the community spend eight months during the year. In so doing he sinned against all the tight wads in the whole township. $65,000 for a school building! And 25 years paying for it! Yes, but the tobacco users in the township will spend more than four times that amount in the same time if the present rate of smoking and spitting continues. The new school board kicked him out and landed him in a city school system with an increase of $400.00 in salary. It often pays to get kicked out. And a quick way for a man in public life to get there is to labor unselfishly for the best interests of a community in which tobacco expenses are met with better grace than school expenses.

A word should be said in regard to our contributors. We are greatly indebted to them for their services. It is their work that makes the paper possible. One of my teachers once said that it is impossible to perform an operation unless the patient attends. It is likewise impossible to have a paper unless someone does the writing. To write a series of articles as our departmental and contributing editors frequently do requires more time and energy than the average reader suspects. When you are helped by the work of our contributors, a word of appreciation is in order. If you do not write to them directly, send your letter to the Open Forum.

FROM OUR MAIL BAG

"I am enclosing P. O. order for sum of $5.00 to cover my share of expenses in connection with the Exponent and hope and trust that its good work may continue."—Business man, Ontario, Canada.

"The paper is always read with interest. There were a few items that pertained to the church which I felt were rather personal, in reference to some of the conservative leaders. Let's rather love them into the spirit than aggravate them. This was in the Open Forum."—Minister, Illinois.

"You should have a man at every Church Conference with your paper, tracts and good books. I think the paper is good in this way—it tells the truth."—Business man, Indiana.

"The people that read the Open Forum get a lot of information on things that they did not think were going on."—Farmer, Illinois.

"Enclosed find check of $5.00 to pay my past due subscription. I have been enjoying your paper but have been neglectful in paying. Use the rest where you need it."—Farmer, West Liberty, Ohio.

"Please renew my subscription, ($5.00 enclosed) and use the balance in payment of someone else's subscription who is not now a subscriber, but who ought to read your excellent paper."—H. S. teacher, Indiana.

"Please find enclosed $2.00 for the renewal of the Christian Exponent. I like the paper very much. Wishing you success in your work, I am, sincerely yours,"—Nurse, Michigan.

"I am enclosing check for $1.50. Since my vision is impaired and I am not able to read, I have been compelled to cancel a number of my subscriptions. I do not like to cancel the Exponent as I consider it one of my best friends."—Minister, Illinois.

"I am intensely interested in the Exponent and would not do without the periodical. My only hope and prayers are for the success of a paper which so nobly puts out the essential things for which our fathers fought. I am for you."—H. S. Superintendent, Kansas.

This one is a puzzle:

"I let you know that you have a nice paper but I don't want it anymore."—Farmer, Ohio.

We appreciate the renewals which are coming in constantly and especially do we thank those of our subscribers who have sent in lists of names of prospective subscribers.

Several have sent in some money, in addition to their subscription, to be used where needed. We appreciate this. Such money will be used to pay three months trial subscriptions unless otherwise stipulated. Sincerely yours, The Editor.

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The business manager will will appreciate your prompt attention to your renewal. Thank you.

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A SPIRITUAL AWAKENING

A short time ago, writes a friend, a young man who has not attended church or read his Bible for a long time, but who recently began to take a great interest in good literature, came to me full of enthusiasm over something that he had read in a magazine.

"Listen to this," he said, opening the periodical. He read for a few minutes, and there was a new note of reverence in his voice as he ended with: "Or ever the silver cord be loosed or the golden bowl be broken or the pitcher be broken at the fountain or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." His face glowed as he exclaimed: "Isn't that wonderful?"

"It is," I agreed. "Would you like to read more by the same author?"

He nodded, and I handed him my Bible that lay on my desk.

He stared at me. "You don't mean to say that's from the Bible?"

I nodded and opened the book at the twelfth chapter of Ecclesiastes and he read: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

"I didn't know that was in the Bible," he said quietly. "Are there any more passages like that?"

I turned to the fifty-third chapter of Isaiah and then passed on to other beautiful passages both of the Old Testament and of the New. He listened to them eagerly.

A few days ago he said to me: "I'm going to church now." He had found his God again through reading the Bible.

It has been a real joy to watch the spiritual awakening of that young man who had been rejecting the spiritual food for which he really hungered because at some time in his youth it must have been served to him unattractively.—Sel.

THE
CHRISTIAN EXPONENT

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LESTER HOSTETLER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Esther Smucker, Missions; Elmer J. Yoder, Young People's Page. **Consulting Editors:** J. S. Slabaugh, Paul E. Whitmer, J. C. Meyer, Wm. B. Weaver. **Contributing Editors:** J. E. Amstutz, J. B. Cressman, A. M. Eash, Henry A. Fast, O. B. Gerig, J. E. Hartzler, Ivan Groh, Hervey Schnell, Elva Schrock, Crissie Y. Shank.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

CONFERENCE ON INTERNATIONAL PROBLEMS

"Life is too short if spent in idleness; it is too short if spent in business; but we cannot measure its value in terms of time at all if it is spent in service." These words were spoken by Sir Josiah Stamp, a prominent British economist at the Conference on International Problems and Relations which was held at Briar Cliff Manor, New York, during the week ending May 15th. The purpose of the Conference was to bring about a better understanding among the nations. Those interested in the Conference apparently take the beatitude, "Blessed are the Peacemakers", seriously.

In view of the fact that the preliminary Disarmament Conference is to meet at Geneva, Switzerland, almost immediately after the Briar Cliff meeting closes it was an opportune time to discuss international problems.

One of the American speakers at the Conference brought out the fact that the United States is dependent on foreign countries for almost a billion dollars worth of imports annually. He pointed out that producers are generally more aware of the fact that the country is dependent than consumers. The farmer needs fertilizers and twine from foreign nations. Rubber is needed by almost all Americans. If all who use these foreign articles knew that the country is dependent on other countries for them it might help in breaking down prejudices against foreign countries.

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THE BRITISH STRIKE ENDED BUT THE ISSUES NOT SETTLED

After nine days the British strike was called off but the problems involved are as much unsettled as they were before the strike began. The mine owners cannot afford to pay what the miners feel is necessary for a living wage so the government continues the subsidy temporarily and an effort will be made to reach some satisfactory agreement. British industry can hardly afford to pay the subsidy to keep the coal mines open for it is not especially prosperous. On the other hand the nation cannot afford to close the coal mines and permit other nations to get the coal markets which are held by the British now.

———o———

POLAR EXPEDITIONS

Two successful expeditions to the North Pole were reported recently. A generation ago an expedition to the pole was considered an undertaking of months or even years, but in the late expeditions the time has been cut down to days or even to hours. The way from Spitzbergen in Europe to Nome, Alaska, is now almost as short as the way from Jerusalem to Jericho once was. Our neighbors may soon be all the people on the planet. Many will pass by on the other side when they meet their twentieth century neighbors.

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NATIONALISM IN EDUCATION

For some years there has been a movement in favor of a stronger Bureau of Education in the United States. The proponents of the plan want a Secretary of Education in the President's Cabinet who will have some measure of control of education all over the

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country. Many prominent educators favor the plan but there is a strong minority that is opposed to more centralization and especially to the mingling of education and politics.

The argument in favor of the Curtis-Reed bill is that it would make possible better educational facilities in regions where the people are too poor to maintain a strong system. The opponents of the bill point out that this would be robbing Peter to pay Paul for the federal government could not create money but would simply take it from one community to spend it in another. They further argue that people will support education more willingly when they see the money spent in their own communities.

The Catholic church seems to oppose the bill because it means more governmental control of family affairs. The Masonic order is in favor on the ground that illiteracy is a national problem.

There might be another argument against the bill which is not generally mentioned. If the national government gets direct control of the school system of the country it might be much easier to introduce military training in high schools than under the present system. Especially in times of crisis there might be a temptation on the part of the national government to use the schools for propaganda purposes.

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A BURIED TREASURE

In Gardlegen, Saxony, a workman who was digging for a drain unearthed an iron box dated 1632, containing a complete Gothic Bible and some other manuscripts. An expert has pronounced the manuscripts and the Bible as genuine. Since 1632 was about the middle of the terrible Thirty Years' War, these treasures were probably buried by some person who feared they might be destroyed.

———o———

REVOLUTION IN POLAND

Over a century ago Poland lost its status as a nation, but it was given another opportunity to try its hand at self-government at the close of the World War. The powers in Europe were in favor of self-government of peoples after the war but they probably created Poland for another reason. They probably felt that it was necessary to head-off Germany in her program of expansion toward the East. But if only the Poles were organized into a state they might have been too weak to resist Germany so the state of Poland as created after the war included many people who were not Polish and not in sympathy with the Polish ideals. This made the problem of self-government more difficult than it would have been in a purely Polish state. The Slavic people have never demonstrated much ability to govern themselves and many observers think the Poles will not succeed now.

Recently there has been a revolution. The famous Polish General, Pilsudski, took the government over. He is more radical than the former government was and more favorable to Russia and Germany. He claims that he does not intend to establish a dictatorship, but he took over the government to save it from ruin which was staring the old government in the face. The great difficulty is that if one man in Poland has the right to overthrow the government others will take the same liberty when they feel they are able to do so. That brings instability in politics and makes a nation the prey of foreign interventions. If the Poles cannot manage their political affairs by the ballot box method there are those who think they cannot succeed by the bayonet method. It is already reported that another general is planning to take the government from Pilsudski.

France is especially concerned in the revolution. The old government was an ally of France against Germany. If the new government proves itself more friendly to Germany and Russia it will weaken the position of France in Europe. Since Germany and Russia are settling their differences France will probably feel her prestige in European affairs declining. Czecho-Slovakia, like Poland, has been pro-French and is opposed to the treaty between Russia and Germany. The conclusion seems to be that Europe is entering on a period of instability.—J. C. Meyer.

———o———

THE PROSPERITY OF THE SAINTS

That some people are called upon to suffer, to endure sickness, poverty, disappointment and trouble—while others are prosperous apparently in everything, has been a mystery which has perplexed the human mind since the dawn of life. The early Hebrews had a simple philosophy regarding this perennial question. According to their theory the righteous man prospered. He prospered because he was righteous. The psalmist expresses it thus: "Whatsoever he doeth shall prosper." On the other hand the wicked man suffered. He suffered because he was wicked. There was a causal nexus between goodness and prosperity, sin and suffering. Health, wealth, peace, comfort, long life—these were considered the lot of the true servants of God. Sickness, poverty, trouble, disaster, early death—these were the portion of the wicked.

According to this theory, a man's life and his lot in life corresponded. If his life was righteous, he could expect an abundance of corn, wine, and oil, a peaceful home, and a large family. (Large families were not out of date). If his life was wicked, then in punishment for his sins he could expect sickness, famine, defeat, and the disgrace of being childless.

This ancient Hebrew theory is a very convenient

one for those who happen to be outwardly prosperous. The outward condition is tell-tale, an indication of God's favor, the absence of His anger. It is the orthodox philosophy of many who have large acres and big barns—the getting of which may have required nothing on their part except to have waited until someone died.

The theory, however, is miles away from the spirit of the New Testament. The first Psalm, in speaking of the godly man, says, "Whatsoever he doeth shall prosper." But in the New Testament the true credential of saintliness is not prosperity but suffering. The only sinless life that ever lived upon the earth was outwardly not prosperous; from the standpoint of material things, that life was a colossal failure. The birds of the air had nests and the foxes had holes, but Jesus had not where to lay His head. He did not condemn wealth, but as for Himself, He renounced it, thereby teaching for all time that the highest success in life is not dependent upon physical prosperity. His life was one of suffering, and disappointment and loneliness. Suffering **with Him,** rather than outward prosperity, is a man's measure of Christlikeness. "If we suffer, we shall also reign with Him."

We have known of cases where men were ordained to the ministry partly upon the basis of their material prosperity. Their fitness to preach consisted in their being able to afford to give their time to a job which didn't pay much. So fickle is human nature, that in some Mennonite communities a preacher's standing is rated by the size of his farm and his ability to manage it well. As a matter of fact the possession of a farm is not always a sign of godliness. It may have been acquired through a mixture of piety and thrift such as the puritanical Scot possessed who "kept the Sabbath and everything else upon which he could lay his hands."

The need of the Church of Jesus Christ is a ministry that is willing to suffer. The world will never be made much better by men whose first concern is their own peace of mind, or their good standing with their associates, or the success of their own business. Jesus and Paul cared for none of these things. The man who preaches what he believes to be "safe" rather than what his conscience tells him to be true; who can be on either side of every question for the sake of his position and "advancement"—such a one is not a true prophet of God, but an ecclesiastical humbug.

Jesus was crucified, James was beheaded, Paul was stoned and imprisoned. Such was the prosperity of the early saints. They lost their jobs. But they nevertheless did not lose what was worth more, viz., the consciousness of having been a coworker with God. Loyalty to the truth and faithfulness to duty have many times been bought at the price of a job; but they are worthier credentials for saintliness than any outward prosperity can be.—Lester Hostetler.

Short Talks on Live Questions

CONSCIENCE

N. E. Byers

Everyone has had experience of the promptings of conscience. We seem to have an inner monitor that makes us feel that some things we do are bad and we find difficulty in repeating them, while other acts are commended and their repetition is encouraged. There seem to be two phases to conscience, one informs us as to what is right or wrong, while the other helps us to do good or resist evil.

A very practical question that is often asked is, Can we trust conscience to tell us what is right or wrong? If we study our own experience we will find that we have a conscience against anything that has been considered wrong by the social group that we respect. The fear of their disapproval is no doubt a factor in keeping us from doing what they think is wrong. When we are taught that God disapproves no doubt our conscience is all the stronger.

If we have always been warned against intemperance and have heard Scriptural condemnation of drunkenness we cannot indulge without a feeling of strong rebuke. On the other hand where the family considered wine and beer as essential parts of a good meal and in harmony with the customs of New Testament times, the conscientious provider felt under obligation to furnish these drinks. Our conclusion must be that conscience follows the customary standards of our group and is not reliable to tell us what is right or wrong.

And yet, no doubt, many persons all the time and everyone most of the time will find it practical to follow the customary standards. What society has tried and proven we should not hastily reject. And yet, changing conditions and growing intelligence require that there be some among us able to criticise and revise our standards. But new light in the presence of old conscience has a hard time of it. The way of the reformer is hard. But real effort should be made to bring conscience to the support of higher standards.

On the other hand a man's conscience should always be respected as long as he believes himself to be right. If a man has a conscience against eating pork it is wrong to tempt him to eat pork. If he is wrong, persuade him and help him to change his conscience, but do not ask him to violate it. We all need the help of this moral dynamic in our lives to help us live up to our own ideals, therefore, we must keep it inviolate.

In conclusion, we must say that one should always obey his conscience, but never trust it. It is no more reliable as to what is right or wrong than is our group opinion, but it is always needed as a help to right living. After all, to be conscientious is a great virtue. Our trouble is not so much in knowing right as in doing it.

Congregational Singing

G. A. Lehman

This is the second of a series of articles on Church Music by Prof. Lehman.

Paradoxical as it may seem, the manner of worship in the average Protestant congregation is the strong feature of that branch of the Christian church just as it is also its weakness. That is, Protestantism gives the individual most democratic liberties of worship attendance, and participation, which is admittedly the ideal God-like plan, but unity of purpose among the members and activity in the worship program by those attending divine services generally suffer with the spirit of liberty. To illustrate—a church membership of five hundred often means an average attendance of half that number or less, and among those present at a service very often an active participation in the service program by twenty-five to fifty per cent. Actually that means that only a small fraction of the membership is participating in that part of the service given to or expected of the congregation, and in most churches that one part is the hymn or psalm singing in the service.

Singing Churches

It might be difficult to prove that the spiritual power and the working strength of a congregation or of a denomination can be gauged by the music program of the church and more especially by the amount of actual participation in the concerted form of music worship, in other words, the actual congregational singing. It is, however, the writer's belief that the most virile churches of Protestantism spend a large portion of the worship-hour in that form of devotional exercise, and the recent statistical report of the churches of America might well give one pause, for the denomination founded by the singing Wesleys and still engaging in a large way in congregational music, shows the largest growth during the last year. Another denomination well known for its limited use of any musical resources showed an actual loss for the same twelve-month period. Certainly other causes enter into these statistics but the music program of churches registering greatest activity and growth can well be given a share of the credit.

Such a practical reason for encouraging a general participation in congregational singing might not be the most lofty motive although at the same time it in a way proves a psychological fact; a group of church people who get into a singing mood once or twice a week are more likely to remain loyal to one another and to their organization than a membership that seldom if ever does any one thing as a group. Aside from the primary reason for hymn-singing, which is the individual spiritual nourishment that participants get from a genuine contact with a good hymn and its tune, the vocal utterance of such forms of worship with his neighbor certainly becomes a force for cementing the fellowship between members and when this is done often enough and thoughtfully enough, it will eventually make of the membership a band of loyal workers for the extension of the influence of the church.

Music in Special Services

It is needless to reflect that all big conventions, civic, political and religious gatherings, in fact all enterprises where crowds are to be inspired and moved, make splendid use of the power of group singing and no one ever thinks of denying the value of such concerted efforts. Similar care and emphasis in the selection and use of the hymns during the regular service gradually developes a social power for good that affects every participant and even touches somewhat the lives of the non-singing church-goers, not to mention the distinct benefit to the minister, in the consciousness of having a truly singing and worshipping membership before him. For, a church membership alive to this form of worship is much more readily inspired to other tasks and cannot help but develop into a church registering growth in numbers and influence.

Good Congregational Music

Music in the congregation can be good or bad in two distinct ways. It may be artistically or musically satisfactory and still not be good congregational singing because insufficient attention is given to securing a general participation and to understanding the meaning and purpose of the hymn-text; or the singing may be somewhat satisfactory spiritually because of the apparent general participation by the membership and yet be so lacking in musical worth that true spiritual results are not obtained. In the first case, the finest hymns of the world may be available in the pews but unless they are used by the majority of the worshippers, and frequently, and with a tair understanding of their spiritual, musical and literary values, the singing will not be of the best because it will stir neither singers nor hearers to any spirit of worship nor to real church work. In the second case, there is perhaps a participation that is quite general and sometimes even quite vociferous, but withal may not measure up to true standards of good congregational song because the music and the text may be conducive to other than worshipful attitudes on the part of the congregation. Ideal congregational music, which means sincere group worship, can be had only where the vehicle for expressing praise and prayer in song is of a high type of spiritual and literary as well as musical content. In other words, attempting to praise God in word and tone lauguage that is trivial and shallow cannot develop the most reverent attitudes of worship and if used exclusively will tend to hinder the deepening of the public worship spirit of communicants.

Leadership and Equipment

Aside from developing in church-goers a sense of understanding and appreciation for the great hymns of the church, there is another even more perplexing

problem in securing good congregational singing, and that is the lack of adequate leadership and musical equipment in many of our churches. There is, of course, much genuinely fine music in many of our churches, more so than ever before, and in many cases the thanks of our congregations go to our church schools where young women and men have secured more or less training that has helped these young people to make notable progress in the development of music and worship programs in our congregations, and this in the face of opposition at times as well as limited musical equipment. Church budgets seldom carry very large allotments for the music program of the church, consequently good hymn books in sufficient quantities cannot always be secured and choir and instrumental equipment are generally kept far below the point of real efficiency. These physical resources, especially a sufficient number of good hymn books are indispensable essentials for good congregational music, and substantial remuneration for high class, consecrated music leadership would seem to be nearly as essential toward making infinitely more worth while the finest form of social worship that Protestants have.

Mennonite Heritage

Mennonites, especially, have a heritage of congregational music that should not be lost, and every means should be employed to retain this beautiful and helpful form of social worship and to intensify its meaning and value to our young Mennonites. As already intimated, our Mennonite colleges are doing a fine service toward this end, although a larger program should be developed and probably would be if there were more opportunities in our churches for that kind of service: Cannot the various conferences and conventions of Mennonites, and especially the Young People's Retreats be induced to plan some addresses or courses for music leadership development that would be a distinct contribution to the life of individual members and churches? Congregational music is Biblically right and of immense value psychologically and practically and deserves even more encouragement than has already been given it by the churches and the membership.

How to Choose Good Reading

Melinda Bechtel

Miss Bechtel is a graduate of the Toronto Bible College, and at present is an active member of the Warner congregation near Hespeler, Ontario.—Editor.

As our subject indicates, there is a difference in reading matter. There is an abundance of good literature, but there is also much that is not good. How shall we discriminate? It is often hard to do this.

There is plenty of printed matter today that is not worth the time it takes to read it. The continual stimulation of unhealthy emotions as a result of poor reading destroys the taste for good literature. The critical faculty becomes stunted and is unable to react to fine and true ideals. Time is too precious to be wasted in such reading, when there is plenty of worthwhile reading to be had. By worthwhile reading I mean such reading as will be food for the mind, and will add something to your store of knowledge, and will stimulate thought. We read to learn, and with reading comes a desire for more knowledge, and "knowledge is power". It is a safe-guard against many evils.

"It is remarkable the influence that books have upon a man," we may say. They make the man. You may judge a man more truly by the books and papers he chooses to read than by the company he keeps--for his associates are often, in a manner, imposed upon him, but his reading is the result of choice. And the man who chooses a certain class of books and papers, unconsciously begins to think as they think and becomes more rooted in their opinions. You can pretty well ascertain the intellectual, moral and spiritual advancement of a person by the books he reads. The life and feeling of a young girl fascinated by some glowing love romance is colored and shaped by the page she reads. If it be false and weak and foolish, she will become false and weak and foolish too. But if it be true and tender and inspiring, then something of its truth and tenderness and inspiration will grow into her soul and become a part of her very self. The boy who reads deeds of manliness and bravery feels that spirit grow within him and the seed is planted which will bring forth fruit of heroic endeavor and exalted life.

Every family ought to be well supplied with a choice selection of books for reading. A reading people will soon become a thinking people and a thinking people must soon become a great people.

Of course, the Bible is **the** best Book to read. It is the Word of Life. It has the solution for every problem of life. It will stand reading again and again. Its truths have stood the test of years. It will always stand. The oftener we read it, the more carefully and prayerfully we read it, the dearer its pages become to us. There are always new truths to be found in its depths. Read your Bible. Read it often and read it carefully. There is no other book that compares with the Bible. No other book can be so completely depended upon as the Bible. Don't say it isn't interesting, with such a variety of subjects so absolutely true. God is its Author. All other books are the thoughts of human minds. The Bible is God's thought.

One evening while walking down the street, I passed a veranda where two girls were sitting and I over-heard one of them remark: "Well, I never find any time to read. All I ever read is a story in a magazine now and again. And I never get time to read my Bible." What do you think of her choice of reading? Magazine stories, some of them good, clean stories. But they are not true, just imaginary stories.

GOSHEN COLLEGE LIBRARY

This was all she fed her mind. This seems too bad because the mind is being only fed when it is assimilating facts, or when it is thinking.

This brings us to fiction. What about fiction? Can we afford to read it or not? Many books of fiction are excellent, wholesome and well written. Many others are exaggerated escapades which overstimulate nervous, excitable young imaginations.

What shall we say about the stories so many of our young people pore over and become so deeply interested in? Books of this kind, if they are clean and wholesome have their place in the reading of some people. They should not, however, constitute the whole of their reading. Others, again, exclude fiction from their reading altogether. They feel they must read too much to get a little. It is like going through a bushel of chaff to find a grain of wheat. Many of us, at the close of a hard day's work, would like to read something but we are too tired to read heavy literature or reading that requires much thought. Then we want something light but wholesome. When we really want to read, then is the time to read some volume that deals with great realities and the profounder truths of life. One should become acquainted with the authors in order to choose wisely. Prof. Richardson of Dartmouth College, gives these rules on the legitimate place of fiction in reading. "Fiction should not exceed thirty or forty per cent. of our reading. Do not try to keep up with all the new books, most of them are dead and buried in a year or two. Read nothing you would be ashamed of if Christ stood by your side."

When we reach old age we will regret the wasted hours of youth. These moments are rich and golden. Youth time is the day of preparation against life's long winter. In the aftermath of man's pilgrimage but few new thought are born. The mind, weary with the toil of years, turns within for rest.

Every young person should cultivate the habit of reading good literature to enrich the mental life.

What we read to a great extent directs our thoughts. What we think, determines what we do and ultimately makes us what we are.

It is not so much how many books we read, but what kind of books we read. Our minds are enriched only by what we assimilate and retain of what we read. It is a better policy to master a few good books than to read an endless number of books and retain only a confused jumble of their contents.

Determine for yourself what is the best kind of books for you to read and start systematic reading at once with a determination to keep it up. Always have on hand at least one special line of study. Master any subject you take in hand, do not get the habit of skipping over a thing and then laying it aside.

Start reading on the subject which interests you most at the present time and master it. From year to year your interest will shift and in time you will cover a wide field of subjects. This plan will give you a well stored mind, a great wealth of knowledge from which to draw. Reading makes a full man if we choose the right kind of reading. Avoid having your mind become like a garret, crowded with rubbish. But make it a well filled and well ordered storehouse of knowledge. You can easily tell when talking with one, how much he reads and what kind of literature he reads. Just as the physical nature shows forth the character of the nutriment it receives, so does the mind reveal the substance on which it feeds.

A good library is not a luxury but a necessity. Chief among the educational influences of a home are its books. It might be better to economize in some other way than to cut off the supply of good literature. Have the best books, the best papers and the best magazines that you can get. They are the teachers that fill in the spare moments and the long winter evenings for the whole family. In our libraries we meet great men on a familiar footing and are at ease with them.

Some good principles regarding all books are: 1. Do not read books which give you false or exaggerated ideas of men and things. Seek truth. Grasp reality. Anything which breeds in us deep discontent, which unfits us for the hard work of actual life is to be avoided. Fiction often misrepresents religion. How few true portraits of ministers are to be found. How few faithful photographs of real Christian men and women. Absurd representations of characteristic traits of hypocrites, formalists, moral deformities abound. 2. Do not read what is weak, trifling, foolish. Some books are destitute of weight. The mind demands facts, ideas, arguments, ideals. 3. Do not read books in which evil is mixed with good. You may try to get the good out of them but the bad is more likely to stick with you. 4. Beware of books which are immoral, corrupt, which appeal to the baser part of your nature. Says a wise man, "If a book puts God farthest away from you; if it gives low views of life; if it gilds vice and ridicules goodness; if it makes a criminal into a hero; if it rouses our passions and tends to lead them away from the control of principle; it should be avoided."

Let us then choose our reading wisely with an aim to self-betterment, greater service and God's glory.

The Untried Way

Paul G. Tschetter

Mr. Tschetter is a Junior at Tabor College, a Mennonite institution located at Hillsboro, Kansas, and is interested in world peace. He is also the president-elect of the Kansas Anti-Tobacco Association.

"And He opened His mouth and taught them, saying: Blessed are the poor; for their's is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are they that hunger and

thirst for righteousness; for they shall be filled. Blessed are the merciful; for they shall **obtain** mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they that are persecuted for righteousness sake; for their's is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for My sake."

For nineteen hundred years these words of the Prince of Peace have re-echoed over the hills and vales of this world. His philosophy is summarized in His well known words, "Love thy neighbor as thyself." His watchword is love. Not only did He teach such a philosophy, but He actually interpreted life in terms of love in a practical way. Through His life of service He inspired a group of men to propagate that kingdom for which He had given His life. The Sermon on the Mount embodies the fundamental principles of His kingdom of peace. Through all these centuries Christianity has been spreading its message of good cheer as announced by the angels on the first noel "on earth, peace, good will toward men." But this message has never become real to the world, therefore the world knows not peace.

The story of the human race is, therefore, one of war. Except for brief and precarious interludes, there has never been peace in the world; and before history began, murderous strife was universal and unending. The story of our own country verifies this statement that every generation has passed through a war period. Since war is universal and since it preys on human kind periodically, we ask ourselves, can this plague, which is threatening our civilization, be abolished?

In an attempt to evaluate the results of wars, figures fail, and our minds are too infinitesimally small to grasp the enormous losses. True it is that the world war resulted at least in the temporary destruction of militarism in Germany and Austria-Hungary, but it cost twenty-six million lives, three hundred thirty-seven billion dollars, the moral deterioration of nations; it brought spiritual tragedies beyond computation, and the sowing of the seed of future wars. The war has affected the life of the world much more than can now be realized. Some of its worst results are just beginning to be felt, and its ultimate consequences will not be visible to this generation. The war spirit makes impossible the degree of cooperation which is so imperative in a world where peoples and nations are so dependent upon each other. Many careful observers are warning us that another world war will result in the collapse of Christian civilization. One does not need to be an alarmist to say this. The lessons of history on this point are clear. Several civilizations have already perished because of war. The ruins of Babylon, Egypt, Assyria, Persia, Greece and Rome constitute a solemn warning. If the people of this generation are to escape a relapse into barbarism and destruction, the war system must be uprooted from our social structure.

Common sense tells us that if we are going to discard the war system, we must have something as good or **far better** to substitute. A practical application of the teachings of the Sermon on the Mount, with a definite organization for international justice, and the mobilizing of the home, the school, the church and the conscience of man for peace is the untried way for the outlawry of war, which is worthy of our consideration.

Christianity is not a system of customs and creeds, but it is the spirit of the lowly Nazarene's life and teachings. That Christianity and war are diametrically opposed and absolutely irreconcilable is the only logical conclusion that one can come to after studying the Sermon on the Mount. The sermon begins with the beatitudes, and the qualities there singled out for special commendation are such as would disqualify a man from being a good soldier. The poor in spirit, the mourners, the meek, the merciful, the peacemakers, the persecuted, these people are called the blessed on earth. We should never think of ascribing these beatitudes to a Caesar, an Alexander, or a Napoleon. The old standard of "an eye for an eye" was nullified and the new criterion "Whosoever shall smite thee on the one cheek turn him the other also" was inaugurated by Christ. The climax of the sermon is attained in the injunction "Love your enemy and bless them that curse you." The Christian religion was rightfully first called "the Way". It is the new way of life—the new way of overcoming difficulties, the new way of conquering enemies.

This new way would imply in the first place, that peace must be made as prevalent a philosophy of life in the future as war has been in the past. The peace spirit must be made a part of ourselves. That war time slogan "My country first, right or wrong" must be altered into "America first in the crusade for a warless world." Our ideals, our aspirations, and our principles must tower like skyscrapers toward the will, and the mind of God. Not pride, nor arrogance, not disdain of other races, but sympathy, love and understanding must be the basic principles upon which this philosophy of peace rests.

Again there must be an effective way of substituting law for war. War must be made a crime against society. The standards that now apply to the individual, in that he is punished for crime, must be made applicable to nations. As the state has laws affecting the individual so the nations must have rules of conduct binding upon them. True it is that we have international laws which are observed in times of peace, regulating the affairs between nations, but it is also true that in times of war nations disregard such laws with impunity. Why have different standards for different situations? Why should not the same prin-

ciples of international relationship be observed in peace and war?

We are now confronted with the problems of what agency shall establish such international relationships as are conducive to peace, and how shall they be made effective? Whether this international organ is to be the League of Nations, the World Court, or any other court is a matter of difference of opinion. But through this agency the progressive substitution of law for war must be accomplished. Having established this organ the other question arises, How shall the acts of this body be made effective? Some argue that for this purpose we should have a standing army composed of soldiers from the various nations to execute the orders of this body. But how, when and where should this army proceed?

We must have more than the mere sword to enforce international law. The two factors, common sense and public opinion, must support this agency if we are to have a permanent peace. The vision, that there is a royal road to peace, is but a mere Utopian dream. In order to make effective a world organization for justice backed by common sense and public opinion, we must reenforce them by utilizing the fundamental elements of our social fabric, the home, the school and the church, through which the conscience of man may be mobilized for peace.

First, the home as the foundation of society must be made a potent factor for peace. The impressions and the training received therein are permanent in their influences. The circumscribed and selfish interpretation of citizenship so often found in our country must be discouraged while the nobler, higher, better kind must be encouraged. The sustaining factors of the home, such as love, common understanding, and good will must also be the basis of our international relationship.

A second factor that needs to be enlisted for peace is the school. The following are sentences taken from a French reader: "The Germans have killed—. The Germans have destroyed—. The Germans have burnt—." Such illustration can be found amongst the reading matter given to the youth of many so-called civilized nations. Through this influential channel hatred is distilled into the souls of these innocent children. History, geography, reading, language, and other courses should be so taught as to further the ideas of the brotherhood of man throughout the world.

But still more discouraging factor than this indirect method of mobilizing the plastic mind for war is the direct military education that is carried on through our schools. In "free America" some two hundred twenty-six educational institutions offered military training in the year of 1924-25. In eighty-three of these it was compulsory. The sole purpose of this training is to encourage and nurture the fighting instinct. For this noble (?) purpose the Ohio State University has twenty officers employed and the University of Illinois twenty-two. But at the former place when the question of compulsory military training was voted upon by the students, the system was denounced by an overwhelming majority. Students with common sense and courage enough to vote against a practice of this kind in this and other countries will achieve the abolition of war. However, if our efforts are to bear permanent results, we must see to it that our schools by teaching nationalistic prejudices and hatred, are not undoing the thing that we are trying to achieve. They must educate for peace. They must teach the truth about war. Then in the course of one generation, our schools can change the thinking of the world on this vital subject.

Yet not only the home and the school, but the Christian church must also awaken to its duties. Sad but true it is that the church of Christ has utterly failed in an attempt to bring to the world the message of love. That Hindu was right when he said, "You can't expect us to accept the Christian religion with the Bible in the left hand and the sword in the right hand." The church is guilty of this inconsistency; it has strayed away from the teachings of Christ. The program of Christ as laid down in the Sermon on the Mount leading to universal peace on earth must be brought to its full realization by His appointed agency, the Christian church. It lies, therefore, within the power of the church to avoid future wars. From henceforth, the Christian church must arise from its slumbers; it must put on the armor of righteousness; it must send out its ministers with the Gospel of peace only, in order that she may bring the nations of the world to the feet of the Prince of Peace and to the recognitions of the universal brotherhood of man.

We cannot place our reliance upon the physical forces of life. We must reaffirm our faith in the reconciliatory power of justice, truth, and tolerance which are the tangible manifestations of the Christian spirit of love. We must make our supreme commitment to the everlasting spiritual forces of life.

The glories and honors as well as the horrors of war have been weighed in the balance and found wanting. Mars with his reign of terror must be dethroned while Christ, the true Prince of Peace, must be crowned "King of kings". The rising sun of peace can and will only reflect its rays of hope and love, when the teachings of the Man of Galilee, the Messiah, the Savior of the world, will be applied. The kingdom of peace will not come without effort; we as agents must be willing to pay the price; for surely it demands a great price. Who will pay it? The Master did. Let us give all we have, and even our lives if need be to establish Christ's reign of peace throughout the whole world.

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

MISSIONARY TRAINING OF CHILDREN

There was a time when missionary education consisted mostly in informing grown up people about foreign lands, their peoples and needs. We have come now to the place where we must face the fact that in working out an adequate program of missionary education we fail if we do not provide for the missionary training of the children. And since the most important factor in a child's life is his home there can be no real substitute for the home in missionary training. Oh, the pathos of it—that boys and girls are growing up in Christian homes with no outlook, with no interest in the work and growth of Christianity throughout the world.

Mothers are reading aloud or telling bedtime stories, yet few mothers are telling the stories of missions. Eager little ears all over the country listen for the daily radio children's story, animal stories, nature stories and various other stories, but no missionary stories. Four words that every child loves to hear are these: "Once upon a time." If we are looking forward as we should to the days that are coming and the leadership of tomorrow we will have our, "Once upon a time," begin one of the beautiful children's missionary stories we can so easily get today. Little ears will listen just as eagerly to the story of Paton and his well or any one of hundreds to be had, as to the story of Brother Fox and his adventures.

Boys and girls are reading constantly and it would be hard to find one that will not enjoy the best missionary literature of today, yet few homes are supplying missionary reading. Again and again children who have read or heard the story of Livingstone, the Pathfinder, have broken the moment of silence following by saying, "I want to be a pathfinder too."

During the long winter evenings, in a quiet Scottish home, a mother talked with her boy about the people who had never heard of God. Years afterward the mother sat alone in that home reading a letter from her son, Robert Moffat, who had become the pioneer missionary to Africa.

Cyrus Hamlin read the two missionary magazines which were always to be found on his mother's table and built their influence on his life into Robert College at Constantinople.

Alexander Duff, who helped to lay the foundation for Christianity in India, used to say that the idols and pictures and other curios from non-Christian lands which his father used to show him on Sunday afternoons when he was only three or fours years old made a deep impression on him never to be forgotten.

May I say, however, that we must not depend too much upon older books. The mission books of last year have grown old today, the only permanent volumes on our missionary shelves are the great biographies. A ten-year-old recently, while reading in "Brave Adventurers", a story of answered prayer, exclaimed, "But, Mamma, is this a really true story? Why, it's like a fairy story, only better, because I can sometime see Dr. Chamberlain in heaven, can't I?" When our boys and girls "learn that more courage and heroism are needed to save men than to kill them, war will cease and the Kingdom of God will come."

"Show me what a man reads and I will show you what manner of man he is." Someone goes farther and says, "Show me what girls and boys read, and I will show you what manner of women and men they are going to be." Whether our children however shall eventually choose their life work after having definitely and honestly faced the call to missionary service, depends on more than the impressional missionary training they receive. It depends largely on their training in expression. What boys and girls actually do and give for missions is perhaps the most valuable part of their training.

"How did you happen to make such large gifts to missions?" someone asked a man who had given millions. "No happening about it," he replied. "When I was a boy at home my mother taught me to give at least ten cents out of every dollar. The only thing that happened is that I have more dollars than I did then." All children agree in this that they thoroughly like to do something for someone. Have our children ever asked if they might not "do something for the children over there?" Are we ready to suggest something practical and unobtrusively help in getting it sent off? Have we shared the joy of our children in denying themselves candy and other delights that they might increase their offering for a special missionary purpose?

The hope of the world is in the boys and girls in our homes. Our boys and girls must learn to look upon all the people of the world as one kind of people, to realize that God is not only our Father and Jesus Christ, His Son is not only our Redeemer, but that God is the Father and Jesus is the Redeemer of every single boy and girl in the whole world. May we then promote the missionary training of children more actively and earnestly and aggressively than we have done in the past. May we study the task—for it is a wonderful task—thoroughly and sympathetically and prayerfully.—Crissie Y. Shank, Orrville, Ohio.

SUGGESTIVE LIST OF CHILDREN'S BOOKS

Note—Most of the books listed below are to be had from the Missionary Education Movement. However, as Secretary of Literature of the Mennonite Woman's Missionary Society, Mrs. Crissie Y. Shank, Mineral Spring Street, Orrville, Ohio, is able to secure

them for you at a special discount. She would appreciate any orders for such.

3-8 Years

Missionary Stories for Little Folks, First Series, Applegarth	$1.75
A Child Garden in India, Burr	.75
The Three Camels: A Story of India, Spriggs & Wood	.60
Kembo: A Little Girl of Africa, Barnard & Wood	.60
Ah Fu: A Chinese River Boy, Nevill & Wood	.60
The Book of a Chinese Baby, Entwistle	.50
Taro: A Little Boy of Japan, Entwistle	.75
Prayers for Little Children, Peabody	.25

8-12 Years

Missionary Stories for Little Folks, Second Series, Applegarth	$1.75
The Wonderland of India, Rockey & Hunting	.65
India Inklings, Applegarth	1.50
Livingstone of Africa, Bedford	.65
The Honorable Crimson Tree, Ferris	.60
Chinese Lanterns, Meyer	.75
The Honorable Japanese Fan, Applegarth	.65
Under Many Flags, Cronk & Singmaster	.65
Stay-at-Home-Journeys, Osborne	.65
Uncle Sam's Family, McConnell	1.00
High Adventure, Hess	.75
The Magic Box, Ferris	.65
Lamplighters Across the Sea, Applegarth	.60
Brave Adventurers, Cronk	.75
Fez and Turban Tales, Blake	.75
Story of John G. Paton, Paton	1.00

Missionary magazine, training boys and girls to understand other nations. Everyland, $1.50 per year. Address, Everyland, West Medford, Mass.

COMING SOON

Introductions to our various and varied mission fields! Most of the presentations will be made by people who are or have been on the field they will introduce. These will be rather brief, merely enough to give us a general survey of Mennonite Missions; sometime later we are hoping for a more detailed study. And I am sure that these introductions cannot fail but be eye-openers to most of us.

OUR BOOK REVIEW

(On this page the Exponent will review in each issue one or more important religious books.)

THE MIND IN THE MAKING

By James Harvey Robinson
Harper and Brothers, 1921, pp. 235, Limited Dollar Edition

This stimulating volume is a plea for men to approach social, economic, political and allied problems with an entirely new attitude. The first edition appeared nearly five years ago. The problems that existed then have not yet been solved, neither has the new attitude pleaded for been attained by any great number of people. The writer is a man keenly aware of the modern scientific method and attitude, the peculiar perils that confront Western civilization just now, and of a possible solution by applying our available knowledge.

He asks us to again become iconoclasts; to rid ourselves of our fond prejudices and **open our minds.** Man has made great advances in the understanding of natural laws. But Aristotle's "politics and ethics are still revered". Science has had a great battle with vested interests in church and university. "Those who cried out against scientific discoveries did so in the name of God, of man's dignity, and of holy religion and morality." But aside from the occasional interesting episodes, such as occurred in Tennessee, the fight is over. The same change must now come in the social sciences. Human contact, conduct and organization are even more complex than chromosomes, electro-magnetic vibrations and atoms. An "unprecedented attitude of mind to cope with unprecedented conditions and to utilize unprecedented knowledge" must be created.

The author gives three methods of reform that have failed: (1) changes in the rules of the game, (2) spiritual exhortation, and (3) education. Different organization of the social structure does really not help. God has been prayed to for centuries, and our present system of liberal education merely tends to stabilize existing conditions. These methods have become respectable and will be cherished for that reason.

Mr. Robinson suggests an untried method—Intelligence. This method has been tried in natural science. "It was necessary to discard practically all the consecrated notions of the world and its workings which had been held by the best and wisest and purest of mankind down to three hundred years ago." If the social sciences are to follow, they must disregard the pleadings and opposition of the churches and universities, editors and politicians, and all others who are interested in keeping the existing order intact.

The startling suspicion that most of what has passed and is respected as social science may prove to be mere rationalizing strikes us. Creative critical thinking may not be free to operate in this field. The inherited fabric within which man is so tenaciously bound may have been adjusted around him when he was not intellectually able to devise anything better. Creative intelligence may not have played any part at all. After the intellectual freedom of the Greeks passed out, the chief reason being perhaps biological, Reason was supplanted by faith. Believing is always easier than thinking. Philosophy became merely the hand-maiden of Christian theology and the stifling of creative thought was complete. The Christian Epic

supported by an infallible guide was dominant. Repression by the church of all opposition was complete. This world became a place from which men sought to escape. Man became vile—a creature in whom the devil and God were clashing for supremacy. As far as an understanding of the world was concerned the period from Augustine to Abelard was a total blank. There was some revival during the Scholastic period.

With this as a foundation Western civilization arose. The dominance of medieval intellectual inheritance was great—so complete that the result may have been merely rationalization.

Just as skepticism had been an attitude of the Greek creative thinkers so skepticism as a method came to be used by a few men in the observance of nature. Disregarding theological problems concerning God and the destiny of man, they began to examine critically the immediate world. Bacon, Galileo and Descartes were investigators in the field of nature. They began the movement, unassisted by the respectable sources and transmitters of knowledge, the clergy and university intellectuals, which resulted in the scientific revolution.

The practical applications of the discoveries of these men of science has brought on much of our present chaos. Men's knowledge of nature increased rapidly, but his knowledge of himself and his contact with his fellow men has remained stationary. Man has become capable of destroying himself with appliances which were meant to be useful. He has become the slave of his servants.—P. E. Steiner.

A TRIP THROUGH EUROPE, A PLEA FOR THE ABOLITION OF WAR (A REPORT OF THE 400TH ANNIVERSARY OF THE MENNONITE DENOMINATION), is the title of a 107-page booklet by the Rev. H. J. Krehbiel of Reedley, California, president of the General Conference of Mennonites. The major part of the booklet is devoted to an account of the author's trip through Europe last year when he went as the only American delegate to attend the 400th anniversary of the Mennonites, which was held at Basil and Zurich, Switzerland.

The chapters are written in an exceedingly interesting style, very realistic, full of good humor, and replete with personal philosophications which makes one want to see the places described.

In his address on the Abolition of War the author discusses the causes and results of war and calls upon all Christian people to accept an uncompromising attitude against war.

Ten pages are given to a report of the various meetings which were held at the Anniversary. It should be of interest to a good many of our readers.

The booklet can be had from the Herald Publishing Co., Newton, Kansas, or The Mennonite Book Concern, Berne, Ind. Price, 35 cents.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

JOSEPH'S FIDELITY

June 13

Lesson Text: Genesis 37:1-6, 19-23

Joseph was Jacob's favorite son. As a boy he had ambitions. He dreamed dreams. He had the vision of a great future for himself. But his brothers hated him. They thought him conceited. One day, while the brothers were watching the flocks in the valley of Dothan, they saw Joseph coming in the distance. They said to each other, "Behold, this dreamer cometh." The thought of murder was in their hearts. Instead they sold him to the Ishmaelite traders, passing by. All of Joseph's dreams must have seemed to him as brought to naught. To the ordinary man it would seem as a terrible calamity to be sold as a slave into Egypt. It takes a strong man to hold up in the midst of such adversity. Joseph is torn away from home and kin. This is a dark day for Joseph. It is a time of testing. He is now a slave in the household of Potiphar. He has to start all over again. To the weak man it would have seemed hopelessly discouraging. But Joseph was strong. Jehovah was with him. He prospered and found favor in the eyes of his master. Joseph found and used the opportunities of his unhappy situation. Terribly handicapped, he, nevertheless, started to rise. You can't keep a good man down.

Joseph was a trusted servant in Potiphar's house. He was trusted because he was trustworthy. He rose step by step till he was the overseer of the whole house. Potiphar left everything in his charge. This is remarkable. I wonder if the meanest position may not become the stepping stone to something better? It all depends on the spirit in the man. A lowly mean position may be transfigured if there be a bright, cheerful, genial spirit. It is character that counts. Those who show themselves honest and trustworthy are rewarded with honor and trust.

Joseph did not escape temptation. A more trying situation can hardly be imagined. Potiphar's wife took a liking to this able, energetic youth and tempted him to infidelity. He resisted. Duty, honor, and God were his strength in this hour of temptation. "How, then, can I do this great wickedness, and sin against God?" he said. He would not betray the trust his master had placed in him. Neither would he surrender his self-respect and personal honor. Above all, he would not yield because he loved God. Joseph as a boy must have had some good wholesome teaching. Jacob and Rachel must have done their duty well. Joseph was proof against this temptation. "What overcomes temptation is not struggling against it, but having our hearts garrisoned against it by something better. Just as fresh air and sunshine fortify the body against disease, so living with good thoughts, good books, good friends, and with God, fortifies the soul against evil."

Joseph is falsely accused at the hands of his master's wife. He is thrown into prison. But he had the joy of knowing that he was innocent of the crime charged against him. Again he rose, eventually released he comes to a position of great power. "Fidelity is the supreme virtue."

Seest thou a man diligent in his business? He shall stand before kings.

JUDAH'S PLEA

June 20

Lesson Text: Genesis 44:18-34

A very small incident may have far-reaching results. The kindness which Joseph had shown to his fellow prisoner, the

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butler, in time, led to his summons to appear before Pharaoh. He was called to interpret the king's dream. This he did. Pharaoh was so well pleased that he elevated Joseph at once to a position of honor and power in his realm. He was made the ruler of all Egypt. Joseph had gone through a long period of training and discipline. From the pit into which he had been thrown by his brothers he was drawn to be sold into slavery. He then was falsely accused and thrown into prison. One calamity after another befell him. He came out of them all, stronger and better fitted for the next responsibility. Pharaoh made a wise choice. Joseph was fully able to rule his people. He had learned to rule himself.

As the ruler of Egypt he exercised foresight. He set out to store the grain of the years of plenty so that the people might have bread in the years of famine. Joseph used his power and his office to help others. Power is given that it may be used in the service of others. Let everyone regard the power which he possesses as power to be used in behalf of others.

Because of the famine Joseph's father and brothers back in Canaan turned their thoughts toward Egypt in which there was grain to spare. Jacob sent his sons to buy grain. When they came to Egypt Joseph knew them, but they did not know him. Why didn't Joseph make himself known at once? He wanted to test his brothers, to find out what kind of men they had become. He tried them to discover whether they be "true men". Joseph had been ill-treated by them, but he was not seeking revenge. He was fully willing to return good for evil. But he did want to test them. He charged them that they came as spies. They protested. But Joseph confined them in the prison for three days, releasing them on condition they bring their youngest brother. The famine continued and when Jacob again sent them to get grain the brothers refused to go except they take Benjamin as demanded. Judah promised his father that he would be surety for Benjamin. Jacob reluctantly gives his consent. The brothers set out. Joseph receives and dines with them. He orders that their sacks be filled and that his silver cup be placed in the sack of the youngest. All this time he had not revealed himself to them. The brothers start homeward. Joseph sent his steward after them that he might search their sacks for his cup. It is found in Benjamin's. They return to Joseph's house in great fear. Joseph demands Benjamin of them. Then Judah made his eloquent, soul-stirring plea for Benjamin, the son of his father's old age. The plea is touching. Judah had given surety for Benjamin. He offers to take Benjamin's place. "Let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go with his brethren." The brothers were changed men. Joseph could not conceal his identity any longer. He makes himself known. It is a happy reunion. Once again the sons of Jacob become real brothers. Jacob's sons who sold their brother into slavery were not true brothers. But now they are different. Joseph forgives all. He knows them to be worthy. They are brothers again. The family is reunited.

Save the home and the family. There is no greater force for good than the Christian home. Let us be jealous for it. There all things good thrive.

A broken and contrite heart, O God, Thou wilt not despise.

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

Dear Young Folks:—

By the time this reaches the eyes of my readers another school year will have drawn to its close. To some, vacation will be a welcome release from the restraints and irksome tasks of the schoolroom. To others, it will be an unwelcome return to the arduous tasks of real life, after a year of ease and enjoyment. To still others, vacation means a brief respite in the delightful, though sometimes strenuous, endeavor to become acquainted wtih this world of ours and to prepare for a useful career therein.

The close of a school year always recalls to my mind a little souvenir which a faithful teacher presented to me. It was the last day of school and each pupil received one. All were similar, but not identical. The exact appearance of the particular one which fate placed in my hands has faded from my mind, and the souvenir itself has probably been lost in the course of my movements from place to place. But the words written upon it are stamped indelibly in my mind. Few they were, but full of meaning, "Not for school, but for life we learn." Sometimes I have thought that they must have been written especially for me, they seemed so appropriate. Did my teacher think I was learning merely to please him, and did he place this reminder in my hands to warn me that studies pursued with such motives would be futile? But no, he probably did not even know that the little card bore such a message, much less consciously direct it to me. Thus I sought to ease my conscience, but the solemn words oppressed me just the same, and a timely warning they have been on more than one occasion.

It is a long road from appearances to realities,but it is one which is well worth travelling. The pupil who learns his multiplication tables well that he may appear to his teacher to know them, has indeed a praiseworthy respect for his teacher. He may know his tables, too, and remember them well. But unless he learns to act from different motives, he will go out from school and buy a fine automobile that he may appear to be wealthy. Whether he actually possesses wealth will make little difference so long as the automobile makes people think so. Yes he will go to church so people will think he is going to heaven, that being more important than whether he actually gets there. He will appear happy, in order that people may think him happy. He can easily bear all the secret woe in his life so long as people do not find it out. He will be good because he wants to appear good, not because of the appealing qualities of goodness. Appearances will be his primary concern.

The pupil who learns his multiplication tables because he wants to know them, whether his teacher becomes aware of it or not, may not make such a brilliant recitation, but if he continues to act from such motives, he will buy his automobile for the service it can give him—and it may be a fine one too. He will be charitable because he loves to give. He will be happy and need make no effort to appear so. He will be virtuous because he loves virtue. This attitude toward life, in which appearances play such a small part, he will not acquire easily or quickly. But patient search for the realities of life, and constant abhorrence of appearances, will at last cultivate in him a love for the former and a dislike for the latter.

Yes, it is a long road from appearanees to realities, but it is one well worth travelling.—Elmer J. Yoder.

FOR THE BEAUTY OF THE EARTH

Folliott Sandford Pierpoint

For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies:
Christ, our God, to Thee we raise
This, our sacrifice of praise.

For the beauty of each hour
Of the day and of the night,
Hill and vale, and tree and flower,
Sun and moon and stars of light:
Christ, our God, to Thee we raise
This, our sacrifice of praise.

For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above;
For all gentle thoughts and mild:
Christ, our God, to Thee we raise
This, our sacrifice of praise.

For each perfect gift of Thine
To our race so freely given,
Graces, human and divine,
Flowers of earth, and buds of heaven:
Christ, our God, to Thee, we raise
This, our sacrifice of praise.

For the church that evermore
Lifteth holy hands above,
Offering up on every shore
Its pure sacrifice of love:
Christ, our God, to Thee we raise
This, our sacrifice of praise.

This hymn, so full of the beauty of summer, seemed so appropriate for the month of June, that I could not refrain from selecting it, even though I could find but little concerning its author. Folliott Sandford Pierpoint was born in Bath, England, October 7th, 1835. He obtained his education at Queen's College in Cambridge University, where he graduated with classical honors in 1871. Several volumes of poems from his pen appeared, but his work is best known by the hymn, "For the Beauty of the Earth".

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

EVIL MEN GROWING WORSE

Dear Editor:—

Does II Tim. 3:13 really support the contention that the whole world of humanity is going from bad to worse? It says, not "the world", but restricts the assertion to "evil men". On every moot question there should be more openmindedness. And yet many who know far too little of world history argue this question as though it were a settled fact. Since men usually develop in the same direction their minds are set, it is really true that evil men do become increasingly worse. But there are also progressive and righteous people in the world.

Had every generation grown worse since Paul wrote to Timothy, how are we to account for the fact that it is as good now as it is? Since in every generation the older men love to talk about the "good old times"; that is, since good times are always past, how bad ought this present and far-advanced era to be? Since youth is a time of innocence and joy, and maturity a time when men are more conscious of error and sin; we can readily see how we come to think of an increasing apostacy. But history is not a smooth decline nor a waveless incline. It is a wavelike up and down process. If our lives happen to fall on one of these slopes, we become biased, which too often obscures the facts of history.

This then is an open question and we have no right to be too dead sure in our conscience. If we make prophecy contradict history we may be misinterpreting. Let us therefore be alert to the evils about us, but at the same time be careful not to make God and salvation a failure,

Sincerely yours,

Goshen, Indiana. Rudy Senger.

OBITUARY NOTICE

Jacobine Iutzi Brenneman was born in the Province of Hesse Cassel, Germany, on March 12, 1829, and died at the home of her daughter, Mrs. George Jeckel on May 5, 1926, surviving her husband 39 years.

At the age of three her parents with a company of about 120 friends and relatives emigrated to America in a sailing vessel they had chartered for that special purpose, of which company she is the last member to be called to the life beyond.

They came to Ohio in 1832, and settled in Butler county, about 30 miles north of Cincinnati, where she lived with her parents until November 20, 1853, when she was united in marriage to Jacob Brenneman. In the following spring they came to Illinois, and with the exception of the first year in McLean county and about four years on another farm in Tazewell county, they lived on the Brenneman homestead in Boynton township, Tazewell county, all the rest of their lives. Excepting the last twelve years she made her home with her daughter, Emilie Jeckel, during the winter months and with her daughter, Minnie, during the summer on the old homestead.

There were seven children born to Mr. and Mrs. Brenneman, all of whom survive but one son, Daniel, who died at two years of age. The surviving children are M. Louise Kennel, Julia Oswold, Albert, Emilie Jeckel, Minnie and William, all living in Boynton township except Julia Oswald, who resides at Morton, Ill. There are 17 grandchildren and 19 great-grandchildren surviving her.

She united with the Mennonite church at an early age, and has always lived a consistent Christian life. She was devoted to her home and family and was always ready to help friends and neighbors in times of sickness and sorrow. She was a great lover of flowers and her flower beds were a source of comfort and pleasure for her as well as her family and friends.

She was in fair health until about 10 days before her death when she unfortunately sustained a fall, from which she never recovered. She attained the ripe age of 97 years, 1 month and 23 days.

Notes from Here and There

The constituency of Tabor College is undertaking to raise $100,000 to advance education in the Mennonite Brethren conference.

A meeting celebrating the twenty-fifth anniversary of the Mennonite Ladies' Aid Society of the Mennonite church at Butterfield, Minnesota, was held on May 13.

Rev. A. C. Good of Sterling, Illinois, was scheduled to give the commencement address to the class of nurses graduating at La Junta, Colorado, on May 21.

Rev. J. M. Regier, Pandora, Ohio, preached the baccalaureate sermon for the local high school, Sunday evening, May 16, to a graduating class of thirty pupils.

At the Board meeting recently held at Kitchener, Ontario, it was decided that J. N. and Mrs. Kaufman and Mrs. Sarah Lapp, missionaries on furlough, should return to India this fall. Lloy and Mrs. Kniss of Masontown, Pennsylvania were also appointed and are to accompany them.

A Home for the Aged was dedicated at Newton, Kansas, on Sunday, May 9. The building is a large, modern, three-story home. Of the $51,000 which had been subscribed for the home, all but $70 had been actually paid at the time of the dedication. A fund campaign is being launched to raise the required sum for paying the indebtedness still on the building.

The community at Pandora, Ohio, was shocked by the sudden death of Prof. P. D. Amstutz, teacher in the high school. His death was due to a blood clot which resulted in gangrene. Prof. Amstutz was for thirty-five years a teacher in the schools of Pandora and vicinity and was a prominent member of the Grace Mennonite church. The Exponent entends sympathy to the bereaved family.

A Young People's Convention will be held at the Berne, Ind., church on June 12 and 13. The meeting is held under the auspices of a Young People's Committee of the General Conference of Mennonites, of which Raymond Hilty of Pandora, Ohio, is chairman. The independent congregations have been invited to participate. Among the speakers are Prof. Jacob Quiring of Bluffton College and Rev. Lester Hostetler of Sugarcreek, Ohio.

The funeral of Mrs. C. F. Derstine of Kitchener, Ontario, who has been seriously ill for some time, was held on May 26.

The Bible studies on the life of Christ which are conducted at the Congerville, Illinois, church by Rev. W. B. Weaver, are well attended and good interest is shown.

The commencement program of the high school was held in the Congerville, Illinois, Mennonite church on May 13. Prof. Thrasher of Wesleyan University was the speaker.

Twenty-one students of the Bluffton College Plant, Ecology and Geology classes spent several days on a field trip in the hills of southern Ohio under the leadership of Prof. Beidler and Miss Moon.

A Mother and Daughter banquet was held in the parlors of the Eighth Street church, Goshen, Indiana, on Tuesday evening, May 11. There were about 125 present at the affair, which was in charge of the Lifter's Bible Class.

At a recent meeting of the Mennonite Historical Society of Bluffton, Dr. C. Henry Smith read a paper on Mennonite immigration to Manitoba in 1874. Prof.Hirschler was elected president of the society for next year, Dean Whitmer, vice-president, Dr. Smith, secretary, and Rev. Regier of Pandora as treasurer.

The program of the Ohio and Indiana Sunday School Convention of the Defenseless Mennonites will be held in the High School Auditorium at Bluffton, Ohio, on June 6. Among the speakers are Dean Byers of Bluffton College and C. E. Putman of the Extension Department of Moody Bible Institute.

Plans for the second Young People's Retreat to be held at Bluffton, Ohio, are steadily going forward. The Committee hopes to make some important announcements soon. A descriptive folder will again be issued and there is every indication that a large increase in enrollment over last year's successful Retreat will result. The date is August 7-15.

The sessions of the Eastern District Conference, which were held in the First Mennonite church, Philadelphia, were well attended. The Bible lectures by Prof. Jacob Quiring were especially well received. Rev. Victor Boyer of Allentown, Pa., was elected president for the coming year. The next meeting will be held at Souderton, Pa.

The young people of the Carlock, Ill., church gave a musical program on May 4 entitled, "The New Minister." The proceeds are to be used to purchase new hymn books for the church.

Baptismal services will be held at the Sugarcreek Mennonite church on Saturday afternoon, June 19, and communion services the following Sunday, with Rev. N. O. Blosser of Williamstown, Ohio, officiating.

Correction—In our last issue we stated that the baccalaureate sermon at Bethel College will be delivered by Rev. H. A. Fast. Instead of Rev. Fast, we should have said President Kliewer.

The commencement exercises at Bluffton College will be held on Wednesday, June 9. President George F. Zook of Akron Municipal University will deliver the address. The Summer session of the College will begin on June 10.

On Thursday morning, May 6, ground was broken for the new college building at Freeman, South Dakota. Everybody was enthusiastic about the event. The people of the neighborhood are assisting in the work and cheerfully rendering whatever assistance is needed.

Dr. J. W. Kliewer, President of Bethel College, delivered the commencement address at Witmarsum Seminary on Thursday evening, May 27. "Feeding the Flock" was the subject of his address.

The church at Trenton, Ohio, of which Rev. J. E. Amstutz is pastor, after being closed for several months on account of building and repairing, held a special service on Wednesday evening, May 26, with Dr. J. W. Kliewer as the principal speaker.

Dean P. E. Whitmer of Witmarsum Seminary left for South Dakota, where he will deliver the commencement address at Freeman College and deliver a series of Bible lectures. After the completion of his work in that community, Dean Whitmer expects to be engaged in field work in the interests of the Seminary.

The graduating class of Witmarsum Seminary presented to their Alma Mater a reproduction of Hoffman's picture. "Christ Among the Doctors", as a token of good-will and appreciation. The painting was done by Miss Aganetha Fast, missionary to China on furlough, and a member of the class.

Subscribe for the Exponent.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

June 18, 1926

EDITORIAL

THE CHURCH UNITY PROPOSAL
A. R. Keiser

THE CONTROVERSY CONCERNING MENNONITE SCHOOLS

AS A MAN THINKETH
N. E. Byers

MISSIONS OF THE OLD MENNONITES
Paul E. Whitmer

LIFE'S EQUIPMENT
J. N. Smucker

THE YOUTH MOVEMENT IN INDIA
Elmer J. Yoder

$2.00 a Year. **10 Cents a Copy.**

The Editor's Chat

Dear Readers:

About this time of the year a good many of our readers will change their addresses for the summer. Some will be returning home from school, others will be going away to school, still others will leave the city and spend the summer somewhere in the country. We want every issue of the Exponent to reach you this summer, and for that reason we shall be glad to change your address for the summer months, if you drop us a card and give us your new address. In making a request for a change of address, please do not fail to give your old address. Our mailing list is indexed by states and towns or cities and unless you give the old address we may have lots of trouble locating you.

At this writing we are looking forward to the Young People's Convention which is to be held at Berne, Indiana, June 12 and 13. The committee in charge of the program has very generously invited other groups of Mennonites besides those represented by the church at Berne, to take part in this program. When our young people get together, they usually have a good time. Regardless of the particular branch that they may chance to belong, they find in others common ideals so that their association means friendship and genuine Christian fellowship.

At this time of the year a large number of our young people will leave our institutions of learning with a diploma to indicate that they have graduated. They no doubt have had much advice given them during commencement week. They have been told in eloquent terms how to succeed and how to make a mark in the world. The editor has had far less experience than most commencement orators, but I can not refrain from giving this bit of observation: any one who works hard enough can succeed. I have known "flunkers" in High school, in College, and in the Seminary. I do not recall a single instance where a student "flunked" a course after working as hard as he could to succeed in it. On the other hand I have known many "dull" people who make surprisingly good grades. And they did it by plugging.

One of the leading Ohio newspapers recently carried this item on the front page **"J. W. McLennan, President of 'Oskaloosa College' in Des Moines, Iowa, was arrested on charges of running a diploma mill, selling degrees for $5.00 each. Overwhelmed by disgrace, he and his entire family have committed suicide."** This is tragic but the cause of education has in no sense suffered any loss through this man's exit out of this world. It sometimes happens that persons whose attainments in scholarship are very meager, are nevertheless in need of a D. D. or even some lesser degree. Diploma mills can in such instances render very obliging accommodations, and when they appear in print, the degrees from these mills deceive the very elect. We are thankful that only a few men prominent in certain Mennonite ministerial and educational circles have, according to rumor, been victimized by this bogus institution.

I have for a number of years been interested in fruit trees. At this time of the year the successful fruit grower is busy with cultivator and sprayer. First class apples do not "happen" to grow as some of our city friends suppose. They can be harvested only after a diligent and intelligent warfare against the enemies of good fruit—fungus growths and insects. If the scale and scab and the codling moth would kindly stay away, and the cotton-tails in the winter time, then fruit growing would be an easy matter. It would, however, be far less interesting. Nine-tenths of the satisfaction in harvesting a nice crop of apples and peaches comes from the consciousness of having successfully outwitted and overcome the enemies of fruit. It is even so in life. The original garden of Eden, with no evil to fight, would be a monotonous place in which to live. Sweet are the uses of adversity.

Do you enjoy the excerpts from our mail bag? Inasmuch as the Exponent is your paper, we desire to share some of the letters that come in continually.

"I like the Christian Exponent very much. I like it for its open-mindedness and helpfulness and I wouldn't want to be without it."——Reader, S. Dak.

"Allow me to compliment you on producing such a wide-awake, spicy, up-to-date periodical. Your paper surely has a mission in a needy field."—Methodist Minister, Ohio.

"We enjoy reading the Exponent and are sure it is meeting a demand. I hope it can become stronger and larger and even more constructive."—H. S. Teacher, Nebraska.

"I like the kind of paper you are putting out. It is worth reading. Some papers I scan in 15 minutes and have seen all I care to read. Your paper I read because it is stimulating and does not try to pass on merely chewed-over stuff. Keep it up."—Minister, Kansas.

"I am certainly pleased with the material you people are providing. It classes with the very best I get from any source whatever. You certainly have my best wishes and regards for the whole staff."—Farmer and Business Man, Ohio.

"I enjoy the paper and wish you every possible success."—Reader, Ontario.

"The convincing feature of the Exponent to me is that Christians of other denominations who have picked up copies in our house and read them speak of its merits and of the vision and consecration of the contributors, as well."—Reader, Ohio.

Probably you have some friends who would enjoy reading the Exponent as well as any of the above subscribers. Will you not send us their names so that we may send them sample copies? Thanking you for your cooperation, I remain, Sincerely yours,

The Editor.

PROGRAM

Of the Third Annual Meeting of the Associated Mennonite Churches, to Be Held at the Maple Grove Church, Topeka, Ind., June 27, 1926.

Morning Session

Henry Karch, Chairman

9:45—Opening Service.

Sermon: "What We Have Learned from the Book of Genesis."

Francis Miller, Nappanee, Ind.

Elwyn Blough, Topeka, Ind.

E. A. Troyer, Middlebury, Ind.

Sunday School Training in Worship—A. M. Eash, Chicago, Ill.

Afternoon Session

W. W. Oesch, Bristol, Ind., Chairman

1:30—Opening Service.

Reports of

a. Delegates' Meeting.

b. Treasurer.

Conference Affiliation—Its Advantages and Disadvantages.—E. S. Mullet, Nappanee, Ind.

Open Discussion.

Introduction to the Sunday school lessons for the third and fourth quarters, 1926.—I. R. Detweiler, Goshen, Ind.

Christian Endeavor Methods.—O. J. Sommer, Pekin, Ill.

Evening Session

Daniel Metzler, Nappanee, Ind., chairman

6:30—Worker's Meeting, led by A. M. Eash.

Report of Berne C. E. Convention—Miss Verne Kaufman, Middlebury, Ind.

The Young People's Retreat—Eldon Schrock, Nappanee, Ind.

Finding Our Place in Life—I. R. Detweiler.

Notes:

Chorister for the day—M. E. Plank, Middlebury, Ind.

Special music will be furnished by the various churches.

A meeting of the delegates will be held at 12:45.

During the forenoon a children's meeting will be held in the basement of the church.

THE

CHRISTIAN EXPONENT

VOL. III. JUNE 18, 1926 No. 13

LESTER HOSTETLER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Esther Smucker, Missions; Elmer J. Yoder, Young People's Page. **Consulting Editors:** J. S. Slabaugh, Paul E. Whitmer, J. C. Meyer, Wm. B. Weaver. **Contributing Editors:** J. E. Amstutz, J. B. Cressman, A. M. Eash, Henry A. Fast, O. B. Gerig, J. E. Hartzler, Ivan Groh, Hervey Schnell, Elva Schrock, Crissie Y. Shank.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

NATIONAL CONFERENCE OF SOCIAL WORKERS

The fifty-third national conference of social workers met in Cleveland, Ohio, during the last week in May and the first week in June. About 5,000 workers were present and preliminary reports indicate that the conference was a success.

The relation between religion and social welfare has long been recognized. Christ pointed out in Matt. 25, that men serve Him by serving their fellows. On the other hand there are still those who stand aside and raise the question, "Who did sin, this man, or his parents, that he was born blind?" Christ's answer sounds almost like a paradox: "Neither has this man sinned, nor his parents. . . . ." The writer in Romans suggests that, "all have sinned, and come short of the glory of God. . . ." Regardless of the fact that certain passages might be seemingly in conflict with each other it seems beyond doubt that Christ did not expect His followers to "pass by on the other side" when they met those who are in need. If the Christian church fails to help those in need its opportunity will pass to organizations that carry out the Will of the Master.

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THEOLOGY, THE COURTS, AND BIG BENEFACTIONS

A century ago when the Congregational church split into the Unitarian and Trinitarian wings the latter group founded Andover Theological Seminary, which was to be their stronghold as opposed to the Harvard Divinity School, which was tending toward Unitarianism. The donors were careful to stipulate that the money should never be used except to uphold the orthodox faith as opposed to: "Jews, Papists, Mohammedans, Arians, Pelagians, Antinomians, Arminians, Socinians, Sabellians, Unitarians, and Universalists."

The seminary functioned more or less successfully until about forty years ago when the courts were called upon to decide whether the will of the donors was being carried out. Since that time about $40,000 has been spent in litigation and now it is announced that the seminary is to be closed next year.

The trustees are in a difficult position. If they carry out the will of the donors they can get no students for the institution. If, on the other hand, they try to manage the seminary to meet present needs the courts overrule them. Here is another example of the folly of permitting a wealthy donor to decide what is to be done with his wealth long after he is dead. One prominent educator has said that many of the large benefactions in the United States will do more harm than good unless someone "sweats blood" over them. Many wealthy people are hardly able to make proper use of the money while they live. Why should a state permit them to dictate what is to be done with property after they are dead for a century?

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THE WOODROW WILSON PROFESSORSHIP IN PRINCETON UNIVERSITY

Edward Bok has provided funds for an endowed professorship in Princeton University that is to be named after Woodrow Wilson, who was at one time president of the university. If the trustees accept this fund it will probably mean that they have changed

their attitude toward Wilson since 1910 when he was practically ousted from the presidency of the university. Wilson stood for democratic education and many Princeton men opposed his plan, which as some one expresses it would have changed "the dear old college into an institution of learning". Fame and family seemed more important to some of these people than scholarship, and so they opposed Wilson and refused to permit him to control the "purse" of the institution. This made his position awkward, for he was responsible as president and yet the trustees refused to give him control of the funds. Undoubtedly they meant to force his resignation and it came in 1910 when Wilson became governor of the state of New Jersey. In two years as governor he became a national figure and in 1912 he became President of the country. After Wilson became famous Princeton was more willing to own him and now those who tried to oust him are apparently willing to have his name connected with the institution. Undoubtedly some of the opponents of Wilson would never have been heard of except in their own immediate community but for the fact that they opposed Woodrow Wilson and his program.

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PROHIBITION AND POLITICS

In the recent Republican primary election in Pennsylvania the "wet" candidate won by a plurality of almost 100,000. This was probable due, in part, to the fact that the "dry" vote was divided between his two opponents. But even if Pennsylvania has gone "wet" it need not have been a surprise to the "drys" for it has long been noted as a "wet" state. In Oregon the present incumbent was defeated for the renomination for the United States Senate by a man endorsed by the "drys". It may be that his defeat was partially due to the fact that he was arrested last year for drunkenness.

President Coolidge issued an executive order which would have made it possible for state and city officials to become prohibition enforcement officials on the payroll of the national government. This aroused a storm of protest because it would interfere with state and local control of affairs for which Coolidge himself recently made a plea. The effect of the protest will likely be that Coolidge will not attempt to carry out the executive order. Under the present system of enforcement the state and federal enforcement officers do not cooperate in many states and this causes extra expense and confusion.

The liquor element is making a desperate attempt to get a modification of prohibition. Their most recent appeal is for a nation-wide referendum. The proponents of the idea argue that the voters will favor beer and light wines. At all events the matter is not settled.

IS THE FUNDAMENTALIST-MODERNIST CONTROVERSY DYING?

Preliminary reports of both the Presbyterian and Northern Baptist annual meetings seem to indicate that these denominations may hold the fundamentalist-modernist controversy in leash. The radicals seem to have lost in the preliminary encounters in both conventions, and it is to be hoped that these great bodies of Christians will now find some means of expressing their religious convictions other than calling their brethren heretics. No doubt there are many disappointed heresy hunters who will be left out of the limelight but the cause of Christ cannot suffer if the Christian church finds a program that will lead its members to a fuller fellowship and more active missionary endeavor to take the place of the debate of issues that neither side comprehends.—J. C. Meyer.

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THE CHURCH UNITY PROPOSAL

Some weeks and months have passed since the suggestion was made in these columns that the ministers and leaders of the various groups of Mennonites should get together and thus think together in terms of unity before long. We should not permit such a movement to die.

Is there any reason why groups of the same faith with the same background of history, and are trying to do practically the same kind of work, should stand apart in separate groups. Some time ago while speaking with one of our leaders on missionary work in India, in discussing the opportunities on the mission field, he threw back at me a challenge. He said the greatest thing you folks who stay at home can do is to bring the various groups together. You will be doing us a greater service thereby than by coming to the field yourself. He continued to the effect that the missionaries of the various denominations are working together as much as they are permitted by their boards at home. Shame on us who call ourselves Christians, and yet our Master prayed "that they may all be one". If earth is a forethought of Heaven, judging from our petty denominationalism, Heaven must be an abode of several hundred "water-tight compartments" in order that the various branches of Mennonites, Methodists, etc., may forever dwell in peace and harmony.

However, it is my thought that a better day is just ahead of us. When men and women meet in Summer Retreats, Young People's Conferences, and learn to understand and love each other, it will not be long until several groups of Mennonites will be merged into a bigger Mennonite church. It is my thought that there is a big day ahead for our church. God has preserved us for a purpose. We are rather slow in getting on the job, but let us work steadily on in our preparation until that bigger task presents itself. The peace spirit is in many quarters growing cold as the days of 1918 are being forgotten. And

then, too, in a world where there is so much misery, ignorance and Christlessness, surely there is a task ahead just round the corner.

"Arise, let us go hence", to a greater Mennonite church for Christ.—A. R. Keiser.

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TREMBLING FOR THE SAFETY OF THE ARK

Much of our modern religious controversy, is in our judgment a needless trembling for the safety of the ark of God. Uzzah of ancient times was smitten of God because he became fearful for the safety of the ark and put forth his hand to keep it from tumbling down. We doubt whether some of the work of our modern supporters of the ark is always pleasing in the sight of God.

We would not suggest, however, that the religious controversy should cease. On the other hand, we believe that the cause of truth is advanced by controversy and that no Christian should be afraid of it. Paul was a controversalist, so were Luther and Calvin and Knox and Menno Simon and every earnest believer in the truth of the Gospel from the Jerusalem Council down to our modern time. Jesus Himself spent some of His time during His brief career in controversy with the religious leaders of His day.

Some people dislike controversy because they are afraid of the outcome. A committee of bishops who were appointed to investigate the orthodoxy of a certain preacher, acknowledged that the dress resolution passed by their official body could not be permitted to be brought to open debate and popular vote because it **would not carry.** If the problems of religion, and specifically the problems of the Mennonite church had within the past years been permitted to be discussed in the open, and the other point of view been given a hearing, it would have meant a stronger church and a broader and more wholesome interpretation of religion. Controversy brings rival ideas and ideals up for consideration, and he is not the highest type of Christian who is unwilling to pay whatever price such procedure involves.

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THE CONTROVERSY REGARDING MENNONITE SCHOOLS

In our last issue we made mention of the recent pamphlet which was published by the author, John Horsch of Scottdale, Pa., on the subject "Is the Mennonite Church Free from Modernism". Since then we have learned that this pamphlet has been broadcast among the leaders of several branches of Mennonites as propaganda material. We do not deny Mr. Horsch the right to his own opinion. He has a right to think what he sincerely believes and probably not much damage is done by his saying what he thinks. He aims to damage certain Mennonite schools, but Mr. Horsch will not do nearly as much harm to the cause of education in the Mennonite church as the indifferent attitude of some ministers who, instead of indifference and carping criticism should give every encouragement to the upbuilding of a strong central college and seminary for our church. As to the pamphlet, we regret to note that the author gives more evidence of zeal than of discipline of spirit. He does not understand the viewpoint of the men whom he criticises. Or, if he does, he makes no attempt to state it. In fairness to the group of men at Bluffton College and Witmarsum Seminary against whom the author directed his shafts, we wish to state a few facts from another point of view.

1. The purpose of the pamphlet is to stem the tide of modernism in the church, and specifically, to damage, if possible, the two outstanding Mennonite institutions of higher education, Bluffton College and Witmarsum Seminary. The purpose is identical with the action of the Old Conference of Mennonites when they met in general conference four years ago at Kitchener, Ontario, and adopted a resolution in which these two institutions were condemned as being untrue to the Mennonite traditions. A report was generously circulated at that conference and repeated in public from the platform that another branch of Mennonites had repudiated these institutions. This report proved to be false, and yet, to the knowledge of the writer, has not been corrected to this day. (In passing, I might say that in the course of ten years' experience as a member of that conference, I have observed several occasions when false alarms were made to serve the cause of Mennonite orthodoxy.) Bluffton College, so far as we know, is not antagonistic to any other Mennonite institution and does not seek to run at the expense of others. But by a combination of circumstances, she has built up a strong faculty and a large student body, apparently to the dismay of conservative leaders. The latter apparently seek to hold their own through ecclesiastical processes and an appeal to the prejudices of people, such as is represented by the resolution and the pamphlet in question.

2. It should be observed that the author makes no serious direct charges against the religious convictions or teachings of any of the Bluffton professors. He has not the courage to do so. He says that modernism means paganism, the denial of Christ and the Bible as the Word of God. By implication and innuendo he says that these men are modernists and probably hopes that the reader will form the desired conclusion. I am personally acquainted with all of the men whom he seeks to discredit. Several of them I have known intimately as teachers and preachers for many years, and upon that basis I challenge Mr. Horsch to state publicly and directly that these men do not hold as cardinal religious convictions to the inspiration of the Bible, the divinity of Christ, the Atonement and the Resurrection, the personality of God, the efficacy of prayer, and the other Scriptural doctrines which have

nourished the religious lives of men through the centuries. To those of us who owe to these teachers our inspiration to devote our lives to religious work, and from whom we have received a helpful and practical interpretation of religion and the tenets of our own denomination, it is a matter of personal grief to have them represented as standing against the things in which they are primarily interested. The great tragedy of the Jews was that they thought that Christ was about to destroy what they valued the most.

3. By their fruits ye shall know them. Our judgment of Bluffton College and Witmarsum Seminary, if we are fair, will not be based upon what their rivals or enemies say about them. They should be judged by the scores of graduates who have gone out into life's work. Among them are missionaries, at home and abroad, preachers, teachers, doctors, farmers, nurses, and representatives of other worthy callings. Do these graduates give evidence that they have been indoctrinated in a pagan philosophy? We suggest that Mr. Horsch investigate the record of the missionaries and ministers who have gone out of Witmarsum Seminary, and the hundreds of graduates who have gone out of Bluffton College, and decide whether they are guided by a pagan philosophy or by the philosophy of Him who came not to be ministered unto but to minister. We believe in the graduates of these institutions, in their ideals, in their ability, in their devotion to duty, in their practical religion and moral character. The church needs many more like them.

Men do not gather grapes of thorns or figs of thistles.—Lester Hostetler.

Short Talks on Live Questions

AS A MAN THINKETH

N. E. Byers

The world in all its complexity offers us many electives. Each one can in a large measure build his own life. There are things beautiful and ugly, true and false, good and bad, hopeful and discouraging, inspiring and depressing. If one attends mainly to the bad and ugly, life will be very gloomy, but if one rejoice in the good and beautiful, life will be full of joy and optimism.

We can find much to criticise in our neighbors and friends. They are imperfect, have many faults, make many mistakes and if we note these traits, in particular, we will certainly be in bad society and they are sure to get on our nerves rather than on our hearts. And yet those that know them best will be sure to tell you that they are all good at heart. If we look for the best in their natures, we can find much to admire and enjoy. In fact, our confidence in them will make them really better and more lovable.

Nature abounds in terrible and ugly phenomena. Storms, floods, earthquakes, terrify us; weeds, pests, germs, vermin cover the earth and seem to combat every effort that we make to gain beauty and health. Yet the true naturalist with scientist eye and artist heart finds interest and beauty everywhere. The stately trees, green grass, colored flowers, singing birds, rippling brooks, blue sky, shining sun furnish a real picture gallery for the artist and a museum for the scientist.

There is much to warrant the opinion that these days in which we live are evil days. Wars, crime, the breaking down of conventional morality, and the lack of reverence for sacred things make us shudder when we think of the future of our civilization. On the other hand there perhaps never was a time when men in general fared better and enjoyed the fruits of good living more than they do today. Justice and freedom prevail more and more. Service and philanthrophy are the chief interests of many. Co-operation, tolerance and good-will make for progress and happiness.

The pessimist sees all the bad in the world, and the optimist only the good. The former finds everything so hopeless that he gives up in despair while the latter is so oblivious to the real conditions that he makes no effort to improve them. The meliorist is no doubt the true prophet. He sees the present with all its defects but finds enough evidence of progress to give hope for a better future.

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." If we follow this wise counsel we can keep alive that faith and hope that "God's in His heaven. All's right with the world."

Missions of the Old Mennonites

Paul E. Whitmer

(This sketch was prepared as a chapter for a new edition of "Sketches from Church History for Mennonite Schools", prepared by the Western District Conference of the General Conference for use in their vacation Bible Schools.)

The earliest evangelical Protestant churches were the product of the turmoils of the Reformation. For a few centuries nearly the whole effort of Protestantism was devoted to self-preservation which made mission work utterly impossible. Only when Protestantism attained religious liberty and sufficient numerical strength was work among the non-Christian peoples even thought of, its advisability and Scripturalness discussed, and later undertaken. Since the Mennonite church continued to be the object of bitter civil and religious persecution for generations

after the state churches had a peaceful and comparatively unopposed growth, it is only to be expected that our Mennonite churches should have been delayed in beginning their mission work.

Due to isolation, the lack of information of the needs of the heathen world, uncertainty as to the Biblical teachings about missions and the feeling that self-preservation is about all that the Mennonite can ever hope for, the Old Mennonite churches were late in awakening to their missionary obligations. Gradually the isolation gave way, increasingly information about the needs of the heathen peoples reached the churches, the missionary obligation as taught in the New Testament became clearer and the desire to do something in a substantial way for the extension of the Gospel became a deepening conviction. Also through thrift and industry the Mennonite people were becoming able financially to support Christian work outside their local congregational needs. Now, all that was needed to launch mission work was an occasion and a leadership to champion the new step.

The rising tide of interest in aggressive Christian work had reached such a point by 1892 that a large Sunday school conference in session at the Clinton Frame Mennonite church, Goshen, Indiana, became strongly missionary in its messages and sentiments. A year later at a similar meeting at the Zion Mennonite church at Bluffton, Ohio, an informal organization was effected to do city mission work in Chicago and M. S. Steiner, a young man, was appointed superintendent of the new mission about to be launched. This new work in Chicago was meagerly supported after the first flush of enthusiasm was spent and after a time was closed from lack of financial support but later was reopened and is still doing a good work in the community where it was first launched. From this meager beginning, city mission work has developed so that there are now more than a dozen city missions maintained, extending from Philadelphia in the east to Los Angeles in the west.

A second type of home mission work was begun on the Welsh Mountain in Lancaster county, Pennsylvania, in 1898. Here there lived a class of shiftless colored people who were the despair of the farmers that lived in the rich agricultural districts surrounding the Welsh Mountain, because thieving and begging were the chief means of securing a livelihood of these colored people. Here surely was a needy field for mission work. The rising interest in missions in the Mennonite church accepted this challenge by establishing an industrial mission there which has for more than a generation done a great work for these unfortunate people. Thieving and begging is almost a thing of the past among these people for they were given a better and more honorable means of support through the agencies of the industrial mission. Religiously also these people have been greatly benefitted.

In 1896-7 a terrible famine swept over central India, causing the death by starvation of thousands of natives. The appeal for relief found the Mennonites in America ready to respond with their known liberality in relieving distress and suffering. "The Home and Foreign Relief Commission" was promptly organized and soon large sums of money were at the disposal of this board. Supplies were purchased and sent to India under the personal direction of George Lambert, who supervised the distribution of these supplies and remained in India until the close of the famine, giving relief by means of the funds supplied by the Mennonite churches in America. Reports of the famine conditions and the relief rendered were eagerly read and widely discussed by all who contributed in the home churches. When Brother Lambert returned to America he found an eager church ready to render any further assistance needed by the people of India. The famine was over but there in central India was a district 80 miles long and 50 wide with a population of 900,000 souls wholly unoccupied by any missionary agencies. The Old Mennonite church at once felt that this was its field of missionary responsibility and opportunity. In November, 1898, at Elkhart, Indiana, a group of missionary-minded leaders of the Old Mennonite church appointed J. A. Ressler and Dr. and Mrs. W. B. Page missionaries to India. They left for India the following year and after some months spent in finding a field suitable for missionary work, established the first station at Dhamtari, Central Provinces, India, November 22, 1899.

It is only twenty-six and one-half years since this work was begun. Much has been accomplished in this time, especially in view of the fact that neither home church nor the missionaries had any previous experience in foreign mission work. During this twenty-six years, 41 missionaries have been sent to this field. Four have died on the field and ten have been returned invalided, or for other reasons unable to return to the field. At present (May, 1926) there are 24 missionaries on the field and 4 at home on furlough. There are 7 stations and 15 outstations, including village schools. The budget for the year ending March 31, 1923, was $77,166.00. There is a communicant membership of more than 1,200. Various types of mission work are being done. The following order suggests the relative emphasis put on each type of mission work in this field: Evangelistic work, Organized church activities, Sunday school, Orphanage, Educational (elementary and English high school), Medical (3 trained doctors on the field), Industrial, Leper, and Widow Relief. Many native workers are employed in various types of the above work.

The growing interest in missions brought about

many suggestions and tentative plans to do work in fields in addition to the work in India. From time to time there were volunteers for work among the Mexicans in the southwest of the United States. Some urged the church to launch work in Mexico. Because of the disturbed governmental conditions in Mexico at this time the opening of work there was impossible. More and more the attention of the Board and prospective missionaries was directed to South America and in May 1911, J. W. Shank, a volunteer for work in South America, was asked by the Board to visit the most promising fields in South America and report to the Board his findings. His report was favorable to the launching of work in the Argentine and the church promptly subscribed $25,000 in the winter of 1912-13 to open the work. After a delay of a few years, Mr. and Mrs. T. K. Hershey and Mr. and Mrs. J. W. Shank were sent to the Argentine to select a suitable field and begin the work. These four missionaries and their families landed in the Argentine on Sept. 11, 1917. Language study and finding a location occupied them until April 27, 1919, when they located their first station at Pehuajo, 217 miles south-west from Buenos Aires.

Here is a field about 200 miles long and 70 miles wide with a population of about 300,000 people. This is the task of the Old Mennonite church in South America. Since the opening of this work, a total of 16 missionaries have been sent. Sixteen are on the field now. Four have had their first furlough. There were at the close of 1924 five organized churches with a total communicant membership of 171. There are also 6 outstations where preaching services and Sunday schools are maintained. The types of mission work carried on in this field are as follows: Organized church work, Sunday schools, Native Bible-Readers (visiting native homes and reading and interpreting the Bible), Colporteur work, Primary school Kindergarten, Field Evangelistic work, Field men distributing Christian literature. There are seven native workers who give their whole time to Christian work. One of the seven is an ordained minister. Six others give two hours each day for five days each week to Christian work. Besides these there are a number of other volunteer workers who assist in the work of the Sunday school and various church activities.

OUR BI-WEEKLY SERMON

Life's Equipment

J. N. Smucker

The following sermon was preached by Rev. Smucker, one of the ministers at the Oak Grove Mennonite church, Smithville, Ohio, to the graduating class of the Walnutcreek (Ohio) High school.

One of the most interesting and helpful stories that comes to us out of the dim past is the thrilling account of Gideon and his small band as related in the seventh chapter of the Book of the Judges. Gidcon was the youngest son of an obscure family in a small tribe, but there was great deliverance to be wrought through him. For seven years the Midianite marauders had paralyzed Israel as year by year they had swarmed up into the valley of Jezreel devouring the land like locusts. Gideon sent out a call and thirty-two thousand men rallied to the call. But they were still outnumbered four to one. No doubt many a man looked down across the valley to the long line of black tents and to the camels without number and the enemy as grasshoppers for multitude and thought, "We are too few for our task." But the Lord said a startling thing. "The people that are with thee are too many for Me." So the process of elimination begins and the word goes forth that everyone that is fearful or afraid should return home. Two-thirds of the army melts away! Ten thousand remain. There were fewer persons but not fewer men. But the people were still too many and there comes a final test. The thinned ranks were now led down from their camp to the brook which lay in the valley near the Midianite's camp. They were tired and warm and thirsty but they little knew that they were determining their fate as they drank. There were those that threw themselves down upon their knees, glued their lips to the stream and swilled till they were filled. But there were a few who simply stooped over until their heads were close to the water and then threw up the water with their hands to their mouths as fast as a dog would lap. By this strange test nine thousand seven hundred more were turned back and all that is left of the great army is a little group of three hundred men—less than one per cent. of the original number, but everyone a man of courage and unselfishness.

Gideon, having been assured of success, divides the three hundred into three companies, gives each a pitcher, a torch and a trumpet. The torches are placed within the pitchers and thus they march in the middle of the night to the enemy's camp. At a given signal three hundred trumpets shrilled out on the still night air. There was the crash of shattered pitchers and the flash of three hundred torches and a great shout, "The sword of the Lord and of Gideon." Mad confusion took hold of captain and common soldier as they started up dazed at the sudden bray of trumpets. As they stumbled out of their tents without knowledge of the number of the foe, but seeing on all sides the flaring torches and hearing the trumpet blasts, little wonder that panic shook them and that they fled in wild disorder, trampling each other down as they raced through the darkness. Thus without

stroke of weapon a great victory was won. The battle was the Lord's.

Tests somewhat similar to those which thinned the ranks of Gideon's army may frequently come to each of us. It might be well to return to the story and fix our attention to these outstanding points: The test of courage; the test of self-sacrifice; and the power of illuminated souls.

When the twenty-two thousand fearful men withdrew the army was stronger than before, for these would but have spread panic in the ranks. Courage is one of the simplest and most straightforward of the virtues. It is a quality we admire by instinct and all know it is a fine thing to be brave. It is an honorable virtue which men have always loved and praised, and the literature of courage has always been immensely popular and many are the men and women who are honored because the spark of heroism kindled their names into a flame of light, for everywhere and always courage is an honorable virtue. There is no type of character and no sphere of action where there is not room and need for it. It is indeed necessary as the protector and defender of the other virtues. Courage is the guard of the soul which keeps it from pillage, conquest and slavery. Unless we are brave we can hardly be truthful or generous, or just, or pure, or kind, or loyal. Courage is not recklessness. The reckless man is ignorant. He rushes blindly into danger without hesitating simply because he does not know what danger is. The brave man is intelligent and faces danger because he understands it. Simply to drift easily onward without a seeming sense of fear of consequences is not courage but stupidity. But to face the dangers and temptations and perplexities of life without yielding to fear, to dare to live in the presence of a holy God in the confidence of a love that casteth out fear, that is courage. There are persons whose nerves are sluggish and deeply hidden. They can move on with indifference where more sensitive natures would be greatly agitated. They seem insensible to fear and danger. These are not necessarily the courageous. The bravest soul is that which feels the tremor and resists it; shrinks from the flame, but faces it. "You should learn to control your temper," said a placid, sluggish, easy-going man to one highly keyed, and finely sensitive. "Control my temper?" was the response, "I control more temper in ten minutes than you do in a month." There are some people to whom reproach and ridicule and condemnation mean nothing, but there are those to whom the unkind word is like a blow, to whom sarcasm is a sword-thrust, and to whom a sneer is like a piercing arrow, but when they endure these things and will not be turned by them from what they hold to be their duty, these are the truly courageous souls. Courage is strength of heart, and the strong heart makes itself felt everywhere and lifts up the whole of life and ennobles it.

If then courage is so essential we may well ask, "How shall we be courageous?" They that wait upon the Lord shall renew their strength. That is the truest and deepest source of courage. To believe that He is; to love Him and give ourselves up to Him because He is holy and wise and good and brave beyond all human thought; to trust Him with the confidence that He will never leave us nor forsake us; to work for and with Him; to suffer if need be, but ever to be faithful and loyal—that is the way to learn true courage for then He who is for us is mightier than he that is against us. "Be strong and very courageous and He will strengthen your heart."

But there is another and even more searching and exacting test which often meets us. Only three hundred out of ten thousand qualified when it came to the test at the little stream. What was the real significance of this test? When they reached that refreshing stream in sight of the enemy and surrounded with bushes most of them forgot for the moment all else except themselves and their own bodily comfort. Unmindful of any danger or possible ambush they dropped to their knees and thought only of themselves. But there were a few, only three out of a hundred, that kept uppermost in their minds a keen sense of duty and with watchful eyes, merely stooped over for an instance and refreshed their lips with a little water hastily carried to their mouths in their palms. And why were they chosen rather than the others? They who think first and most of themselves and their own physical comfort thereby disqualify themselves for the world's great tasks, but they who keep clearly in mind their obligation to their leader and to their duty; those who are vigilant and unselfish and willing to forego their own comforts and desires if need be, these are the ones by whom great things are done. It is the searching test of self-sacrifice that thins the ranks and leaves but the few whom God can use. The hardest test as well as the greatest lesson to learn is that through self-renunciation and self-sacrifice and self-forgetfulness lasting results are accomplished. Christ gave us a tremendous truth when He said that he who would save his life must lose it. He who would be remembered by others must forget himself. This test may seem severe. It rebukes ease and smites self-indulgence and denies many maxims of the worldly wise, but the fact remains that we shall be remembered not by what we get out of life but by what we put into it. Life comes through death and renown through self-renunciation. The one supreme example is that of Christ Himself who gave His own life that we might have life more abundantly. Happy the youth who decides early in life that he shall not merely drink selfishly of the waters of self-content and personal ease, but with self-restraint and self-forgetfulness shall pledge his life to God's great tasks. Drink to refresh yourself for the duties ahead. Make your ideals higher and wider than the mere circle about yourself. Push back your horizon and make it include all God's

needy children. Invest your powers and talents in the cause of truth and righteousness and plan your life big enough that it shall carry you through eternity. In the words of Jesus: "Seek ye first the kingdom of God and His righteousness."

In closing we may note another point in the Gideon story. The little band trusted not in sword and spear and bloody weapon but in very simple things which they had at hand. We, too, can use the abilities and powers God has given us and make a success of life. Perhaps of the implements which the Gideonites had in hand the flaming torch was the most useful, for then they did not need to stumble on in darkness, and too, light is always annoying and hateful to sin and wickedness. As we go forth in our conquest we need not only courage, nor yet merely the spirit of self-sacrifice, but we win only as we hold high in our lives the real source of all true light, Jesus Christ, the Light of the world. This is fundamental in importance. Our souls must be kindled into burning by a living contact with our Lord and Master. Any plan, any decision, any work that leaves Him out must ultimately meet failure. There are souls that seem brave and ready to make sacrifices but they are cold and dark and gloomy. They but carry an empty pitcher and a noisy trumpet. But much more is needed. The soul must be kindled with Christ's own flame of love and devotion that God's tasks may be accomplished. Christ, the great source of all light, says, "I am the Light of the world. He that followeth Me shall not walk in darkness but shall have the light of life," and again, "Ye are the light of the world, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

May we then be brave and courageous; vigilant and self-sacrificing, and hold high in our lives the light of love kindled by Christ Himself and we too shall pass the tests of life and have a large part in helping righteousness to triumph.

"Only be thou strong and very courageous."
"Whoever shall lose his life shall find it."
"Ye are the light of the world."

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

CHILDREN, LISTEN

Boys and girls, I'm talking to you today. First of all, I want to ask you some questions. Did you ever know that you can write to children of other lands and receive answers directly from them? That you could really be friends and exchange pictures and souvenirs and letters with boys and girls of other races and other lands? I know some boys and girls here in America who are doing that right now, and I wish you would try it, too.

And better even than that, did you ever think of writing to some boys and girls who are far off now but whom you may really be able to see and talk and play with some time? I'm talking now about the children of our missionaries over in India and Africa and China and down in South America. Oh, it's a thrilly feeling you have when you put that five-cent stamp on a letter that you wrote and know that if it follows the directions you wrote on it, it will go across the oceans and miles of strange lands before it gets to the boy or girl just your age that you want it to go to. But it's even a more wonderful feeling you have when some day, maybe many days after you sent off your letter, there comes in your mail-box a letter addressed to you, with strange-looking stamps in the corner and queer seals on the back of the envelope flap. And then the letter inside from one of the children in the very mission station or in the school you have heard your father and mother talk about. But most wonderful of all will be the time when, after you have written and become acquainted with your far-away friends, some day they and their parents will come to America on furlough or in order to go to school here, and you can really, truly see them! And won't it be nice then to have been acquainted before?

And now, I really, truly wish you would write. You will enjoy it so very much, and so will those boys and girls across the ocean. And they will have so very many interesting things to tell you; they will be just as glad to hear from the America that some of them can scarcely remember, for it's been so long since they were here. You will be helping them, and they will be helping you. And now, where can you get the addresses? Write to the Secretary of your own Mission Board and they will be glad to send you a list of the boys and girls who are with their missionary parents in some foreign country; ask for their ages, too, and you will be able to write to someone who is just as old as you are. Or simply write to me, and I will be glad to get names and addresses for you, both of the missionary children of our own missions and of boys and girls of other races.

And now, before you decide to whom and where you want to write, get out your geography or your father's atlas and find a map of the world. Then stick a pin in all the places I'm going to tell you about, and then choose to which pin you want your letter to go. Perhaps your big brother and sister will want to help you; tell them that there are people just their age over in those countries, too, who would be glad to write to them. Here are the places to put your pins; they show where our Mennonite Missions are:

In the U. S.

North Carolina, among the negroes.
Oklahoma, Arizona, Montana and N. Dakota with the Indians.

South America
Argentine, near Buenos Aires.
Chile.

Africa
Belgian Congo, right in the center.
Nigeria, just above the Gulf of Guinea.

Asia
Turkey, Syria and Jerusalem.
India, the center and in the south.
French Indo-China.
Java and Sumatra.
China, near Canton and Foochow, another near Tientsin, and another way up north toward Irkutsk, in Siberia.

IT TRULY HAPPENED

Here is a really true story for you boys and girls. It is true, for I know the girl and I heard the story from her own lips. She has grown to be a big girl now, and in the last letter I had from her she said she was so very happy because some of her good friends out in New York state had just promised to give enough money to send her as a missionary and to support her when she got to the country she will be sent to, and she's hoping it will be India.

Marguarete

Little Bess was very happy when her Cousin Emma came home from India to stay a little while. Bess loved stories and Cousin Emma had so many, many stories to tell about the little children in the far-away country. When it came time for Cousin Emma to go back to India, she said to Bess one day, "Bess, you have so many playthings here, won't you give me some to take back to India?"

So Bess picked out some of the dolls that she was tired playing with, and Cousin Emma packed them carefully. But the night before Cousin Emma went, Bess had a dream. She dreamed that she was a little girl in India. Just what the dream was she didn't say, but when she woke up she cried and mother had to come and comfort her. Somehow, she could not sleep well after that. She could not help thinking. "Supposing I really had been a little girl in India and had not known my kind father and mother, my school, my playmates, the Sunday school, and all the nice things we have here?"

When the sun began to shine in at her window, Bess very quickly got up and over to the chair where her favorite doll, Marguarete, was lying. She took her up and dressed her in her best clothes, even putting on her coat and hat. Then very quietly she packed her other dresses away in a little paper bundle.

"Dear Marguarete", she said, "Cousin Emma is going away today, way, way over the ocean to a country where little girls do not have dolls. I love you best of all my dolls and I was never, never going to part with you, but somehow I feel as though I ought to send you to show God how thankful I am that I am a little girl in America instead of India." And that is the way Marguarete happened to be in Cousin Emma's trunk when she got to far off India.

It was four or five months afterward that one day Bess received a letter from Cousin Emma.

"Dear Little Bess," it said:

"I know you have been waiting patiently to hear about the dolls and about your special pet, Marguarete. The other dolls I gave to the little girls in the school, but somehow when you told me about your dream and how you were giving your very best doll, I felt that perhaps she was for something special, and so I did not give her with the others.

"We have had a terrible famine here and the poor people in the country had very little to eat. One day there came to our hospital a little girl, brought in from away out in the country. Her father and mother died because they had nothing to eat and the little girl was just barely alive. We fed her carefully and did our best to make her well, but day after day she lay in her little bed with her eyes closed and the doctor said that she would die because she did not want to live. We had tried everything that we could think of to rouse her, when all at once I thought of Marguarete. I took her in my arms and went to the bedside of the little girl and spoke to her, but she did not answer. Then very gently I laid Marguarete in her arms and pressed her head against her cheek. When she felt Marguarete's soft hair, she opened her eyes and saw her. She held her close and lay there watching her. When we gave her food, she took it willingly, and in a little while the color began to come into her cheeks. Soon she sat up and began to notice us, so you see Marguarete saved the life of a little girl.

"But this is not all. A lady and gentleman who were visiting in India became very much interested in her, as she was an orphan, and they are taking her home with them to America and will educate her so that some time she will go back to India and teach her people and help them. They are coming to the very town in New York in which you live, so you will see the little girl and Marguarete sometime after you get this letter."

"Oh, mother," said Bess, when she finished the letter, "just suppose I had not sent Marguarete, then the little girl would have died, and I would not have had a little friend from so far away. I shall help her all I can so that she can go back and teach other little boys and girls and help save their lives when they are sick."

"Yes, said mother, "and perhaps you can go with her some day and teach as Cousin Emma does."

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

THE YOUTH MOVEMENT IN INDIA

Of all the youth movements, the one in India has probably attracted the most attention. The reason for this is largely found in the personality and influence of the leader, Ghandi. The outward manifestations of the movement, such as the arrest and imprisonment of Ghandi, his subsequent refusal of all nourishment while in prison, the boycott of the Prince of Wales during his visit to Calcutta in 1922, these have all reached the headlines of our newspapers and are quite familiar to us. In our discussion we are interested in the deeper causes and more lasting results of the movement. For this, a knowledge of the history of the country is essential.

The background of the movement has two contributing factors. The first lies in the fact that the country is growing restless under British rule, and longs for more complete autonomy, politically and educationally. The second factor comes from thrusting a Western civilization (and the religion which this civilization has made out of Christianity) upon an Oriental people, whose temperament differs widely from that of Western peoples. With this preliminary explanation we shall let the literature to which we have access speak for itself, and let our readers draw their own conclusions.

The Spiritual Awakening

Few things in history are comparable to the present situation in India. An awakening is taking place in that vast continent such as mankind witnesses scarcely once in a thousand years. The Ghandi movement is as much an effect as a cause of that awakening, being its symbol, and with it, the promise of a new civilization, the emergence of a new humanity. So profound is the change in spirit and outlook that is being effected, and so rapidly is the transformation taking place, that no acquaintance with India dating farther back than the last half-dozen years or so would appear to be of much use in estimating the value of the present spiritual upheaval. Without doubt India is moved today as she has not been moved since the decline of her ancient civilization. But what is more significant is that the revolt is giving rise to an idealism whose purpose goes much deeper than the freeing of the country from the political and economic control of Britain, that purpose being indeed to free India, and perhaps the whole world, from the materialism which threatens East and West alike.—Wilfred Wellock, India's Awakening: Its National and World-Wide Significance.

The Meaning of Student Revolt

What is the meaning of the student-revolt at Aligarh, Lahore, and Amritsar? It was expressed in that moving appeal issued by Aligarh to Indian Students. "India's soul is revolting," it said, "against the humiliation and insults offered to her every day. In the name of all that is best and noblest in the heart of man, we appeal to you to join us in our just and righteous cause and sacrifice time, toil, and talent to bring this struggle to a successful issue." And the appeal closes on a great note:

> "For Freedom's battle once begun,
> And passed from bleeding sire to son,
> Though often lost is ever won."

—T. L. Vaswani, "The Gospel of Freedom," Asia, a collection of pamphlets.

National Education

Students are taught many subjects—mathematics, philosophy, geology, biology, psychology and many other ologies which we call "culture", but which end in headache. Are they taught the one subject needful, India? In ancient Rome boys were taught to regard the genius of Rome as their deity, and the Jewish students still sing the old songs which identify patriotism with religion; the French student speaks with emotion of "La France", the Italian of Italia; the American boy is taught to live for "Our Republic", and Kipling's words are echoed with a patriotic thrill by the English boy, "Who Lives if England Lives?" Do the government-controlled schools and colleges in this country develop among Indian students a similar emotion in regard to India? Indian students are asked to study the curiosities of English philology and concepts of Western philosophy, but are kept ignorant of Indian literature and the profound investigations of Hindu-Islamic thought. Nor need we be surprised that the virtues emphasized in these schools are the passive virtues of obedience and loyalty rather than the active virtues of courage and national service.—T. L. Vaswani, "The Gospel of Freedom", Asia, a collection of pamphlets.

Students and India's Goal

What is India's goal? We want freedom of thought, freedom of action, freedom to fashion our own destiny and build up an India suited to the genius of her people. We do not wish to make of India a cheap and slavish imitation of the West. Western democracy has not proved a panacea for all ills; it has not solved the problems which surround us. Europe is torn asunder by the conflict between labor and capital, and the proletariat is raising its head against the rule of the classes. It may be that when we get the power to mold our constitutions we shall evolve a system of government which will blend what is best in East and West. Meanwhile, let us beware of the errors of the West and at the same time cast out the evil customs and traditions which have clung to us. We must aim at an India where all are free and have the fullest opportunities of development; where women have ceased to be in bondage, and the rigors of the caste system have disappeared; where there are no privileged classes or communities; where education is free and open to all, where the capitalist and landlord do not oppress the laborer and riot, where labor is respected and well paid, and poverty, the nightmare of the present generation, is a thing of the past. Life will then be worth living in this country, it will be inspired by joy and hope, and the terrible misery we see around us will become a bad dream which has faded away from our memory, on our awakening to welcome the morning sun.—J. L. T., India's High Goal.

A REMINDER

Over two months ago we announced on this page a READING CONTEST. These two months were busy ones for those attending school. No doubt little time was found for reading. But school is now over, and leisure time is more plentiful. If you have not yet started to read for the contest, it is not too late to start now. Turn back to The Christian Exponent for April 9, 1926, and on page 123, you will find the conditions of the contest explained, as well as a description of the prizes offered.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

REVIEW

June 27

The time has come again to review and gather up the great lessons of the quarter. What abiding truths or lessons of lasting worth have come from the study of the Book of Genesis? This first Book of our sacred Scriptures is rich in instruction and inspiration.

The Book opens with the announcement of the great fact that "In the beginning God created". What was God's purpose in creation? To what extent has His purpose been attained? What can we do in cooperation with God to further His purpose?

What is sin? Who was to blame for the first sin? Notice that the account of the temptation and sin of Adam and Eve is a perfect description of the working of temptation today.

Cain was overcome. His jealousy and anger overpowered him. A bitter conflict was carried on within his soul. Malice, anger, envy led to terrible consequences.

The God whom Noah worshipped revealed Himself as One whose covenant and pledge are sure. God is dependable. His word is unfailing. His mercy is without end. His love never fails.

Abraham ventured forth at the call of faith. Did it pay? In what respects? Why is a life which is lived in the strength of faith a joyous and fruitful life?

Isaac was one who lived a quiet life. How may we live the quiet life today?

Jacob was an energetic, ambitious man. He was shrewd, and clever. He wronged his brother and deceived his father. Although he had done all this evil God did not forsake him. Through the years God patiently worked to achieve His purpose in Jacob. God wrestled with him. Does God wrestle with us? Why? How? Jacob came out of his experiences a better, nobler man. Consider the Jacob who returned and met his brother Esau. It was the new Jacob.

Joseph was the savior of his family and the people of Egypt in the days of the famine. Joseph lived with a purpose. There is more for which to live than to merely make a living. How can we make our lives useful and not merely work to gain a livelihood? The Book of Genesis closes with a true message. It is the message of a life lived nobly.

"O God, who art in the beginning of all life, we thank Thee that all Thy ways are for our peace and blessing. Because we are called according to Thy purpose we rejoice that life is filled with deep and holy meanings. Throughout all generations Thou hast upheld and strengthened the lives of Thy children, and we are at peace through our faith in Thy continued care, through Jesus Christ, our Lord. Amen."

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

THE APOSTOLIC MINISTRY

Dear Editor:

The present unrest, confusion, dissatisfaction and loss of confidence among Mennonites is a powerful challenge or incentive thrust at the feet of many honest and sincere people, to ascertain, if possible, the causes for such conditions. If any worldly incorporated organization reveals such a state of affairs the first endeavors are to examine the management of the leadership. It is but proper and reasonable to proceed in the same manner with the affairs of the church.

Let us first observe that the standard for church management has been set forth and established by our Lord. According to my interpretation (which is in harmony with our early Mennonite fathers) it is the standard of **Humble Equality,** as taught in the following Scriptures:

"But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren, and call no man your father upon the earth; for one is your Father which is in heaven. Neither be ye called masters; for one is your Master, even Christ. But he that is greatest among you shall be your servant; and whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Matt. 23:8-12. "And there was also a strife among them which of them should be accounted the greatest. And He saith unto them: The kings of the Gentiles exercise lordship over them and they that exercise authority over them are called benefactors. But ye shall not be so.

"But he that is greatest among you, let him be as the youngest; and he that is chief, as he that does serve; for whether is greater, he that sitteth at meat or he that serveth? Is not he that sitteth at meat? I am among you as he that serveth." Luke 22:24-27.

Oh, what meekness and humbleness the Master teaches and exemplifies here!

"Ye are brethren." No one is higher than the other. No one has jurisdiction over the rest. They are perfectly equal. The Gentiles exalted some above the others. "It shall not be so among you." What can be simpler and plainer?

Church historians throw some sidelights upon this subject as follows: "The church was in the beginning a community of brethren. All its members were taught of God and each possessed the liberty of drawing for himself from the divine fountain of life. The epistles which then settled the great questions of doctrine did not bear the pompous title of any single man or ruler. We find from the Scriptures that they began simply with these words: 'The apostles and elders and brethren send greeting unto the brethren.' Acts 15:23. But the writings of these very apostles forewarn us that from the midst of these brethren there shall arise a power which shall overthrow this simple and primitive order." D'Aubigne's History of the Reformation. Book 1, chapter 1.

"The great bond which originally bound together the members of the church was a living faith in the

heart by which all were joined to Christ as their own head.

"But various causes ere long conspired to originate and develop the idea of the necessity for some exterior fellowship. Men accustomed to the association and political forms of an earthly country (Pagan Rome), carried their views and habits into the spiritual and everlasting kingdom of Jesus Christ. The semblance of identical and external organization was gradually substituted in place of the internal and spiritual unity which is the very essence of a religion proceeding from God. Faith in the heart no longer knit together in one the members of the church. Then it united by means of bishops, archbishops, popes, writers, ceremonies and canons. The living church retired by degrees to the lowly sanctuary of a few solitary souls. An exterior church was substituted in place of it and installed in all its forms as of divine institution. In the beginning of the Gospel whosoever had received the Spirit of Jesus Christ was esteemed a member of the church. Now the order was reversed and no one unless a member of the church was counted to have received the Spirit of Jesus Christ. It is a noteworthy fact when the Founder of Christianity left the world, He made no provisions for a periodical assembly of His apostles, ministers or followers. And so far from empowering His followers to combine and legislate for themselves or their associates He expressly defined their duties to be, not the contriving and imposing of new precepts upon the church, but rather the making of disciples among all nations, teaching them to observe all things whatsoever I have commanded you. The apostles and early church seemed to understand their duties and carefully refrained from meddling with such affairs or setting up courts or ecclesiastical judicatures and even when consulted by the Gentile converts who were afflicted by the intrusion of proselyting Jews, they only rehearsed a few necessary things for their observance; things that had been regarded as obligatory from the times of Noah down; and declined to undertake anything analogous to the ecclesiastical legislation of the present day."—Who made the New Testament? Pages 2-4.

In the above quotations from history we have clearly set forth the humbleness and equality of the early apostolic ministers (including laity) and their successors all the preachers were officially called elders or bishops and were all on the same plane, all had equal obligation from their head, Jesus Christ, to administer baptism and communion, etc.

Could the Mennonite church return to this simple primitive church management as taught and exemplified so plainly by the Christ and practiced by the Apostles and their immediate successors the present unrest and dissension would largely disappear.

Lyman, Miss. J. B. Brunk

AN APPRECIATION

Dear Editor:—

My experience with the Exponent dates from June, 1925, when it was shown to me by a relative who later, at my request, subscribed for me. I shall mention briefly a few of the things I like about it. First, its purpose. "Not the organ of expression for any group of individuals or ideas, but seeks to be considerate, open-minded and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result."

I feel sure that if this spirit could have been practiced more among Christian people in the past, that very many unpleasant things might have been avoided.

Second, I like the consistent way in which it has been carrying out their policy.

In regard to the features of the paper itself I like the editorials and the Open Forum. In addition to these I read with interest the articles which appear from time to time dealing with various questions which confront us in our Christian experiences.

Yours sincerely,

New Wilmington, Pa. Chauncey M. Kaufman.

THE LAUSANNE TREATY

Miss Ruth Woodsmall, Executive Secretary of the Y. W. C. A. in the Near East, has spent the last few days in Washington consulting with Senator Borah and other Senate leaders with regard to the ratification of the Lausanne Treaty which is expected to come up for consideration in the Senate sometime next week. Senator Borah claims he has the necessary two-thirds votes for the ratification of the Treaty but its consideration will probably involve long and spirited debate in view of the opposition of Senator Swanson, ranking Democratic member of the Foreign Relations Committee, and a large proportion of southern Democrats.

Miss Woodsmall brings with her news of a recent meeting of American residents in Constantinople authorizing her to speak in support of the Treaty not only for Y. W. C. A. interests in Turkey but all other American residents there, including especially the missionaries representing the Congressional Mission Board. She points out that the Congregational Church is the only one that so far as she knows has ever supported any missionaries in Turkey.

"My belief in ratification," she says, "represents the consensus of opinion of Americans in Constantinople. Just before I left Constantinople, March 10th, a meeting was held at the American Embassy with representatives of all of the American interests in Turkey. This meeting included representatives from the Congressional Mission Board, the Y. M. C. A., the Y. W. C. A., Robert College, Constantinople College for Women, and various business interests, such as

the Standard Oil Co., the American Express Co., and tobacco companies. It was unanimously voted at this meeting to send a petition to the Secretary of State and a statement to every Senator asking for the ratification of the Turkish-American Treaty.

The united testimony of all of these Americans working in the Near East, cannot, it seems to me, be discredited and overlooked. The support of the American Board of Congregational Missions especially is strong evidence in favor of the Treaty since this Mission Board has been working in Turkey for about 100 years. The Treaty grants to Americans in Turkey the full rights enjoyed by any other foreigners in Turkey. It has the favored nation clause and no other Treaty could grant to Americans more than the privileges allowed to other nationals. That the Treaty offers as full a measure of protection as possible is proved by the fact that Americans in Turkey have unanimously endorsed it.

I am impressed with the fact that the opponents of the Turkish-American Treaty, although animated by the creditable desire to safeguard the Armenians, are actually jeopardizing the position of these Christian minorities by urging non-ratification.

To insist on a clause in the Treaty insuring protection of the Christian minorities would not only, it seems to me, be impossible in point of fact, but would carry with it a responsibility for enforcing such a provision if necessary by armed force. Is America willing to resort to armed force in behalf of the Christian minorities of the Near East? The opponents of the Treaty in urging this protection of minorities are, in my opinion, not facing a practical solution. Americans in Constantinople who are urging ratification are no less moved by Christian sentiments but are advising a solution which we feel will attain the end in view. Cutting off relations with Turkey would make it impossible to exert moral influence which alone can help in solving the minority problem.

I do not believe the opponents of the Treaty realize what will be the probable effect of non-ratification both on the Christian minorities and on American interests. It is not possible to continue on the present equivocal basis. Non-ratification would indicate to the Turks that America demands special privileges above all other nations. Such an attitude on the part of America might transform the goodwill of Turkey toward America into ill-will and provoke retaliation. This might mean prejudicial action against all American interests. It might furthermore militate against the best interests of the Christian minorities.

Certain arresting changes which have taken place in Turkey in the last four years offer further arguments in favor of ratification. These changes are not a matter for argument but are simple facts. A day in Constantinople at the present times gives convincing evidence that this is no longer the old Sultanate but a new Turkish Republic. This means far more than merely the lifting of the veil of women and the substitution of the hat for the Fez.. The following changes prove that Turkey must be recognized as a sovereign state and dealt with accordingly:

(1) A new code of laws based on the Swiss code has been adopted branding polygamy as illegal.

(2) Education has been freed from the domination of the Mosque and is being reorganized on Western models.

(3) The emancipation of women is a reality, shown by their freedom to participate in public life and in social relations on an equal basis with men.

(4) The abolition of the Caliphate has completely separated Church and State and swept away the menace of Pan-Islam.

(5) A thorough-going westernization policy is showing itself in reforms in science, agriculture and economics.

However prejudiced the Western attitude toward Turkey may be, one cannot refuse to recognize these elements of progress in the present situation. Whatever wrongs may still exist cannot be righted, I believe, by wholesale condemnation and violent abuse. The only sane Christian attitude is to establish a working basis of normal relations with Turkey which will strengthen all American interests and make it possible for them to work more effectively toward a new social order in Turkey.

To sum up the case. I am convinced that ratification of the Treaty offiers the only sane and constructive policy. By establishing normal relations between Turkey and America, the Treaty will, in my opinion. safeguard American interests in the Near East; protect the Christian minorities as far as lies within American power; tend toward the best development of Turkey and the stabilization of general conditions in the Near East; and prove a constructive factor in leading toward world peace."

National Council for the Prevention of War.

MAKE THE MOST OF BOOKS

By James Hosmer Denniman, Litt. D.

Keep on Reading

How much more useful a man is in all branches of his calling if he knows thoroughly at least one part of it. You cannot do anything that will add more to your value to yourself and to the world in general than to study your occupation all your life. If your work as a student ends with school or college, your usefulness will be limited and you will always occupy a subordinate position.

Education is a life work; we have no time to waste, but we should take time enough to do it well. Be satisfied with a slow advance if you are getting ahead all the time, but do not be turned aside from the track.—Selected.

Notes from Here and There

A. C. Ramseyer and family of Smithville, Ohio, were visitors at Bluffton College recently.

Rudy Senger of Goshen, Indiana, recently spent a month visiting friends and relatives in various communities in Ohio.

Rev. Ernest Hostetler, pastor of the Topeka Mennonite church (Central Conference) sold his farm and moved to town in order that he may devote all of his time to the work of the church.

Mr. and Mrs. Mervyn Hostetler are spending the summer at Leland Stanford University. They expect to return to Salem Center, Indiana, in the fall where Mr. Hostetler has been rehired principal of the school.

Rev. Wm. G. Kensinger of Goshen, Indiana, returned missionary from the Congo Inland Mission, preached at the Warren Street Mennonite church, Middlebury, Indiana, on Sunday, May 30.

The Men's Gospel Chorus of the First Missionary church of Fort Wayne gave a sacred concert at the Literary Hall at Topeka, Indiana, on Sunday evening, May 9. The concert was given upon the invitation of the churches of the community and was well attended.

O. B. Gerig has been given a leave of absence from Simmons College for next year. He has accepted an appointment as a secretary of the Friends Social Service Commission. Most of his time will be devoted to work against compulsory military training in schools.

The second district of the Central Conference of Mennonites held a Sunday school rally at the North Danvers church on Sunday, May 16th. The Normal, East White Oak, Carlock, Congerville, Danvers and North Danvers churches cooperated on the program.

Dean N. E. Byers of Bluffton College recently addressed the Ministerial Association of Hardin County at ridgeway, on Religious Education. He is also Scheduled to preside at a Conference on Leadership Training at the Ohio State Sunday School Convention at Tiffin, Ohio, June 16.

Rev. W. B. Weaver, pastor of the N. Danvers Mennonite church (Ill.) will receive the Master's degree from Northwestern University, June 14th. He has completed a thesis, "A History of the Central Conference Mennonite Church." He expects to enlarge the thesis this summer and print it as a history of the conference.

W. E. Oswald of Hartford, Ohio, will spend the summer studying at the University of Chicago.

The class of 1916 of Goshen College held a class reunion at Goshen on Sunday, June 6.

The Christian Endeavor Rally of the Central Conferences of Mennonites will be held at Meadows, Ill., on June 20.

On May 2d, Rev. W. H. Grubb began the sixth year of his pastorate at the First Mennonite church, Normal, Illinois.

Rev. I. R. Detweiler was appointed treasurer of the Congo Inland Mission Board with headquarters at Goshen, Indiana.

Mrs. Elizabeth Stanley, state president of the W. C. T. U., addressed the Berne Sunday school last Sunday in a very pleasing and convincing manner.

The ladies of the Missionary Society of the Berne, Ind., congregation held their annual quilting June 2d. Twenty-two quilts and comforters were made.

Dr. Neufeld who has been a professor at Bluffton College is acting as an interpreter at the Philadelphia Sesquicentennial. Dr. Neufeld speaks German, French and Russian.

On Sunday, June 6th, Dr. Peter Epp, Bluffton College professor, was united in marriage to Justina Dyck, recently of Russia. Dr. Epp plans to spend his summer in Chicago and at Kitchener, Ont.

At the conferences of the Ohio Mennonite Conference at the Bethel church and the Eastern A. M. at South Union church, steps favorable to the merging of the two conferences were taken.

Dr. Pierre Macy, a native of Nancy, France, who holds his doctor's degree from the University of Paris, has accepted the position as head of the French department of Bluffton College. Dr. Macy has been an instructor in Chowan College at Mufreesboro, North Carolina.

On Sunday, June 6th, Rev. W. F. Unruh, graduate of Witmarsum Seminary, Bluffton, Ohio, preached a helpful sermon to the Berne, Ind., congregation. Rev. Unruh will teach in the Preparatory School at Hillsboro, Kansas, this summer.

The Intermediate choir of the Berne, Ind., church gave a program at the Missionary church at Fort Wayne, May 30th. The choir consists of about fifty voices, and has made several out-of-town trips, including Muncie, and Portland, Ind., and Pandora, Ohio.

BOOK SERVICE FOR MINISTERS

Any minister who is a subscriber to the Exponent is entitled to the use of the following books. The only cost is the postage both ways. Books may be had for two weeks, and may be renewed by sending postal to that effect. Look over the list and feel free to send for them, not more than two at a time. Indicate second and third choice. Address, The Christian Exponent Book Service, Sugar Creek, Ohio.

BOOKS:

On the Sunday School:
- The Evolution of the Sunday School.—H. F. Cope.
- The Church School.—Walter S. Athearn.

On Child Training and the Home:
- Religious Education in the Home.— H. F. Cope.
- The Parent and the Child.—H. F. Cope.
- Beckonings from Little Hands.—Patterson Dubois.
- Twelve Lectures to Young Men.—Henry Ward Beecher.

Biography:
- The Autobiography of Charles M. Sheldon.
- Life of John S. Coffman.—M. S. Steiner.
- Life of Phillips Brooks.—A. V. G. Allen.
- Life of William Carey.—George Smith.

On Preaching and Church Work:
- Lectures on Preaching.—Phillips Brooks.
- The Building of the Church.—C. E. Jefferson.
- The Minister's Everyday Life.—Lloyd C. Douglas.
- The Mystery of Preaching.—James Black.
- The Educational Ideal of the Ministry.—W. H. P. Faunce.
- A Voice from the Crowd.—George Wharton Pepper.

On Sex and Heredity:
- Men, Women, and God.—A. Herbert Gray.
- Sex and Common Sense.—A. Maude Royden.
- The Third and Fourth Generation.—E. R. Downing.

On Friendship:
- Friendship.—Hugh Black.

On Immortality:
- Why We May Believe in Life After Death.—C. E. Jefferson.
- The Christian Belief in Immortality.—James H. Snowden

On Church Music and Worship:
- History of Hymns and Hymn Tunes.—David R. Breed
- Practical Church Music.—E. Lorenz.
- Church Music and Worship.—Earl E. Harper.
- Book of Christian Worship.—Peter Ainslee.

Missions:
- China.—Captive or Free.—Gilbert Reid.
- Contacts with Non-Christian Cultures.—D. J. Fleming.

Apologetics:
- Why I Believe in Religion.—Charles R. Brown.
- Jesus and Our Generation.—Charles W. Gilkey.
- What It Means to Be a Christian.—E. I. Bosworth.
- The Fact of Christ.—P. Carnegie Simpson.

Sermons:
- Nature Sermons.—C. E. Jefferson.
- The American Pulpit.—Clayton Morrison (editor).
- The Ideal Life.—Henry Drummond.

On the Klan:
- The Ku Klux Klan.—Mecklin.

On Divorce:
- Divorce in America and Church.—Gwynne.

On War and Peace:
- The Next War.—Will Irwin.
- The Sword or the Cross.—Kirby Page.
- New Wars for Old.—John Haynes Holmes.
- Mobilizing for Peace.—Frederick Lynch.

On Stewardship:
- The Christian and His Money Problem.—Bert Wilson.

On Paul:
- The Character of Paul.—C. E. Jefferson.

On Isaiah:
- Cardinal Ideas of Isaiah.—C. E. Jefferson.

Miscellaneous:
- How to Live.—Fisher and Fiske.
- What Men Live by.—Richard Cabot.
- The Church's Debt to Heretics.—Rufus Jones.
- The Coming of the Lord.—James H. Snowden.
- Farm Boys and Girls.—Wm. A. McKeever.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

July 2, 1926

EDITORIAL

DANGEROUS HERESIES

INDUSTRY

N. E. Byers

THE BANTU PEOPLE

William Gage Kensinger

POWER FOR TODAY AND TOMORROW

S. K. Mosiman

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The Editor's Chat

Dear Readers:

The editor has had un unusually busy week. If this issue does not reach you on time it will probably be due to the fact that copy went to the printers a day late. A number of letters are on my desk waiting for a reply and it will be my pleasure to look after them as soon as I'm through chatting.

A number of expiration notices will be sent out this week, some of which will be second notices. We trust that you will receive these simply as reminders, that they will not in the least offend anyone, and that they will bring into the office your two dollars accompanied by your good wishes. It costs money to publish a paper and we believe that all of you will appreciate the importance of doing your part. We will thank you for a prompt response to expiration notices.

Now and then a letter comes in stating that the Exponent is not received. We do our best to keep all records straight and to give prompt attention to requests for changes of address. Even then errors will creep in. We count it a favor if you let us know immediately if your paper does not reach you or if any mistake is made in giving you credit.

In this issue there will be no expositions of the Sunday School lessons. Prof. Kreider is away for the summer continuing his studies at the University of Chicago. He has therefore asked to be relieved of his work which he has done so acceptably for us in the past. Last summer Dean Byers wrote these expositions during Mr. Kreider's absence, but in view of his SHORT TALKS, the editor has not had the courage to ask him to substitute again. The lessons will appear, however, as soon as a suitable person is available for the task.

Last Sunday was a great day for the Sugarcreek congregation, of which the editor is pastor. N. O. Blosser of Williamstown, Ohio, was with us for baptismal services and communion. Ten new members were received into the church, five by baptism and five from other congregations, two having come from Lawrence Co., Pa., and three from Portage County, Ohio. We are glad to have the borders of our parish extended and we hope that the new fellowship will mean mutual helpfulness and blessing. The communion service was well attended and several made mention of the good feeling that prevailed throughout. The communion service should be a great event in the life of every church.

I recently became interested in THE OUTLINES OF CHRISTIANITY, a monumental work of five volumes. A card to the Ohio State library brought the work to my desk for one month's use. The state library at Columbus renders a much appreciated service to those who like books and have little money to purchase them. We have received many volumes from them. OUTLINES are popular. H. G. Wells started it with an OUTLINE OF HISTORY. Since then there have appeared outlines of literature and science and music. The OUTLINE OF CHRISTIANITY is different in that a large number of writers who are experts in their field contribute to the work. It traces the story of civilization from the birth of Christ, through His ministry, the work of Paul, the acceptance of Christianity by Constantine, the crusades, the cathedral builders, the printing press, the Reformation, the modern missionary movement, to the present period when upmost in Christian thought is inter-racial brotherhood. I was interested in knowing what the historian had to say about the Mennonites, their history and their present church life. We are always interested in knowing what others think of us. Here is what I found in Volume III:

"Any view of the Reformation that failed to appreciate this body of Christians which attempted, with rare loyalty to principle, the restoration of the Church to apostolic purity would be inadequate.....the outstanding principles advocated by the Anabaptists were: voluntary Church membership made up of adults who applied for admission because of regenerated life; separation of Church and State; refusal to bear arms and take oaths; freedom of conscience and toleration."

"These Anabaptists were the 'reds' of Protestantism in the opinion of Roman Catholics and conservative Protestants alike. Caricatured as the 'deformation of the Reformation,' or as 'the chapel which the devil erects by the side of every church,' Anabaptism has had to wait until recent years for its true interpretation."

"Many present-day Mennonites still insist upon being rigidly conservative and literalistic. The plenary and verbal inspiration of the Bible, feet washing, pouring as the mode of baptism, the choice of their ministers by use of the lot, the seating of men and boys on one side of the auditorium and the women and girls on the other, the penalizing of marriages with those other than Mennonites, strenuous objection to various forms of insurance, to secret societies, to membership in any labor union, Young Men's Christian Association, Epworth League, or Christian Endeavor society, to many forms of amusement—all may be mentioned as some of their characteristics. Yet the modern environment has tended to modify too strict enforcement of these rules and regulations, and already the Mennonite movement, now numbering 250,000 members scattered over Holland, Russia and America, is treating many of these older practices and views as outgrown."

The fathers of our faith made a distinct contribution to the world even though misunderstood and regarded as "reds." We honor them most, not by copying after them in every detail, but by meeting the problems of our day like they met the problems of their day, in the spirit of courage and loyalty to principle.

FROM OUR MAIL BAG

"I am a little delinquent in sending in my renewal for the Exponent. However, I am glad I did not miss any issues. I have been very busy and probably a little careless. I thank you for continuing to send the paper, as I would not like to miss an issue. Trusting you will continue to publish a clean Christian paper and wishing you God's blessing, I remain,"—Dealer, Ohio.

"Keep up the good work. I like your emphasis."—Minister, Ohio.

"The Exponent is always a welcome visitor. It furnishes one with open-minded reading material which gives one a greater appreciation of the Gospel of Christ."—Reader, Ontario.

"I am receiving the CHRISTIAN EXPONENT and am enjoying the paper very much."—College Teacher, Kansas.

This is the time of the year when we are all busy but I trust not too busy to say a good word to our friends about the Exponent, providing you can conscientiously do so.

With best wishes to all, I remain,

Sincerely yours,

The Editor.

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THE

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LESTER HOSTETLER, EDITOR

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

THE FARMER IN POLITICS

Whenever crops fail or prices of farm products go below cost of production the American farmer goes to his government for relief just as the manufacturer goes to it for a protective tariff. When the administration fails to meet the demands of the suffering farmers they vote against it at the polls. This probably explains why Smith W. Brookhart, a radical, won the senatorial race in the primary election in Iowa recently. Brookhart was in the Senate, but his fellow senators decided that he was not properly elected, so his place was given to the Democrat who made the race against him. He went back home and won the primary election by a good-sized majority over Senator Cummins, who has been a staunch supporter of the Coolidge administration.

Should the government help the farmer? Can it do so? These are questions for the politicians to ponder over. The man who properly answers them is likely to be a candidate for the presidency in 1928. That the government has tried to help the manufacturer by the tariff few will doubt. Then why not help the farmer when he is sorely in need of help? Or at least why not lower the tariff so the farmer can buy the things he needs at lower prices? A few more defeats like that of Senator Cummins will probably help the present administration to see the issue more clearly.

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PROTESTANTISM IN FRANCE

Most Americans seem to feel that France is solidly Catholic, but according to statistics this is an error. It is true that a little over a century ago there were only forty-eight non-Catholic ministers in the whole country, but today there are over a thousand. The communicants of the Protestant churches number almost a million. Since 1909 the Protestants of France have a federation of churches through which they cooperate. After centuries of persecution French Protestants can claim a growth which undoubtedly compares favorably with that of other Protestant churches in Europe and America.

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THE INTERNATIONAL WOMAN SUFFRAGE ALLIANCE

In the conferences recently held in Paris the Woman Suffrage Alliance refused to admit the National Woman's Party of America because it stood for equal rights for women in industry. The American League of Women Voters opposed the program of the National Woman's Party and was admitted into the international conference. The League stands for protective legislation for women in industry because they feel that women cannot compete with men in some kinds of work. The National Woman's Party demands equal treatment for men and women both in protective legislation and in compensation.

This is a question upon which there has long been division of sentiment. If women are given special protection, employers prefer men and will pay higher wages to get men. This gives men the advantage which some women think is unfair. In spite of all our preconceived ideas most Americans probably still feel that women should not be allowed to compete with men in the more strenuous types of work. But probably all will agree that women should be paid a

wage that will make possible decent living. This latter problem is not so easily settled. What is a proper wage, is a difficult question for a Christian.

—o—

"WHY I AM A CHRISTIAN"

In the June number of the Forum, there appeared an article by Rufus M. Jones on "Why I am a Quaker" that is well worth the time of any Christian to read. He explains that he is a Quaker by heredity and environment as well as by conviction. He feels that the Quakers "have endeavored to reduce religion to its essential traits, to an uttermost simplicity." He also points out that they believe "in the nearness of God to the human soul, in direct intercourse and immediate communion. . . ." A Mennonite would probably claim that the founders of the faith also stood for these ideals.

Every Christian should follow the advice given by Peter (I Pet. 3:15), "and be ready always to give an answer to every man that asketh you for a reason of the hope that is in you with meekness and fear." The lives that count most for the cause are those which give the most convincing "reason for the hope".

—J. C. Meyer.

—o—

DANGEROUS HERESIES

A doctrine which is contrary to the generally accepted creed of the church is commonly called a heresy. A large number of church members are not well versed in the creeds and consequently they do not know whether they are heretics or not. There are thousands of Christians who think that they are orthodox and who would resent being called heretical who nevertheless would give a heretical answer if questioned upon the nature of the atonement, or the person of Christ, or the inspiration of the Scriptures. To make sure that one is safely orthodox, one should read and accept the INSTITUTES of John Calvin, which have been the standard of orthodoxy, for nearly four hundred years. In several ponderous volumes of over a thousand pages, this learned divine of Reformation days sets forth in detail a Christian creed, explaining the nature of God, the Fall of man, the office of Christ, Justification, Predestination, Damnation, and a score of other subjects which theologians like to discuss. The work is profound and learned and logical, and every argument is fortified with an abundance of proof-texts. Much of the talk about heresy today, means, in the final analysis, a denial of the infallibility of John Calvin, a doctrine peculiarly distasteful to some Presbyterians, for Calvin was the founder of Presbyterianism.

Now John Calvin did the Christian church a great service. (And this in spite of the opinion which most theological students have of him who were required to read the INSTITUTES.) It may even be desirable for Mennonites to hold to Calvinistic orthodoxy of four centuries ago. But, in our judgment, the most dangerous heresies are not a denial of one of the five points of Calvinism, or one of the thirty-nine articles of the Westminster confession of faith. More dangerous is a denial of one of the beatitudes or one of the two great commandments of Jesus—love of God and love of neighbor. The Sermon on the Mount is centuries older than the creeds, and will survive centuries after the creeds have been forgotten.

We are interested in keeping heresy out of the church. We believe that there should be no additions to, nor substractions from, the Gospel; but that it should be taught and preserved in its purity, its simplicity and its power, just as Christ gave it to the world. Inasmuch as the New Testament is easily accessible (even though studied by few), we propose that its teachings be made the standard of orthodoxy rather than the INSTITUTES of Calvin or any of the creeds. We recommend that all teachers, preachers and bishops be dealt with who are guilty by their attitudes and their every day life of the following heresies:

First. Living as if religion were a commonplace, a secondary matter in life, nothing to get enthusiastic about. This is a plain denial of the Scriptures. Religion in the New Testament is a glowing faith which sends men forth aglow and alive and enthusiastic, full of joy and power. "In what name and by what power have ye done this?" was the question which the onlookers put to Peter and John at the gate of the Temple. Many Christians who are willing to affirm every statement in the creeds, go about the world in a listless manner which never gives the world the impression that they are in touch with secret sources of abounding joy and happiness and for that reason they are never asked the question which was put to Peter and John. Teachers guilty of this heresy will not inspire their students; preachers can bring no hope and salvation to the sinner.

Second. The absence of an aggressive love. Love should be the central test of orthodoxy. "God is love." "If a man says he loves God and loveth not his neighbor, he is a liar and the truth is not in him." The Pharisee in the temple was orthodox in mind but not in heart. He was far from loving. He attracted no one to himself and we can imagine that his wife did not find in him a congenial companion. The orthodoxy of many defenders of the faith does not prevent their being as sour as old owls. An aggressive love is not content with flawless orthodoxy of opinion; it thrusts itself out into the service of men. The Good Samaritan was far from traditional orthodoxy. The Samaritans accepted only the first five Books of the Old Testament. But he had sympathy and compassion for a man in need and the world called him **good.**

Third. The heresy of a tribal God. This is a denial of the plain teaching of Christ that God loves the whole world. During the war the belief in a tribal God was evident everywhere. The English did not believe that their God was also the God of the Ger-

mans. There are some denominationalists who seem to think that God is "on our side". There is one branch of Mennonites who refuse to have fellowship with people of any other denomination including other branches of Mennonites. Their God does not love others. He is a tribal God. Our attitude towards other classes, other denominations, or races reveals our conception of God. We make God as big or as small as we ourselves are. In the fiftieth Psalm God brings this accusation against His people: "Thou thoughtest that I was altogether such a one as thyself." Paul told the Athenians that God made of one blood all nations of men. The denial of that doctrine gave rise to the Ku Klux Klan, to many secret orders, and patriotic societies. This heresy slurs the divinity of Christ by making Him a tribal deity for our country or our race. It does not sing the chorus, "Christ for the world". Christians who oppose foreign missions are in all probability worshipping a tribal God.

Fourth. We cannot make a complete list of the New Testament standards by which we would have heresy trials conducted. We would emphasize one more here, viz., the making of an office in the church an opportunity for lordship rather than service. The bishop who conceives of his task primarily as "having the rule over them", who seeks obedience to his mandates by virtue of his office rather than by any sweet reasonableness, whose desire to function leads him to dictate to flocks over which he has not been set—such an official is a heretic, denying by his attitude the plain words of Scripture. His life, regardless of the correctness of his creed, is that of the Gentile who counts the exercise of authority as greatness. Greatness in the New Testament is measured in terms of service, not lordship. This type of heresy is not on the formal list and is generally overlooked. But the church of Christ has nevertheless suffered irreparable losses on account of its presence.

To weed out the heresies of the intellect is a second class business. Let the heresy hunters, if they are in earnest about the "faith once delivered", wage a campaign of orthodoxy which has to do with Christlike living as well as with precise definitions and correct theories. Our modern orthodoxies have some importance or else so many preachers would not bother about them. But they cannot be of first importance or else Christ, too, would have said something about them.—Lester Hostetler.

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Short Talks on Live Questions

IV. INDUSTRY

N. E. Byers

Is work a curse or a blessing? I fear too many regard all industry as a necessary evil and wish for some good luck that will give them riches so that they may be relieved of work. On the other hand there are those who delight in their work and continue it because of the satisfaction they receive, even when not compelled to by the necessity of earning a living. Three masons were working on a building. When asked what they were doing one said, "I am earning eight dollars per day"; the second said "I am building a wall"; while the third said, "I am building a temple."

We note here two motives for work. One is merely to earn a living; the other is to exercise one's abilities—to express one's self in some creative activity. When the first only is present the worker is a slave, but the second lifts him into the rank of artists. Fortunate is the real musician who can make a living by doing the one thing he takes delight in.

In our complex industrial life with such a great variety of kinds of work it should be possible for everyone to find the one thing that he enjoys most doing —the thing that he would gladly do regardless of the necessity of making a living. This is an ideal that cannot be reached by everyone. It is of course true that every job has some disagreeable phases to it. The violinist may dislike tuning his instrument, the expert cook may dislike washing dishes, and yet it should be possible to find work that is very much to our liking, in the main, so that drudgery is reduced to the minimum.

It is also true that we tire of doing continuously even the things that we enjoy at times. If we cannot have enough interest in our task to keep us going regularly we must simply discipline ourselves to overcome our inclinations of laziness. Industry is a virtue that we must attain, as we do any moral standard, by overcoming the tendencies that oppose it. As an element of good character it is an achievement and brings its own reward.

When society was less democratic than it is now the aristocrats were the leisure class and the workers were thought of as of lower rank, and so we inherit the prejudice against it. If we regard work as an opportunity for self-expression and the achievement of character we will regard it as the most essential element in life and we should seek to make it honorable.

He who does not give service in return for his living is a parasite on society, and deserves the disapproval of all good people. I think there is only one class of leisure people that is respected today, and that is some women of wealth. All men are expected to be useful and I think the time will come when even women of wealth will be obliged to do some work that will minister to either the physical or spiritual needs of some fellowmen, in order to retain their self-respect.

The Bantu People

William Gage Kensinger

Rev. Kensinger spent a number of years as a worker at the Congo Inland Mission, which is supported by the Central Conference and the Defenseless Conference of Mennonites. This article is written out of personal observation and experience.—Editor.

There are six different races of people inhabiting the various sections of Africa, having distinct differences in features, language, habits and intelligence. The Hamitic, Semitic and Negro races are found in the northern lowlands of Africa with the large Bantu race occupying most of the middle and southern section of the country, and the Hottentot and Bushmen in the extreme south.

The Bantu is the race with which our missionaries have to deal, yet to really understand the Bantu complex, we must know something of the history of the Negro and Hamitic races in the North from which they came into being, as it were.

The Bantu are regarded as a Negroid, that is, a modified Negro race, in which the Hamites of Northeast Africa constitute the modifying element. The modification itself is obviously a question of degree, naturally greater in the east than in the west, with every shade of transition in the intervening central regions of Africa. Many of the Bantu people have the features of the Hamites and are much more intelligent than the straight Negro, and when it is remembered that the Hamites themselves are one of the main divisions of the primeval Caucasic stock, we begin to understand the comparisons so frequently drawn by missionaries and travelers between certain Central and South African groups and our own races in Europe and America.

At the same time the term "Bantu", is far more intelligible in a linguistic than in an ethnological sense. We can confidently speak of a Bantu stock language, for all the Bantu idioms bear the closest family relation to each other and are admittedly derived from a single source. But we cannot speak of a Bantu stock race, for we have seen that these populations are essentially mixed; the physical type nowhere presents any uniformity, but is continually shifting from group to group, from tribe to tribe, according to the predominance of the Negro, Hamitic, or possibly even other elements, for the world is thousands of years old and who can say what migrations and interminglings may not have taken place in the interim. The Cameroon Bantus mark the beginning of the Bantu family on the north about 8 degrees north latitude and there are hundreds of tribes touching to the extreme south of Africa.

The question with those of us who are interested in the work of the Congo Inland Mission is, "Just what degree of intelligence do the natives with whom we are working possess?" The Balubas, with its various branches are one of the finest of all Negroid peoples, highly intelligent, industrious and surprisingly skillful in iron and copper. They have been called, "a nation of thinkers, with the interrogative 'why' constantly on their lips". Some missionaries and explorers have found them "fairly honest, brave to foolhardiness and faithful to each other and to their superiors, if they have found the same trustworthy". They are prejudiced in favor of foreign customs rather than otherwise and spontaneously copy the usages of civilization. The Bakete and other tribes adjoining the Balubas are noted for their excellent husbandry, possessing admirably tilled plantations in comparison with other tribes. In other words, some of the tribes under the influence of the missionaries of the Congo Inland Mission are more open to the overtures of the Gospel than any other African tribes.

The boundaries of these tribal states are based almost wholly on the routes of the Congo River Basin with its tributaries and confluents. The intricate river system of the Congo Basin form boundaries for many tribes and, in fact, the territorial boundary of the present Belgian Congo is based solely on the land washed and watered by the Congo River Basin with its large tributaries. Following in the same plane, many of the 26 Protestant Missionary Societies in the Belgian Congo have waterways as their boundaries. There is a good and sufficient reason for this. In the early pioneer days of missionary endeavor, only the main waterways were accessible for anyone to go into the interior. Many of the missionary societies today have their transport and main stations on one of the main water thoroughfares of the great Congo River Basin. For example, Luebo, is the main transport station of the Southern Presbyterian Mission on the Lulua River and Charlesville is the main transport station of the Congo Inland Mission at the end of navigation on the Kasai River, the largest tributary of the mighty Congo.

These great water routes formed the only means in the pioneer days of penetrating into the heart of the continent. Today, there are trails, roads, railroads and even airplane routes, but the great majority of the tribes are as yet untouched by these evidences of missionary and business endeavor. When one leaves a river to proceed inland, he is compelled to resort to a hammock stretched on a pole and carried by two or more natives. These trails have been hardened by the feet of many caravans of natives as they plunge into the African wilds to trade and hunt. Following close after them are the missionaries, who are eager to bring the Gospel to "every tribe and nation", no matter how small it is.

In the missionary enterprise of the Congo Inland Mission, many of the missionaries have realized the superiority of the Bantu over other groups and they know that these people are the future rulers of the destinies of the other African races. Therefore, they are anxious that the Bantu people under their supervision should all be given the Gospel because they are capable of becoming excellent teachers and evan-

gelists. The Bantu family of languages is so closely related to each other that the day is not far distant when all these natives will be able to speak one language, thus forming one great Bantu nation and we trust that this will be a Christian nation. The missionaries realize, to some extent, their great responsibility, and they are eager to give their best contribution toward the Christianizing of this great people.

OUR BI-WEEKLY SERMON

The Power Needed for Today and Tomorrow

(Baccalaureate Sermon by President S. K. Mosiman, Ph. D., Litt. D., Sunday, June 6, 1926. Bluffton College Chapel, Bluffton, Ohio.)

Scripture Passage: Colossians 1:3-23.
Text: Romans 1:16, 17.

"I am not ashamed of the Gospel: for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith; as it is written, but the righteous shall live by faith."

Members of the Class of 1926, friends, fellow-students and faculty. Once again the commencement season with all its significance and impressiveness is upon us. Custom has decreed that mine shall be the privilege and opportunity of addressing you for the last time as a class in this baccalaureate service. I regard this as a privilege, for commencement day brings to a conclusion the quartet of years unique in privileges and conditions, formative of character, and stimulative to living the higher life. That these years have been not only seasons of laborious sowing, but, have had their periods of joyful fruition, should be a source of abiding satisfaction to you as it is the occasion of deep gratitude to your friends and all friends of the college.

I count it a privilege, therefore, to express our joy for whatever attainments you have achieved, especially attainments in living the higher life, and to send you forth from these sacred precincts of shelter and nurture with the benediction of this farewell service. A still greater privilege it is to invoke upon you as you are leaving these halls of learning the benediction of Almighty God, whose you are, and whom you are to serve henceforth in larger spheres of usefulness.

I should be derelict to my high calling should I not count this occasion an opportunity of once again emphasizing the fact that a Christian College stands first of all and above all else for Christian character. Its greatest assets are assets of character in the manhood and womanhood of its students, alumni and faculty.

I fully realize that the purposes of all education, whether cultural and spiritual, political or economic, are so closely inter-related that to assign separate values to each is difficult, if not futile. The value of education, if it be real education, like gold is recognized and accepted in every place. It should be the unique distinction of the Christian college to add that plus to education which makes for completeness, giving it the fineness of gold.

In the beginning of the development of modern education spiritual and secular motives were combined with the emphasis always on the spiritual. The religious motive was dominant in the founding of nearly all American colleges and it remained the dominant force to the latter part of the eighteenth century. New motives were gradually introduced. Higher education began to be looked upon as having a cultural value, an influence on citizenship, and finally on economic values. Today, avowedly religious colleges also make their appeal in behalf of cultural and economic motives and values.

The religious motive as the sole motive for higher education was first challenged by the great reformer, Martin Luther. In making a plea for education, religious education of course, he says: "Even though there were neither soul, heaven or hell, it would still be necessary to have schools for the sake of affairs here below, as the history of the Greeks and Romans plainly teaches. The world has need of educated men and women to the end that men may govern the country properly, and that women may properly bring up their children and direct the affairs of the household." Luther further insisted that "schooling was to be brought to all the people, noble and common, rich and poor; it was to include both boys and girls, and finally the State was to use compulsion, if necessary."

Luther was therefore, in a large measure, responsible for the development of a state system of secondary schools together with institutions of higher learning at an early period in his country. It had its beginning four hundred years ago. Nearly two thousand years ago a Jewish educator said: "do not limit the education of your children to your own time, for they belong to a different age."

* * * * *

I never read this text in the original without recalling a very definite personal experience. When quite young in years I was set to plowing a field that was full of stumps. At that age frequently I was taunted for being undersize. At any rate the plow was too heavy for me. Then, too, I was successor to "Irish Johnny", as we called him. Johnny had run away from a Catholic school where he was destined for the priesthood. He landed at the home of my parents and dare-devil, as we considered him, he became an expert horseman. My father never allowed anyone to insult his teams by the use of profanity. Whether Johnny spoke Irish to them, I cannot say.

At any rate the team had no respect for me whatever when I was to plow in the stump field. Even to this day a small boy, a heavy plow, an obstreperous team, in a field full of stumps makes me shudder, but there is always a way out of a difficulty.

If the plow is too heavy and the team obstreperous one may get rid of the stumps. So I begged my father to get some dynamite and blow out the stumps. For a long time he refused, but finally yielded on condition that he would have nothing to do with the stuff, and on condition that I could get the dynamite. I went to town and asked Mr. Hatch, the merchant, for thirty-two sticks of dynamite. I still see the look on his face as he stroked his long, flowing beard: "Dynamite, what do you want with dynamite? Who sent you? Well, go back and tell your father we don't sell dynamite to boys." What made the old man relent, I do not know unless he saw my disappointment. In the end I went home with the dynamite and the stumps went out. For a number of years thereafter it gave me great satisfaction to plow or to cultivate over the spots where the stumps had encumbered the ground.

Many years after this incident I read the Letter to the Romans in the original for the first time, and when I came to our text I read there "I am not ashamed of the Gospel, dunamis gar Theou estin eis sotaerian panti tou pisteuonti." Like a flash it came to my mind that Paul says, "I am not ashamed of the Gospel for it is the dynamite of God." Then I went on a little further, "sotaerian" salvation. What is salvation? Looking up the word I found that the fundamental idea contained is the removal of dangers menacing to life and consequent placing of life in conditions favorable to free and healthy expansion. Here at the root of the great idea of deliverance, even the Messianic deliverance of the Christian and his future hope of eternal life lies the thought that obstacles must be removed, and that there is dynamite with which to remove them. I have had a profound respect for this text ever since. How that old field, full of stumps, came back to mind. What a good job the dynamite had done. How the obstructions and hindrances had been removed. How fine it was to cultivate across these spots and how splendidly the corn grew there.

What a picture of Paul's experience. He came to a world full of obstacles and hindrances. He found the soil encumbered for growing life's best crop, character. He came to the Greeks, the people of the world of his day. They were characterized by restlessness, worldliness, worship of the beautiful, and the worship of the human. They, above all people of their time, understood the science of living. They had organized social and domestic life; filled existence with comforts, and knew how to extract from everything the greatest amount of pleasure. This world was their home and their object of worship. But when they were satiated with this world and its good they gave way to disappointment, sank into degradation without hope of immortality, and when Paul spoke to them about the resurrection of the dead they mocked.

Paul also came to the Romans—a people whose private life was of high order. The family life, the altar and the hearth were to them almost sacred. There was a tradition that for one hundred and seventy years no separation took place by law between those who had once been united by wedlock. Courage dignified their men, and honor crowned their women. The Roman was conspicuous for the virtues of this earth—honor, fidelity, courage, chastity, all manliness, and yet Paul felt he had a Gospel to preach to them that were at Rome also.

Paul also came to the Barbarians, and found some good in them. When shipwrecked on the island of Melita they showed him no common kindness, while Publius, the chief man of the island, entertained Paul and his party three days courteously and honored them with many honors, and when they sailed away put such things on board as they needed. Even the barbarians had grace and charm when occasion demanded.

Finally, Paul takes in the Jew. How proud he was of his own people. They were the conservators of religion—the elements that enter into the building of character. Surely as Paul faced the world of his day he found a rich and fruitful soil for the cultivation of character, but nevertheless, it was a field full of stumps that had to be cleaned and he had the dynamite with which to do it.

Coming to the world of our own day we find in a sense a new world. The old has passed away. In one sense we are living in a much larger world, because we understand and know it better. In another sense it is smaller. The forces that have given us many of the enjoyments and embellishments of life changed the world. The moral forces, however, that enter into the building of character lie in another realm, and over-emphasis on the material things of life has led to a disregard of the immaterial.

The immediate task before us is to bring to the attention of young and old the eternal character of spiritual truth and its consonance with the known facts of science. The task also lies before us of interpreting the facts of the world as we know them today in the light of spiritual knowledge. He, who deems it necessary to hide the light of religious truth under a bushel lest the wind of scientific investigation blow it out, has mistaken the compulsive power of spiritual truth.

Paul's message for the Greek and Roman, the Jew and Barbarian, had a universal application in his day. It has the same today. The word "dunamis", power, is one of those to which modern association gives a greater fulness and vividness of meaning. We may think of the Gospel as a force in the same kind of sense as that in which science has revealed to us great forces of nature. It is a principle working on a vast and continually enlarging scale and taking effect

in countless numbers of individuals. Paul sees in it a mode of personal activity, and he is very sure that his Gospel has all of God's power behind it, and well he might be for it has been a matter of personal experience with him. As such it is, first of all, a real force, not a sham force like so many which he saw around him. Paul knew the power of his message because he knew what it had done for him.

Religion is, first of all, personal. It has to do with an aspect of reality that is beyond science. Religion is difficult to define because it is like a flower that ceases to be when science anatomizes it; it is difficult to define because it is one of the expressions of the developing human spirit, "the Holy Spirit shall lead you into all truth, and greater things than these shall ye do." Because religion is personal it expresses itself differently in different persons, witness a Paul and a John, an Aquinas or a Spinoza, a Saint Bernard or a Saint Francis, a Luther or a Knox, a Wesley or a Menno Simon. But who would deny the validity of the power in these lives?

It seems to me we are mistaken if we look for a law of science, a law of philosophy, or even for a law of theology, to explain the power in these lives. I have reread my New Testament and I am profoundly convinced that neither Paul nor John, nor any of the Apostles, thought of their message as either a philosophy or a theology. They saw in it a power because they had fellowship with the living God. They had fellowship with Him because they had become reconciled to Him. This reconciliation, according to Paul, was based on the sacrifice of the Son of God, and this message cannot be put in simpler language than Paul puts it in the Scripture passage of today: "For he has delivered us out of the power of darkness and translated us into the Kingdom of the Son of His love; in whom we have our redemption, the forgiveness of our sins—for it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His Cross."

Can we avail ourselves of this power today? I have spoken of the marvelous achievements of science. The laws of science have always been in the world: the laws of physics, chemistry, electricity, radio, and every known law of science. Only when some human spirit rose to sublime heights discovering them for the first time could they be pressed into the service of mankind.

Thus we may also rise to sublime heights in discovering religious truth and the laws that enter into the building of character. Some will say that religion is old and in this field there is nothing new, and that the day of miracles is passed. The one outstanding fact in Christian history is the power of souls that have become enwrapped in the very being of their Lord. They themselves become proof of what they hold and teach. A modern case is that of Sadhu Sundar Singh, the Indian evangelist, whose life is so remarkable that more than thirty-five different accounts of it have been published in various languages. Buddhism had awakened in him longings which it could not satisfy. It had said unto him "this do and thou shalt live." He became so discouraged that he thought of committing suicide, but finally he poured out his heart in an agonizing prayer that God would come to his rescue and give him the peace he craved. The answer came in the form of a vision of Christ whom he heard saying to him: "Come unto Me all ye that labor and are heavy laden, and I will give you rest." And those other words once spoken to Nicodemus, "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." Peace came to him as a refreshing shower after a long dearth. And to him ever since Christ is no longer the historic personality who suffered and died on the Cross, but a living, ever-present Christ with whom he is in daily communion and from whom he receives daily inspiration and revelation. He relates wonderful experiences at which theologians shake their heads, and which psychologists are trying hard to explain. To those who doubt miracles he says with quiet but firm assurance, "the day of miracles has not passed, it is the day of faith that has passed."

The power of consecrated life is the power needed to correct the ills of today, and to glorify life in the future. It is the example of the consecrated life that counts. If young men and young women going out of our colleges fail to redeem the home, the church, and the school, the only institutions set for the building of character, then the time will come when some Sadhu Sundar Singh will come from across the seas as an evangelist to western lands as we are now sending missionaries to the East.

Finally, if a man refuses the great message of reconciliation with God which blots out the past and assures power for him for the future there remains nothing for him but a settled isolation, the loneliness and bitterness of heart that can never forget its refusal of the infinite love that would have issued in the abundant life. God forbid that this should be the case with any members of the class of 1926.

Friends of the graduating class. In the words of another "the pathos and tragedy of life lie in the countless multitudes who are not at peace with their own spiritual ideals. It is impossible to estimate the human wreckage which spring from this common source. There are too many men writing books to which they cannot give their souls; making speeches which do not express their profoundest convictions; writing alleged poems which do not express their worthiest aspirations; attempting to build business in which they have but the half consent of their moral ideals; engaged in the creation of institutions to which they give hours of life but not their hearts. However promising a success such may achieve, it can be only temporary and passing. It cannot be eternal."

The power of the Gospel is the power needed

today and tomorrow in all walks of life. It is not only a power to save but also a power which gives life. As you leave these halls may you find in Paul's Gospel the revelation of the righteousness of God from faith unto faith, and may you ever follow after righteousness, godliness, faith, love, patience, meekness." Fight the good fight of the faith, lay hold on the life eternal, keep the commandment, without spot, without reproach, until the appearing of the Lord Jesus Christ: who is the blessed and only Potentate, King of Kings and Lord of Lords; who only hath immortality, dwelling in light unapproachable, whom no man hath seen, nor can see; to whom be honor and power eternal. Amen.

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

JUST HARD FACTS!

Dates of birth of our foreign missions:

1847—Java and Sumatra—Dutch Mennonites.
1891—American Indians—General Conference.
1894—American Indians—M. Brethren of N. A.
1898—India, Cent. Prov.—American Mennonite.
1899—India, The Deccan—M. Brethren of N. A.
1900—India, Central Prov.—General Conference.
1901—Africa, Nigeria—M. Brethren in Christ.
1905—China, Shantung—Krimmer Men. Brethren.
1911—China, Chihli—General Conference.
1911—China, Fukien—M. Brethren of N. A.
1911.—Africa, Congo—Cent. Conf. & Defenseless.
1917—Argentine, S. A.—American Mennonite.

Average date of all Mennonite foreign missions—1899.

Average date of foreign missions of the Mennonites of America, excluding the Dutch Mennonite Missions—1904.

More Figures and Facts

Territory	Area (sq. mi.)	Population	Age of Work	Church members
Africa (M. B. C.)			25	
Africa (Cent. & Defen.)	3,000	750 000	11	
Argentine (Am. Menn..)	14,000	350,000	9	200
China (M. B. N. A.)	400	3,500,000	15	540
China (Gen. Confer.)	3,000	1,000,000	15	270
China (Krimmer)			21	810
India (Amer. Mennon.)	2,400	900,000	28	1,140
India (Gen. Confer.)	3,500	500,000	26	1,130
India (M. B. N. A.)	900	2,000,000	27	5,575

And lest we forget and attempt to measure results in numbers alone:

There are mission day schools with a total enrollment of over six thousand.

There are five hospitals and many more medical dispensaries. Six hundred lepers are being cared for and cured.

Industrial shops and schools are being conducted, especially in India and China.

And 175 men and women of our own United States have been and are now living and preaching and teaching Jesus Christ and Him Resurrected.

Mohammedanism is the one religion that is met in all the fields, and it offers everywhere the greatest opposition. Next comes the Ancestor Worship of the Chinese and the Hinduism of India, while Africa presents paganism.

But perhaps you are tired of figures. Listen, then, to the story of one of the people who have helped mightily in making some of those figures what they are—the story of a man who turned aside from the task of preparing himself to be a medical missionary only that he might perform a service at that time more fundamentally essential to the mission cause of the Mennonite Church, and who in turning, turned toward a task fraught with problems infinitely more grievous and, as far as honor and favor and group approval go, with far less chance for recompense to himself. For it was to a task new in the church that he set himself, the task of education.

As a boy not yet of high school age, the missionary news carried in the Christian Herald fascinated him. During his years of high school he became interested in medicine, and acquaintance with the head of a medical missionary training school decided for him his plans. Accordingly when he entered Northwestern University, he started a two-year pre-medical course. His roommate was Burton St. John, the leader of the Volunteer Band of the University at that time and now a man known to student volunteers the world over for his years spent on the field and especially for his service as the Candidate Secretary of the Student Volunteer Movement of our country. Close association with him and with two other volunteers among the officers of the Y. M. C. A. further deepened his missionary interest.

He began his missionary work at once. While at Northwestern he reorganized the Home Mission Sunday School on Eighteenth Street, Chicago, and there became the first superintendent of a home mission Sunday School that has continued to the present time. This school was first organized by M. S. Steiner, but was closed for a time by order of the Evangelizing Board. It was during this time that A. Hershey Leaman came from Lancaster as a young man and was given his first class to teach.

During the summer of 1897, while living at the Home Mission and studying at the University of Chicago, he was asked to give an address on foreign missions at the Indiana Sunday School Conference held at the Yellow Creek Church. Interest in missions was developing because of the India famine relief work. This was probably the first address on foreign missions at a Mennonite Conference of the old church.

During college years the conviction was slowly growing upon him that college students were the only prospects for foreign mission candidates; attendance at two summer conferences at Lake Geneva confirmed it; he was fully convinced of this by attending the Quadrennial Volunteer Convention at Cleveland in the spring of 1898. The organization of the Elkhart Institute as a church school, together with the call from J. S. Coffman, President of the Board, to accept the Principalship, helped to make the decision that the mission interests of the church could best be promoted by a church school with a strong missionary interest. He took the position in August, 1898.

It was during this same year that the first missionaries were ordained at the Elkhart Church and sent to India. This, with the starting of the Institute opened up mission opportunities for our young people. During the year, Burton St. John, then traveling secretary for the S. V. Movement, was invited to visit the Institute, and the first volunteer band in a Mennonite School was organized. It is continued as a strong organization to the present day. And aside from this many educational and executive duties, he was the first president of the Indiana Mission Board and for a time was a member of the Mennonite Board of Missions and Charities.

There is no need to mention the name of this man. In the college where he found his present work he took an active part in the organization of a volunteer band and mission study classes. And today he is always found promoting things missionary.

The clearness of his vision and the perseverance of his motive is attested to by the fact that out of his classes more than fifty students have gone into foreign missions!

OUR BOOK REVIEW

(On this page the Exponent will review in each issue one or more important religious books.)

THE MOTHER TEACHER OF RELIGION
The Abingdon Press

Anna Freelove Betts.

We, as mothers of little children, who are searching for religious materials suitable for use from the earliest years, will find in the book, "The Mother Teacher of Religion", by Anna Freelove Betts, a wealth of available and usable lessons, songs, prayers, pictures and stories chiefly for the pre-school age. The position and responsibility of a mother according to the author is stated in the following Mother's Creed:

"I believe being a mother the holiest privilege given a human being.

"I believe that mother-love is sent from God.

"I believe in the gospel of good health.

"I believe that nothing is trivial or of little importance that concerns my child."

The desire of every true Christian mother to minister to her child in the way which makes the finest character is beautifully expressed in a prayer following the Mother's Creed.

When shall I begin to teach my child religion? The answer is given, as soon as he is born, although many people would think, surely not until he is old enough to "say his prayer." But the soil may be prepared even earlier so that the seeds of religious instruction may find conditions favorable for their growth. Right habits of sleeping, feeding and playing which are formed in the earliest months have their bearing on mood and disposition and through these on the spiritual nature. Through wise and loving care and through a congenial atmosphere in the home the finer spiritual qualities are developed. There is no need to wait for years to pass before character is formed but rather there is no time to waste, for with or without her help foundations are being laid, and habits are being formed upon which the building of character is laid.

A tiny craft in sight of new shores—a babe, who has no memories, no plans, no ambitions, no thoughts or language. To him, as William James says, "The world is a 'big, blooming, buzzing, confusion'."

In a very few months, little by little the child learns his world and how to adjust himself to it, and the parents see taking place the miracle of growth and the babe is transformed slowly into a being responsible to his Creator and capable of taking his place in the world.

The physical foundations, first impressions of religious training and teaching about God are subjects well treated. Wrong concepts about God should not be formed. The child should be made to feel that God is near and that he is like a father only even more kind and loving. The concept which the child should have of Jesus is that He is of surpassing goodness, unselfishness, and of loving service. Teachings which lead to false concepts are obstacles in the way of spiritual development. Along with the idea of God is the desire to pray. The child learns to pray by imitation and suggestion. The great end and aim of prayer is to bring the child to find in God a Friend and Father to whom he will naturally turn. Prayers should be spontaneous and genuine, coming from a heart full of gratitude. There is danger of formal prayers becoming a mere mechanical repetition of words. If they are used they should supplement spontaneous prayers by both parent and child. Who will say that a simple prayer, such as the following, coming from a heart who is truly thankful may not have more of the true prayer spirit than a formal prayer of more beautiful diction?

"Dear God, I thank Thee for the flowers, birds and sunshine, and for my kitty. Keep me safe in Thy

care. Watch over me while I sleep. Amen."

The home is the child's world and to have the atmosphere of the home religious we must live the joy, peace, good nature, the love and helpfulness which characterized the Christ life. Parents must enter into the play spirit of the child. There is a difference in being parents of our children and parents to them. It is not enough to heap playthings on the child but parents should be comrades and real chums with them. Who has not seen the delight of a child when mother or sister plays Creeping mouse, Patty-cake, or "This little pig went to market"? But this is not enough. The real fun begins when father joins the game and baby can ride on father's foot while they sing the Pony song. Then as the child grows older, shadow pictures, bean bag games and many outdoor games are played with parents or older brothers and sisters.

Several chapters of this book are devoted to pictures and stories suitable for the child when he begins to say, "Tell me a story." These include nursery rhymes, picture stories and Bible stories. We might ask what is all this for? Why should the child be trained in religion? It is because whatever virtues we expect to rule in manhood or womanhood must be found in youth. Right conduct must come through ideals early built into permanent habits of thought and action. Remembering our own failings let us strive with the help of our Heavenly Father to represent as best as we can that which we would have them attain. "Remain thou in the unity of life thyself", says Froebel, "or else thou canst not lead thy child therein."

Nora Lantz Bohn.

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

Dear Young Folks:—

"Thus Esau despised his birthright."

How many of us do!

We who were born in this twentieth century have so many birthrights that we have much difficulty in claiming them all. It is not so often that we sell them as Esau did, for that is not the only way in which we despise them. No, our most precious birthrights cannot be bought or sold: they are free to all who will claim them. If we deprive ourselves of our blessings, there is no Jacob to get the benefit; our loss is no one's gain. I shall not attempt to enumerate all our birthrights, in fact, there is only one in which I am interested just now, and I hope you will all take advantage of that one. It comes to you as a child of this century, and more particularly because of your connection with the Mennonite church. However, if you have no connection with that church, you are not debarred. Twenty-five years ago, it was unthought of: ten years ago, it was dreamed of: today it is a reality. Can you guess what it is?

If you will turn to page 127 of the Christian Exponent for April 9, 1926, you will find some information in regard to it. Lest you may not have access to that paper, or may be too unconcerned to make use of it, I shall give you the information myself. During the week of August 7th to 15th, a Mennonite Young People's Retreat will be held on the campus of Bluffton College, Bluffton, Ohio. I must hasten to explain that the word retreat is not used in a military sense here. It simply means a place where a group of young people get together to enjoy each other's fellowship for a week, and face together some of the problems that confront young people in this complex modern world. This is an ideal opportunity for a young person to get wider contacts and deeper interests in life. The young people who attend will come from different states and from different branches of our denomination. They will not all be dressed just alike, nor all think alike, but it will be thoroughly worthwhile to become acquainted with them all. You will always be proud of the friendships you will form there, and be inspired by their sacred memories. Then too, you will have the opportunity to listen to, and become acquainted with the leaders in our denomination as well as some world leaders of youth. It will be a week long to be remembered by those who attend, one of the best weeks of a lifetime.

And what have we in life more worthwhile than our best weeks?

Elmer J. Yoder.

MY COUNTRY 'TIS OF THEE

Samuel Francis Smith

My country 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrims pride,
From every mountain side,
Let freedom ring.

My native country—thee,
Land of the noble free,
The name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

Our father's God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King.

Samuel Francis Smith, the author of our American national anthem, was a Harvard classmate of Oliver Wendell Holmes, the well-known poet. Holmes frequently wrote poems on the occasions of their class reunions. One of these poems contains the following lines:

"And there's a nice youngster of excellent pith,—
Fate tried to conceal him by naming him Smith:
But he shouted a song for the brave and the free.—
Just read on his medal, 'My country', 'Of thee'."

This Smith was Samuel Francis. He was born in Boston, Oct. 21, 1808, and twenty-one years later graduated from Harvard University. He then entered Andover to prepare for the Baptist ministry. While there he wrote the famous hymn.

Many years later he wrote the following story of how it was written.

"One dismal day in February, 1832, about half an hour before sunset I was turning the leaves of one of the music books, when my eye rested on the tune which is now known as 'America.' I liked the spirited movement of it, not knowing it that time to be the 'God Save the King'. I glanced at the German words and saw that they were patriotic, and instantly felt the impulse to write a patriotic hymn of my own, adapted to the tune. Picking up a scrap of waste paper which lay near me, I wrote at once, probably within half an hour, the hymn 'America' as it is now known everywhere. The whole hymn stands today as it stood on that bit of waste paper, five or six inches long and two and a half wide."

The fact that the English national anthem is written to the same tune as "My country 'tis of thee" has sometimes caused confusion and embarrassment, especially at international gatherings where England and America were both represented. One such occasion was the Christian Endeavor Convention held in Boston in 1895. The difficulty was solved by singing one stanza from each national anthem and concluding with a stanza of "Blest be the tie."

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

LAYMEN, WAKE UP!

Dear Editor: Whenever it is suggested that the laity should participate in conference deliberations, someone is prompt to undermine such a proposal. The idea seems to be somewhat unwelcome.

Recently it was suggested that even the laity should be represented on a committee whose duty it was to frame a conference constitution. Immediately a certain minister took the floor and declared that the laity was not in as good a position to comprehend situations as were the ministers; and that in the ratification they would have the last word anyways.

This same minister, in a previous session, openly confessed that he had failed to comprehend a certain address and made a motion that the conference order it published that he might study it further. Quite a few laymen had sensed certain discrepancies in that address, but the conference ordered its publication without betraying any suspicion that it might be faulty. Most of its arguments were mechanical and many in the audience slept during its delivery. It lacked something, and the laymen seemed to be more alert than the ministry regarding its relative merit. Our laity is in all probability not as dull as some may be inclined to think. Now if we really had a trained ministry and an illiterate laity, the argument might be different.

Then too, does the laity really have the last word in the process of ratification? Generally, there is no discussion, and in some past instances, congregations were not allowed to vote article by article. The unthinking masses often vote favorably as a mere matter of course, so that in the final result, the more thoughtful minority get no hearing at all. Under such conditions and for all practical purposes; the laity can not be said to have had the last word, for really their claims have not been presented, much less considered.

Furthermore, the laity constitute no less than 97 per cent. of the entire church membership. Several years back, our year book showed that on the three main church boards, the bishops, the least numerous group among us, held 50 per cent. of the memberships on such boards. The ministry, a more numerous group, and the laity, the most numerous of all, held only 25 per cent. each. Since the laity had no voice in this matter, they are hardly to blame for this disproportionate representation.

I still recall how years ago, some ministers insistently refused to sit on committees whose duty it was to adjudicate church troubles, because, as they argued, they must conserve their good influence on behalf of their preaching. This is all changed today. There is also a good argument in Acts 6:2-4, which seems to have little place in our present arrangement of church duties.

The year book also furnishes some evidence that too many official positions are held by too few men, and that too many positions are held upon an ex-officio basis. This form of representation tends toward a minimum of accountability. Sometimes also a goodly number of proxy votes get into the hands of one man, giving him a controlling vote on our boards. When such conditions are inherent in the organization, it provides a constant temptation for someone to overreach a legitimate amount of power.

So restraint is as needful in an organization as it is in the personal life. Just because in some way and for a time, officials can get by with questionable conduct; leaves them just as responsible as the thief who escapes arrest; for each successful evasion only developes more daring which ultimately leads to their undoing. Few people turn desperately bad over night, and some really good men have fallen because they risked too long and too far.

Gnats and Camels, and **Trembling for the Safety of the Ark,** are topics that have appeared recently in The Exponent. There is no doubt but that every generation needs the lessons suggested in these expressions; for they represent two dangers that confront people practically all the time. There are those who walk by sight and they ever incline toward a superficial externalism. The zeal of some fosters impatience, which in turn is likely to result in a breach of good sense and a commission of rash acts. But Christianity involves a spiritual balance that needs more constant and intelligent emphasis.

To maintain this balance organically, we need a more wide-awake laity, for they represent the momentum that should counteract the grasp after power. Christ discounted the exaltation of position, and then added: **"For all ye are brethren."** This might be called the corner-stone of an Evangelical Church Polity. He pictured the ambition to dominate as pagan, and urged upon His disciples that "Not so shall it be

among you." In the mind of Christ, service and unity hold a preeminent place in our fellowship one with another.

The editorial, "The Prosperity of the Saints", and the article, "Missionary Training for Children," in the June 4th issue, were very good and deserve special mention. The printed sermons are exceptionally good and make wholesome and inspiring reading.

Goshen, Indiana. Rudy Senger.

SAY IT IN PLAIN ENGLISH

Dear Editor:

I am in receipt of the current issue of the Exponent and I wish to say that your editorial on "THE CONTROVERSY REGARDING MENNONITE SCHOOLS" is the best I have read. I have never yet heard a Mennonite minister say definitely what these Bluffton people are guilty of, and I trust your article will lead some one of them to say in plain English what these Modernists have been doing that is unscriptural.

Why not come out in the open and say what is to be said? If there is any form of attack that is more despicable than by implication and innuendo I have not seen it or heard of it.

With best wishes, I am,

Yours very truly,

Biglerville, Pa. J. D. Miller.

AFTER FIVE YEARS' ABSENCE

"Changes are inevitable. Things will change in spite of our efforts to check them. The laws of change are as firmly established as the laws of chemistry, physics, or any other science."

These are phrases which one hears again and again, especially since the religious upheaval during and since the war clouds have lifted.

I have been especially impressed with this fact during the Goshen College Alumni Banquet of recent date. Just five years' absence—and my, what a change—partly natural and partly strained and artificial. The complete change both in personnel and general spirit filled one with emotions of both joy and sorrow—joy for the welcome handshake of a few returned friends and sorrow for the many absent faces one would naturally expect to see at a Banquet of their Alma Mater.

A few toasts, a few songs, report by secretary and treasurer and a talk by Dean Oyer constituted the program. Was it a success? Time will tell. The general spirit, according to the writer, was more or less strained and reserved. The expressions of hope and outlook of the future seemed rather forced. This spirit, it is hoped, will be changed in future years to one of greater enthusiasm and spontaneity. The cause of this attitude can be summed up in the few words of a loyal Alumni which were as follows, "We had to start at the bottom."

Efforts are being made by the Alumni committee to get in touch with all the former graduates for the purpose of disseminating news through their News Letter.

I suggest that as many as possible of the classes plan class reunions for next year. I think it would do us all good to again visit the school from which we drew most of our inspiration for our life duties.

W. E. Oswald.

COMMENCEMENT AT WITMARSUM SEMINARY

Witmarsum Theological Seminary granted degrees to five graduates at the annual commencement exercises of the institution held this year from May 23 to 27. The baccalaureate service took place on Sunday afternoon, May 23, in the First Mennonite Church of Bluffton and the commencement exercises were held in the same place on Thursday evening, May 27.

Those who received their degrees from the institution were Miss Aganetha Fast of Kai Chow, China, who received the degree of Bachelor of Theology; William F. Unruh of Newton, Kansas, Jerry Souder of Grabill, Indiana, and Leroy Mitchell of Lima, O., who received the degree of Master of Arts; and Joseph Shellhaas of Elida, Ohio, who received the degree of Bachelor of Divinity.

At the baccalaureate service on Sunday afternoon, the sermon was preached by Pres. J. E. Hartzler. His subject was, "An Old Faith in a New World." He pointed to the spiritual opportunities of this day and contrasted the world of today with former civilizations. In an appealing fashion he presented to the graduates and to his audience the hope and possibilities of the old faith in a new world.

Following the baccalaureate service, a communion service for the Faculty, Students and Alumni of the institution was held. This service was in charge of Rev. J. M. Regier of Pandora, one of the graduates of Witmarsum, and was a deeply devotional and very impressive one. Rev. Regier centered his thoughts on "The Broken Body," after which those present cemented the ties of Christian fellowship more closely as they partook of the elements representing the sacrifice of the Master.

"Feeding the Flock" was the subject of the address which was given by Dr. J. W. Kliewer, President of Bethel College, at the commencement exercises on Thursday evening. In his address, the speaker showed the tremendous place the minister has to fill in modern life and spoke of the various kinds of hunger the minister must discover and help satisfy. He mentioned in particular the needs of the young people, of business men, of friendship, and in the presence of death. Following this address the degrees were conferred by President Hartzler, Dean Whitmer and Dr. Mosiman of Bluffton College.

At this service, Pres. Hartzler gave a report of the year's work, which he expressed as being quite

satisfactory in every respect and expressed also very encouraging hopes for next year.

A. S. Rosenberger.

THE CHRISTIAN ENDEAVOR CONVENTION AT BERNE

On Saturday and Sunday, June 12 and 13, the Christian Endeavorers of the Middle District of the General Conference of Mennonites met in their annual meeting at Berne, Indiana. Registration began on Saturday afternoon. We failed to get a report of the total number of delegates that were present. The opening session on Saturday afternoon found about 150 people present. The meeting was held in the choir loft of the church. The attendance at the evening session was quite large and on Sunday the auditorium was well filled. The so-called independent churches, especially, Nappanee, Middlebury, Topeka, and Sugarcreek, Ohio, were well represented. The male quartet from Sugarcreek sang several selections during the various sessions.

The business session was held on Saturday evening. "What shall we do during the coming year?" was the subject up for discussion. The talks given by different delegates revealed an intelligent interest which the young people are taking in the work of the church. A motion was passed which provided that the various Endeavor Societies of the district endeavor to raise $2,500.00 for general mission work during the year. Besides that each society is to send at least one delegate to the Retreat which will be held at Bluffton in August, and contribute at the rate of ten cents per member to the support of the Retreat.

The meeting was largely one for fellowship and inspiration. An important feature of the sessions were the devotional addresses given by Prof. Jacob Quiring from Bluffton College. His theme was "Prayer". In the speaker were combined the rare qualities of sympathy, emotion, religious insight, and scholarship, which made his addresses delightful and instructive and helpful to all who heard him. Religion was presented as a living force, a dynamic, a power in the life, which is attained through fellowship with God. Religion in the first century was propagated by men and women who were thrilled, stirred, electrified, by their contact with Christ, the power of which passed like electric currents from one individual to another. The speaker made a strong appeal for young people to consider their life's work in the light of their calling in Christ.

The writer was privileged to give two addresses. On Saturday the theme was "Our Young People for Christ". I called attention to the fact that Jesus is our perfect type of man, that in Him are combined opposite qualities of character such as courage and tenderness, self-respect and humility, earnestness and patience, which gave Him a poise and balance in His attitudes and utterances such as no other person ever possessed. I tried to say that the acceptance of Jesus means more than assent to a creed it means a "way of life", which way should govern all the problems of our individual and social living. "The Religious Problems of Young People" was the Sunday afternoon subject. After dwelling briefly upon the influences which make the youth of today different from the youth of yesterday, I endeavored to discuss three problems which, in my opinion, are consciously or unconsciously, before our young people. First, denominational self-respect and unity; second, finding the practical implications of our doctrines; third, the discovery of a reasonable and adequate religious mission in the world. Open discussion followed. Several speakers emphasized the need of cooperation and unity among Mennonites.

Many of the delegates expressed their appreciation of the opportunity to attend the regular Sunday school at this large church with forty-five classes, and every teacher present. It was a matter of disappointment to many that the pastor, Rev. P. R. Schroeder, did not occupy the pulpit at the regular Sunday morning service. While the Armenian missionary who was secured to speak was interesting, a message by the pastor who knows Mennonite young people and their problems would have added more to the spirit and purpose of the gathering.

The suggestion was made some time ago that a general convention of all Mennonite young people in the Eastern section of the country should be held soon after the Retreat. This meeting at Berne reminded us of the value of such a gathering. We believe that the committee in charge of the Retreat will miss a rare opportunity if they do not plan for such a gathering. Experience with Young People's Conferences in the past is proof of their need and value.

—Lester Hostetler.

THE GENEROUS WESLEY

When John Wesley, a young man in his early twenties, was a student at Oxford, he received thirty pounds (about one hundred and fifty dollars) a year. He needed twenty-eight pounds for living expenses. He gave two pounds for helping the sick and needy. After he left Oxford, his income jumped to one hundred and twenty pounds a year. Instead of allowing his expenses to eat up this increase, Wesley kept them at twenty-eight pounds, while he gave away ninety-two pounds. He lived on one hundred and forty dollars; he gave away four hundred and sixty dollars!

All of Wesley's life was spent in giving. He gave largely of the little money that he had, keeping his accounts rigidly. He gave of his time, rising at four in the morning and working far into the night. He gave of his talents, writing, preaching, organizing, but never neglecting his prayers, his books, and his visits to the sick and the poor.

The tither has just begun as a Christian giver. Jesus, you remember, sent out His disciples without money, without an extra cloak, without anything but the bare necessities of life and the Gospel that all of life—money, time, energy, talent—belongs to God.—Epworth Herald.

Notes from Here and There

Prof. and Mrs. D. S. Gerig of Goshen, Indiana, attended the commencement exercises at Wooster, where Daniel S. Jr., graduated. They are spending a month in Ohio.

The ninth annual meeting of the Ohio Women's Missionary Society was held at the Beech church, near Louisville, Ohio, on Thursday, June 17th. Among the speakers was Mary Good, missionary to India on furlough.

Luke Steiner is spending several weeks with his mother, Mrs. M. S. Steiner, near Columbus Grove, Ohio, after which he will continue his studies at Yale University, where he is doing graduate work in the department of Chemistry.

Dan Hostetler, Goshen College, '21, graduated from Western Reserve Medical School, and is spending several weeks at his home near Baltic, Ohio, after which he will return to school for a year of internship. Mrs. Hostetler accompanies him on his vacation.

On Sunday evening, June 27, the C. E. Societies of the First Mennonite church of Philadelphia had charge of the meeting. A class which had studied C. E. Expert methods received their certificates.

Peter B. Amstutz of Bluffton, Ohio, has written a history of the German Settlement in Allen and Putnam counties, Ohio. The book is being printed at Berne, Indiana.

Albert Penner of Newton, Kansas, has taken charge of the Mennonite church of Upland, California, in the absence of the pastor, Rev. M. M. Horsch, who is in Europe.

On Sunday, May 2, the Sunday school of the Mennonite church at Souderton, Pa., celebrated the second day of Boys' Week by having the boys serve as officers of the school.

W. W. Miller, who has been superintendent of schools at North Lewisburg, Ohio, the past two years, has resigned to become principal at St. Clairsville, O.

Allen Erb, superintendent of the Mennonite hospital at La Junta, Colo., is spending some time in Ohio, soliciting funds.

Alvin W. Miller of Sugarcreek, Ohio, was ordained to the ministry on Sunday evening, June 20th, at the Walnutcreek A. M. church. There were two others in the lot. Bishops J. S. Gerig, E. B. Stolzfus and A. I. Yoder had charge of the services.

The Bethel Hospital of Mt. Lake, Minnesota, is erecting a Sisters' Home.

Rev. E. D. Hess of Bellville, Pa., recently held a series of meetings at the Orrville Mennonite church

Miss Aganetha Fast, missionary on furlough from China, is spending some time in Kansas giving missionary addresses in the churches in the vicinity of Newton.

Twenty-seven young people were baptized at the Berne Mennonite church on Sunday, June 20, bringing the membership of the congregation up to over one thousand.

H. P. Krehbiel, editor of the Mennonite Weekly Review, recently wrote to President Coolidge protesting the use of the cancellation stamp reading, "Let's Go, Citizens' Military Training Camps". In a reply from the Port Office Department Mr. Billany stated that the stamps would be continued in service until June 30th, 1926.

Mrs. Rudolphe Petter, missionary to the Indians at Lame Deer, Montana, recently spent several weeks in Ohio and Indiana on a brief leave of absence. During her "rest" she gave a number of missionary addresses besides visiting relatives and friends and attending a reunion of her class at Wittenberg College where she graduated thirty years ago.

Rev. and Mrs. B. B. Stolzfus of Lima, Ohio, expect to spend some time in Illinois, at the home of Rev. and Mrs. William Weaver. Upon their return they will move into their new home in Lima.

Mr. and Mrs. George Baer of Upland, California, who have been attending the Torrey Bible Institute, have been appointed by the Mennonite Board of Missions and Charities to go to India this fall.

Mr. and Mrs. J. F. Lehman and Miss Frieda Lehmann, superintendent of the children's department of Adams county, attended the annual convention of the Indiana Council of Religious Education held at Richmond, Indiana, June 16-19.

Dean Whitmer of Witmarsum Seminary gave the commencement address at Freeman College. His subject was, "Life's Objectives". Dean Whitmer spent three weeks in the vicinity of Freeman giving addresses in the various churches. From there he went to Wisner, Nebraska, and Butterfield and Mt. Lake, Minn.

Dean Paul E. Whitmer will conduct a series of meetings at Springs, Pa., July 7-11.

Misses Anna Stalter and Mary Wenger, missionaries at the Dhamtari station in India, and David Esch, son of Dr. Esch are leaving India for America in August.

On Sunday, June 20, Charles B. Shoemaker was ordained to the ministry at the Scottdale Mennonite church. He was chosen by lot.

Howard and Reuben Lehman, members of the Berne Senior C. E. Society, attended the state convention at Hammond, Indiana. Miss Inda Sprunger also attended as a delegate. Miss Sprunger is state superintendent of the Quiet Hour Department.

F. D. Augsburger, who has been superintendent of schools at Buhler, Kansas, is spending his vacation studying at the University of Chicago.

A group of Mennonites in Holland interested in the doctrine of peace held a conference on May 8 and 9. Addresses on non-resistance were made by a number of prominent Dutch ministers.

Rev. A. J. Neuenschwander, pastor of the First church, Philadelphia, recently attended and addressed a conference of Pennsylvania Y. M. C. A. physical directors.

Over three hundred pupils are being taught at the Summer Bible School at Berne, Indiana. There is a corps of ten teachers.

Prof. O. B. Gerig of Simmons College is one of the speakers at a Convocation of Youth for Training in Peace Leadership, which will be held at Concord, Massachusetts, June 19 to July 4.

At the annual meetings of the Ohio Mennonite Conference and the Eastern Amish Mennonite Conference which were in session near West Liberty, Ohio, the question of merging the two conferences was the principal subject under consideration. A merger committee consisting of twenty-two members from both conferences was appointed. Within this committee four men, composed of J. B. Smith, Eli Frey, Enos Detweiler, and John S. Mast, were appointed to draft a common platform which is to be submitted to the larger committee for action, after which, if approved by this committee, the plan is to be submitted to each individual congregation for ratification or rejection.

The CHRISTIAN EXPONENT

A Biweekly Christian Journal

July 16, 1926

EDITORIAL

THE SPIRITUAL CLIMATE OF LIFE

RECREATION

N. E. Byers

MUSIC LEADERSHIP IN THE CHURCH

G. A. Lehman

ACCUMULATION OF FAITH

Jerry Sauder

YOUTH MOVEMENTS IN LATIN AMERICA

Elmer J. Yoder

$2.00 a Year. **10 Cents a Copy.**

CONSTITUTION OF THE GENERAL CONFERENCE

(Adopted 1896 with additions including the Session of 1923.)

I. INTRODUCTION

1. Name

The General Conference of the Mennonite Church of North America is the name of a united body of Mennonite congregations.

2. Origin, Inception and Growth

Its origin dates back to May 28, 1860, when the first meeting of the Conference was held at West Point, Iowa, three congregations participating. In the course of time other congregations from various states of the Union joined this Conference in increasing numbers, a very considerable accession coming from the congregations that, in the seventies, emigrated from Russia and other parts of Europe. This from a small beginning there has grown, under the gracious guidance of God, a noteworthy and constantly increasing church body.

3. Purpose

The General Conference owes its origin and its growth to a deeply felt need of a closer union of the individual congregations, with the object of promoting the "unity of the spirit in the bond of peace," of establishing more firmly the common faith, and of rendering mutual assistance in good works.

In its meetings the Conference offers opportunity to consult and to come to a mutual understanding in questions concerning our mission work and the welfare of our church.

The Conference recognizes its work to be to assist in the building up of God's kingdom.

a) at home in such branches of work as itinerant preaching, evangelization, founding of new churches where needed, publication, deaconess work, education, care for the poor, etc., and

b) abroad by sending out missionaries and establishing and supporting mission stations and schools in this and other lands.

Special regulations governing the Conference activities are contained in the following Constitution, Charter and By-Laws.

II. CHURCH REGULATIONS (CONSTITUTION)

1. Our Common Confession

This Conference recognizes and acknowledges the Sacred Scriptures of the Old and New Testament as the Word of God and as the only and infallible rule of faith and life for "other foundation can no man lay than that is laid which is Jesus Christ." I Cor. 3:11.

In the matter of faith it is, therefore, required of the congregations which unite with the Conference that, accepting the above confession, they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ, baptism on confession of faith, the avoidance of oaths, the Biblical doctrine of non-resistance, and the practice of a Scriptural church discipline.

2. Admission

All congregations of the Mennonite denomination which adhere to the above confession, are invited to unite with the General Conference and will be received into the Conference on application in the manner as hereinafter provided.

3. Secret Societies

The Conference takes the position that all secret societies without exception are in their essence and tendency in opposition to the apostolic admonition: "Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? II Cor. 6:14, 15. With those who deny Christ and God, Christians, as members of the body of Christ, cannot possibly maintain such fellowship as the lodge requires of all its members. In that they shall regard and treat one another as brothers, however widely their heart attitude toward God and man would otherwise separate them. Therefore, no congregation which tolerates among its members those belonging to secret societies shall be admitted into the Conference. Moreover, the Conference requires of all congregations belonging to it that they shall energetically testify against the lodge evil, and that such congregations, if there be any, in which lodge members may already be found, shall strive by all evangelical means to purge themselves of this element.

(Amendment adopted, Reedley, 1917.) If a church can no longer give its assent to one or several of the cardinal points of faith as mentioned in Paragraph 1, 2, 3 and 4 of this Constitution, or if it finds itself unable to secure compliance with the same on the part of its members, then such church is requested to state such facts honestly and candidly to the Conference and apply for dismissal from the same, in order that the Conference may be spared the embarrassment of unpleasant investigations and the pain of exercising discipline.

Should a church that has lapsed in some one of the essentials neglect or refuse to withdraw voluntarily, or should a church come under a strong suspicion of having become unsound in the essentials referred to above, then it shall be the duty of the Conference to investigate and ascertain the facts and if the church is found to have become disloyal to these principles of faith, then it shall be dismissed from the Conference. The following shall be the procedure in such investigation and eventual dismissal.

No accusation against a church shall be received by the Conference for investigation unless it is made in writing and signed by at least three persons, who must be members of a church belonging to the General Conference, and handed to the officers of the Conference, or unless it is brought before the Conference by a committee to whom the duty of watching over the faith and spiritual life of the Conference may have been assigned.

The officers of the General Conference must inform such church at least three months before any meeting of the General Conference that charges have been preferred against it.

If complaint has been made against a church by private members, the investigation of the charges, in order to save time, shall be made by a committee, elected for the purpose, and this committee shall report to the Conference the result of its investigation.

The decision as to whether a church has forfeited its right to remain a member of the Conference rests entirely with the Conference, and no dismissal shall take place unless at least two-thirds of all the votes represented at the Conference are cast and at least two-thirds of these are for dismissal.

4. Temperance

The Conference also recognizes the Bible teaching that a drunkard cannot inherit the kingdom of God. Gal. 5:21. A congregation that tolerates among its members the drink evil, cannot be regarded as Christian and therefore not be a member in this Conference. Recognizing in the so-called saloons and all kinds of drink houses one of the greatest and most common evils in human society, these should in no wise be countenanced by our congregations and members of our Conference.

5. The Confession Unalterable

At no time shall any rules be made, or resolutions adopted which in any way contradict the principles of faith as laid down in this Constitution.

6. Rights of Congregations Inviolable

The General Conference is not a legislative, but an advisory body. Therefore, no rules or regulations shall be adopted prejudicial to the rights and independence of the individual congregations.

7. Ordination of Evangelists and Missionaries

When the Conference, through its respective boards, has occasion to call evangelists or missionaries who are to be formally ordained to their respective offices, the ceremony may be performed in accordance with the form given in the "Handbook for Ministers", published by the Conference.

THE

CHRISTIAN EXPONENT

VOL. III. JULY 16, 1926 No. 14

LESTER HOSTETLER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Esther Smucker, Missions; Elmer J. Yoder, Young People's Page. **Consulting Editors:** J. S. Slabaugh, Paul E. Whitmer, J. C. Meyer, Wm. B. Weaver. **Contributing Editors:** J. E. Amstutz, J. B. Cressman, A. M. Eash, Henry A. Fast, O. B. Gerig, J. E. Hartzler, Ivan Groh, Hervey Schnell, Elva Schrock, Crissie Y. Shank.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

IS THE LEAGUE OF NATIONS DISINTEGRATING?

Last March Brazil caused a deadlock in the Council of the League of Nations on the question of admitting Germany to the League and giving that nation a permanent seat on the Council. Now that same country threatens to absent itself from the next meeting which is slated for September. If Brazil refuses to attend the September meeting Spain may also refuse and a crisis will result. Enemies of the League probably see in all this the disintegration of the League but there are some friends who feel that it is time for the League to demonstrate that it can function even of one or two nations refuse to participate. If all the other powers attend the meeting and actually accomplish the work that is to come before the Council, Brazil and Spain may find that the world can move forward without them. At all events, the League has weathered several crises and probably it can weather one more.

—o—

NO REASON FOR PESSIMISM

It is a well known fact that graft and corruption are generally at high tide during a war administration. During the Civil War and the Spanish war many lined their pockets while their fellows were giving their lives for the country. What is the record of the Wilson administration during the World War? The Harding administration named Mr. James Cameron to make the investigation of the war contracts and he has completed his work. According to his report there were "few instances of a deliberate attempt to defraud the government". Since Mr. Cameron was named by a Republican administration to investigate a Democratic administration's record it could hardly be said that he was prejudiced in favor of the Wilson regime. It has been suggested that the idealism of Woodrow Wilson and Newton D. Barker was responsible for this high standard of official life during the war period.

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"THE WAY OF THE TRANSGRESSOR IS HARD"

In spite of the criminal lawyers who opposed the change, the criminal laws of the State of New York are to become severer after July 1, 1926. This comes as a response to the crime wave which has been threatening the foundations of society. According to the new code the criminal's record will be given more consideration when he comes up before the court. For instance, a person convicted of felony for the fourth time will be given a life sentence, whereas one convicted for the first time will be sentenced for five years. It will be more difficult for prisoners to be commuted or pardoned.

If these laws prove successful in New York there will undoubtedly soon be other states that will adopt similar codes. If the criminal finds out that New York is not a lenient state for him he may migrate and thus make the criminal population greater in the neighboring states.

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DECORATIVE ATTRIBUTES OF INSTRUMENTS OF WAR

Recently the clergymen of Northampton, Massachusetts, protested when they were informed that a German cannon was to be placed on the Court House

lawn. No doubt the tradition has been to use the instruments of warfare for decorative (?) purposes. The protest of the clergymen is against the tradition but their viewpoint will undoubtedly find a favorable response in many minds. It has been suggested that the cannon is not only not decorative but that it is out of place in front of a hall of justice. Someone has suggested that a hangman's gallows would be more appropriate because it is (or at least was) an instrument of penal justice. It is a healthy sign when clergymen attack a barbarous tradition and it is to be hoped that some who are not clergymen will soon see the better way of life.

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THE GERMAN REFERENDUM

The German people were given an opportunity to vote on the question of confiscating the property of their former rulers. The Kaiser and his former fellow rulers of the German states are possessed of property estimated at $750,000,000 in value. Many of the other German people lost their property due to the war and conditions after war and there is a movement to compel these rich property holders to give up their property now in order to pay part of the German debt. The result of the vote was approximately fifteen million in favor of confiscation and a half million against but it is necessary to have a majority of all the qualified voters to pass a measure by a general referendum, so the measure failed to carry. The people who stayed at home thus decided against the confiscation. On the other hand the former rulers no doubt recognize that the opinion of Germany is not back of them and they will probably give up some of the property in order to satisfy the 15,000,000 who were in favor of taking it all away from them. It would seem but just for these wealthy property holders to pay their share of the cost of the war.

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WAYNE B. WHEELER AND THE WETS

Approximately thirty years ago Wayne B. Wheeler graduated from Oberlin College and began his work with the anti-saloon league. Recently he was called before the Senate Committee to tell of the activities of the league and to give an account of its finances. It appears that Mr. Wheeler has never received a salary above $8,000 a year for his work in spite of the fact that he is recognized as an authority on legal and constitutional questions concerning prohibition. If Mr. Wheeler would have been willing to sell his birthright and accept a position as a defender of the distillers and brewers he could probably have a salary that runs into five figures by this time. The testimony of a high standard man in public life reveals that there are still those who value their birthright above the price of a "bowl of soup." The "wets" are trying to discredit the work of Mr. Wheeler but it is to be hoped that the public will recognize that though he is not a man without fault, he is not a "cheap politician."—J. C. Meyer.

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THE SPIRITUAL CLIMATE OF LIFE.

Like the grass and the trees and the corn in the fields, the soul is dependent for its growth upon the atmosphere in which it lives. This, we take it, was the secret of the abounding fruits of the life of the Master, that He lived his life in the very presence of God. His deeds, His attitudes, His words, have been the admiration of all the ages since. The richness and beauty of His character, His courage, His endurance, His moral rigor, and withal His sympathy and forgiveness, were due in part at least to His unbroken communion with God in whom He lived and moved and had His being.

Jesus went about doing good. A great American preacher has wittily remarked that our favorite American text from the life of Jesus is that He "went about doing good"—with special emphasis on the going about. He opened the eyes of the blind, He unstopped the ears of the deaf, He healed the sick and raised the dead. He was much engaged in social service.

But social service was only one side of His life. There is another side which is too frequently lost sight of and which in our day needs emphasis, viz., His devotional fellowship with God. "A great while before day, He rose up and went out, and departed into a desert place, and there prayed." (Mk. 1:35). It was the day following the strenuous Sabbath in Capernaum when He taught in the synagogue, visited in the home of Peter and healed many sick. Before He chose the twelve, He spent a whole night in prayer. He went apart for prayer before He began the conversation with them about His own mission. During the baptism, the transfiguration, the arrest, and finally upon the cross, Jesus was praying. The Lord's prayer was given to the disciples in answer to their request that He teach them to pray as they had seen Him pray. His social service and His going about doing good were perfectly balanced by His constant practice of prayer. His soul was lived in the atmosphere of God Himself. Jesus gave no abstract argument for the existence of God, He attempted no formal definition of God, but He revealed to the world an experience of God.

Religion and Ethics

Jesus' constant companionship with God, whom He called Abba, Father, was His religion. His attitude towards the poor and the needy, towards His friends and His enemies, was His ethic. But the two cannot be separated. His social principles and His faith in God are as inseparable as the back and palm of the hand. He taught the love of enemies because

He knew that His father loved His enemies. He taught His disciples to seek first the kingdom of Heaven and His righteousness besause He knew that that was the first concern of His Father. He had faith in immortality because He had experienced the character of God and was assured of the deathless nature of fellowship with Him: "He is not the God of the dead but of the living: for all live unto Him." (Lk. 20:38.)

If we admire the ethic of Jesus, if we are in earnest about making Jesus' way of life to bear upon all of our social ills, we dare never forget that His ethic is impossible without His religion. It is impossible, in other words, for men to love each other and forgive each other, and to respect personality as the highest value in life unless by a power outside the individual himself, which is the power of God. When men see their neighbor through the eyes of God, and learn to think of Him as God thinks of Him, then real neighborliness becomes possible.

The Divinity of Jesus

Argument alone will not convince anyone that Jesus is divine. There must first come an experience with Jesus. Simon and Andrew and James and John did not leave their nets and follow Jesus because they thought that He was divine. They knew nothing about His Messiahship and much less about any doctrine of Incarnation. It was only after days and months of daily fellowship with Jesus, sharing His work and listening to His teaching, and observing His ways and His manner, that Peter on a memorable day announced his faith that Jesus was divine, the Son of God. It is the business of the church to bring men into fellowship with Jesus, to have them learn His teachings and His spirit, and to bring them under the spell of His personality. After this experience, will come the conviction that He is divine, the Son of God.

A life lived in the atmosphere of God through Jesus Christ is sure to grow in power. The confidence that God is like Christ is the greatest power in men's live stoday. Jesus continually was urging faith in God, and His mission was to reveal God. The soul that can stake everything upon the proposition that God is like Jesus, that He loves and forgives and sympathizes, and that personality ranks above everything else in the scale of values,—the soul that feeds upon this conviction and lives in the atmosphere of an ever present and living God, has a faith that is not vain and one that will bear the unmistakable fruits of the Spirit.—Lester Hostetler.

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There is nothing more wonderful about the life of Christ than the sublime leisure of it.

The man is innocent who does not know the law. The man is virtuous who knows the law and obeys it. . . . Virtue is victory, and there can be no victory without battle.

Short Talks on Live Questions

V. RECREATION

N. E. Byers.

"All work and no play makes Jack a dull boy." The ideal time schedule for the average person is probably eight hours work, eight hours play and eight hours sleep. What we accomplish during our eight hours' work depends pretty largely on how wisely we spend the other sixteen. The most successful workers are not those who put in the most hours but those who are the most efficient. Our play time may recreate or dissipate.

Muscle and brain wear out as a result of hard work, and they must be rebuilt each day in order to be fit for the next day's labor. The parts employed in work need rest in order to be rebuilt but a large part of ourselves is not engaged in our regular tasks and play time enables us to live in this part of our being. The business man may enjoy music, the teacher may like gardening, the housewife may be an amateur artist, the farmer may be a great reader, and the shoemaker a philosopher. Thus each finds in his avocation or hobby that which enriches his life and sends him back to his vocation renewed in energy and spirits.

Objectionable forms of recreation are those which weaken us in health or character, in physical or mental efficiency. The drunkard is an obvious example of dissipation that unfits a man for good living. But we can put this same test to any questionable amusement. Dancing, theatre, gambling,—do they leave us stronger or weaker for good living?

We have, no doubt, given too little attention to education for leisure. Our commercialized entertainment—the public dance, motion pictures, vaudevilles, musical comedies, and numerous magazines make their whole appeal to the uncultivated primitive instincts in man—instincts which should be controlled rather than stimulated. How much education does it take to enjoy the average movie or to learn the modern dance? No cultivation is required and so the appeal is universal and large crowds are attracted.

Good drama, classical music, standard books and magazines, true art—these require cultivated minds and tastes, and few there be that find them. If we could train our young people to exercise themselves in these higher arts and interests by organizing them for musical, literary, dramatic and art activities and dispense with our commercial amusements we would be doing them a great service. These activities would strengthen, enrich and beautify their lives while their present amusements merely thrill them and dissipate their energies.

Some have seriously erred in undue repression

of all youthful play activity. All pleasures were considered worldly and evil, and no outlet was given for the exercise of the normal energy of youth. As a result some were suppressed and reduced to passive and weak personalities while others gave vent to irrepressible life in vicious and immoral forms.

Youth needs a full round of wholesome activities to exercise his whole self and the proper direction and cultivation to find pleasure in those activities and interests which recreate and strengthen him for a true, happy and beautiful life. He will then always be able to use all leisure time to good advantage, even in his old age when he has retired from active vocational life.

Music Leadership in the Church

G. A. Lehman

A complete and satisfactory music-worship program and more especially, helpful congregational singing in the church depend upon the general cooperation and participation of the worshipping body and upon some kind of leadership in the group, volunteer or trained or both. As a rule, the presence of efficient natural or trained leadership of one or another sort is the solution of the music problem of the church and fortunate is the congregation with such resources, for many ministers and church leaders gratefully recognize the spiritual value of faithful and consecrated musicians in the congregation.

Kinds of Leadership

Various kinds of music leadership are used in almost all churches, some enjoying every manner of musical resources, others the few most essential, depending generally upon the size and consequent financial ability of the congregation or upon the form of the worship-service. Assuming ideal conditions as to numerical, financial and working strength in an average American church, the following would seem to the writer to be the list of essential forms of music leadership in their order of importance:

1. The Pastor—with some music understanding, or at least a sympathetic attitude toward things musical.
2. The Music Minister—who, with the pastor, is in sole charge of the music program in the church.
3. The Organist or Pianist.
4. The Volunteer Choirs—including at least three, namely, Junior, Intermediate or High School and Adult.
5. The Orchestra—for special programs and at times for the regular Bible School and Endeavor and even church services.
6. Soloists and Quartets.

THE MINISTER AND HIS MUSIC

Rarely is there found a pastor without a most sincere appreciation for every worthy musical enterprise in his parish, but in only three or four of the Protestant denominations is the clergy trained with ample knowledge and understanding of the musical art and its relation to the church program. Woeful ignorance in music matters among preachers is in no small way responsible for the cry often heard that "the music department is the war department of the church". Ministers in training should include music in some of their college and seminary courses and our institutions are devoting more and more of the ministerial student's time to this most important phase of the church life and work. Some music study should be required as well as Hebrew and Greek, etc., and this would no doubt result in a more intelligent and enthusiastic cooperation with the work of the minister of music.

THE MINISTER OF MUSIC

One-third to one-half of the worship hour in the average church is devoted to one form of music or another, which is eloquent tribute to the power and practical value of the great musical art. This fact alone supports the reasonableness of the contention that such an apparently important feature of religious services deserves more serious consideration than is usually accorded it and if such a considerable part of each service is given to so powerful a medium of spiritual exercise then the utmost care seems necessary in the selection of the person or persons who shall be responsible for the music during the worship hour. In most churches this exceedingly important selection or appointment is made on the basis of "the best musician to be had at the lowest figure". Such manner of election is equivalent to engaging as a pastor "the best orator at the most reasonable price", regardless of spiritual ideals or other essentials of pastoral fitness. Manifestly, no ministers are thus selected, but with the part of the musicians in the service so important, equal care should be given to securing leadership satisfactory both in spiritual ideals and artistic attainments or talents. In many churches where the music directorship is entirely voluntary the selection of such leaders often resolves itself into getting any one at any time who is willing to serve, and consequently there is not a very strong sense of responsibility or perhaps the person selected does not have time to give to such work. This all results in a most haphazard music program. Where music leaders are paid and are engaged purely on artistic merit, with no thought of their obligation to the pastor and his message in the pulpit, conditions are apt to be just as ill-fitting. In either case, there is even greater loss to the church in the sad fact that under neither system is any real, fundamental work done to develope the music of the church, that is, by training individuals and various groups in the church so that there may be a continuous flow of talent into the children's choir and from there into the high school choir and on into the adult choir and ultimately from there back into the truly singing-serving congregation. The

first, or "in and out" volunteer leadershp is not trained to take care of this great opportunity even though willing to serve, and the paid professional with inadequate spiritual perception sees no opportunity in serving this growing talent. Often thoroughly consecrated organists or pianists are hired for this work, but again their ignorance of voice and correct vocal and choral methods limits their sphere of influence.

The Solution of the Problem

What is needed, briefly, are consecrated men and women with real personality, trained to teach singing and to develop and drill the various choirs and to select suitable music, and to direct the music in the public worship in complete accord with the spirit of the service and the intents of the pastor. Music in the church merits and really demands such a centralization of leadership under one who is first a follower of Christ and also a true musician. That important third or half of every service merits the very best leadership.

THE ORGANIST

Music leadership at the piano or organ is undoubtedly next in importance. Here is demanded a consecrated musical ability as well as a spirit of cooperation with the minister of music and with the pastor. Instrumentalists cannot truly serve their congregations without the spirit of sympathetic understanding of the music director and of the spiritual atmosphere of the entire service. Although a thorough training for solo work is a prime requisite for church players, yet even more necessary is a complete mastery in understanding the worship program of every service and in acquiring the rare and priceless gift of accompanying. Too little time is spent by many fine pianists and organists in getting that immensely important faculty of balancing the player's own individuality with a subservience to the director's baton. Languid, lifeless and uninspiring accompaniment is just as distressing to the singer or director or hearer, as is the over-powering and unsympathetic accompaniment of solo players who are unyielding to the wishes of director or singer.

Can Accompanists Be Developed?

It is often said that good accompanists, like poets, are born and not made. Most players, however, of both classes above described can become acceptable church accompanists in two ways. First of all, a good accompanist is always as familiar with the text of vocal music as with the player's score. Consequently he is able to sense the mood of the poet, of the composer and also of the singer or director, every moment supporting but never obtruding. Another means of securing this sense of cooperation is for the accompanist to sing with the choir in unaccompanied chorus work or to play some orchestral or band instrument in a large group until the ability to engage satisfactorily in ensemble music production becomes habitual. Accompanying is largely the old game of "give and take" with much emphasis on the giving of self to the spirit of the song or anthem or hymn and to the moods of the pastor and the director of music. Organists especially should guard against such ponderous registrations that tend to supplant the singing voices and thus defeat the real purpose of hymn and other music-worship.

THE VOLUNTEER CHOIRS

Many valid reasons might be advanced that this form of music in the church is most important of all and should head the list of leadership resources. There is no argument to the contrary except that in all practical ways it is more nearly possible to get along without the choir in the service than it is to dispense with direction. But the choir can be made into a body of worship leaders that ranks with any other agency and for that reason ought to develop into one of the main activities of the church.

Purposes of the Choir

The chief ends of a choir in the service are twofold. First, it is to express artistically and spiritually in beautiful music and literary forms, praise and adoration and supplication to God, for the entire congregation. Second, it should add spiritual and tonal values to the hymn singing. There are by-products, too, of good choir singing that are extremely worth while. Among these are, adding attractiveness to the regular service; giving opportunity for the music-development of the singers in the congregation; acquainting the choir and listeners with the vast amount of the world's beautiful church music. All these and others are valuable results from the choir in the church service. But the first named aims should always be the main reasons for church choirs and these other fine things will be "added unto you".

Choir Divisions or Personnel

Adequate church choir activities require three main divisions of the singing forces of the church. These are the Junior choir, the High School choir and the Adult choir. It is very essential to develop this kind of a grouping, first of all because it is advisable vocally. Much of the music written for adults is injurious to very young voices and even adolescent voices would be helped most by music with a range not too taxing. All these organizations can be of real service to the congregation and to themselves; and another important factor is that the two under choirs are the training ground and the feeder for the greater service in the upper choir. Where necessary the middle and adult choirs can unite. But all the organizations should be under the careful supervision of the choir director who by all means should be a competent voice instructor.

Voice Lessons for the Choir

Adults, as all others in the choirs, should be volunteers, but there ought to be some kind of system to hold these volunteers aside from their usual sense of loyalty to the choir cause. The church music-budget ought allow the choir director a sum large enough so that he can give individual voice training to all the

adults and to some of the more mature voices in the high school group. Only then will the choir develop into a finished and spiritually effective band of singers. This will become a goal toward which the younger choir members may hope to work gradually as vacancies occur in the first choir. And as the older members retire after a certain length of service, and take their places in the congregation, the entire church music effects will be materially helped.

Choral Productions

At various times during the year the whole group of active and former singers should be welded into a large chorus choir for the presentation of the bigger choral works. These are in many churches some of the most inspiring services and are a distinct service to the communities at large.

Apparent Difficulties

All this program seems to some people an impossibility, but the rather rapid development of music in the public schools will more and more find children of the grades and boys and girls of high school age available for this noble service to the Kingdom of God. The employment of a competent minister of music may seem an insurmountable problem. It takes the faith of the minister and of the church leaders and of the singers and the minister of music as well to put through such a program. It is the kind of a service which, when well done is easily budgeted. Such is the experience of churches that have tried it and it also makes it easy to handle other church problems. Because, as has been said before, a truly singing and worshipping body of believers is a happier and a harder working congregation than is one where such a program is not used. It once more seems pertinent to urge the Young Mennonite Retreat Committees to include a discussion of these problems at their splendid gatherings during the summer. The youth of America has a wonderful opportunity to prepare for a fine kind of Christian service as this avenue of church work is just beginning to develop in our American churches. And denominational colleges are begging for leaders trained in such a specific way. It is a real opportunity for young women and men with spiritual and musical inclinations.

THE CHURCH ORCHESTRA

For many special occasions such as accompanying the larger choral works there is a real place for this kind of organization. Even in regular meetings of the different departments of the church use can often be made of this kind of instrumental support for the common physical resources of the music equipment. Added to the regular piano or organ accompaniment it becomes a powerful means of spiritual expression. And more important than even that service is the opportunity such an organization gives to younger and older people who are musically inclined but not especially gifted for singing. Often, too, singers are glad to express themselves and to serve in this additional way.

SOLOISTS AND QUARTETS

Regularly organized quartets and even double or four times that number in a permanent organization are valuable assets in many churches and should be encouraged. There are many occasions when such smaller groups are of immense value, but they should never displace entirely the more important choir work.

Interesting Old Letters

Several years ago, when I spent a week at Donnellson, Iowa, I discovered in the possession of Mr. Fred H. Krebill of that place a number of exceedingly interesting letters. These letters were written by Mr. Krebill's uncle, grandfather and grandmother to friends and relatives in Germany, and describe the journey of this family of Krebill from their former home at Rhein Kreis Baiern, Germany, to their new home at Hayesville, Ashland county, Ohio. These letters have been printed in Germany in the Mennonite Almanac but so far as is known they have never been printed in this country. Mr. Krebill is indebted to Rev. Christian Neff of Weierhof, Germany, for the originals of these letters, two of which Mr. Krebill kindly gave me. As a result of his investigations in connection with the production of the Mennonite Lexicon, Rev. Christian Neff is convinced that this Krebill family descended from the same family of which Conrad Grebel was the most famous representative in the beginning years of the Anabaptist and early Mennonite movement. This also adds interest to these letters.

The translations were made a few years ago by Mr. Fred H. Krebill.

Paul E. Whitmer.

A Description of the Trip to America.

Havre De Grace,
October 14, 1833.

Dear Grandmother:

My father is so sorry that he is not able to write to you as he really has not had a half hour's time. On Wednesday, October 9th, we arrived here all in good health and happy, thanks be to God. Since then father was busy with contracting for our passage. Day before yesterday he brought that to a close. Now the enormous task of buying the necessary food and other supplies for the long journey, and in doing this the whole assembly must be together as they want to buy from the ship owner, and what a job it is to get them all together when they are located at different places. In Mainz I got along fine. Between Fraeneohof and Eselforth the carriage slowed up in meeting a wagon in which were several cousins and friends. I was so surprised that I do not remember who all it was. In Hamburg I again met our folks and although it was only a short time

since we had seen each other we were glad to meet. As I had the money which they feared that I would not get, we drove on that Sunday. We only drove to St. Iubert. The next day we drove to Forbach, arrived at noon and left the next noon. They all passed through, even those who had no passes. We only had to open our trunks; they did not examine things. All wagons like ours paid no toll but those that were painted paid 21 francs to have the privilege to ride in green wagons. Our sorrel we took along until we got over the roughest country, then we sold him to a Post Master for 450 francs. The horse surely earned the toll we paid for him as it was a good thing that we had him while in those hills.

Now, we came into a country where five horses are mostly hitched to a plow. They have no wagons, only carts. We saw carts with ten horses hitched together, even on level roads. I saw harrows with twenty horses hitched, two and two, to one harrow. Here they harrow double and double. Then we came to a milder country where one horse is hitched to a harrow, and one man cares for five. There I saw a plow that took two furrows at once, the front one ordinary but the back one double.

On the whole trip no one was sick except John Jost Redinger from Kindenheim, and he was sick only one day. One day while driving behind the freight wagon (Rissers having driven ahead) we also turned out and passed. Just as we got along aside of Risser's wagon, Shenk of Asselheim, in trying to get out, fell out. We were much frightened, as it seemed the wagon was passing over him, but John Risser from Diemevstim pulled him out, so the heavy freight wagon only passed over his heel, but he is able to walk again. On the 5th inst., the teamsters stopped so early that Dick from Baerstadt and we drove two hours further. Jacob Risser would have driven with us but he had no feed for his horses. On Sunday the 6th we started early and drove several hours before breakfast. The water used for our coffee cost us four sous. Then we drove to Roven where we got a guide to show us the town; we stayed over night in the suburb. On the 7th we took breakfast at our lodging place then drove on. Father and mother left us, going to a meat shop to buy some meat. While they were gone a Frenchman came and inquired if we wanted a team to assist us in going up a steep hill. We understood him to mean if we wanted to sell our horses (the word horses was all that we understood). As we had been offering to sell ours at different times we said, yes, (Oui, Monsieur). But when the man came with two horses and began hitching on in front we told him, "no, we do not want them, we want to sell two." But he persisted in hitching one to ours and one to Dick's wagon. We let him go till father came. He had to laugh but said, "Ask the man how much he wants." So we now had four instead of two horses. It is often laughable—the many misunderstandings.

At noon the rest of the travelers overtook us. Here we have two small rooms, for which we pay one franc per day. The ship on which we are to take passage is a French merchant ship. We have to pay 92½ francs per person, but it must sail day after tomorrow, otherwise the owners must pay 100 francs per day. But should the fault of delay be the passengers, they will have this to pay. We bought five malters of potatoes, for which we paid 4p francs. Our bay horse which we still had, was slick and fat. Horses are so cheap here, but on Thursday evening we sold him to an Alsacian teamster for 130 francs. We would have taken an American ship but it left on Thursday and we were not ready. The one going today is too small and the next one going on the 26th is too late.

As we came through the Champaigne district we had plenty of grapes. Yesterday, we moved on the ship but father and mother and the small children will sleep in the house. Today is our first Sunday in Havre and very likely our last one in Europe. Dear grandmother, aunt and uncle in the mill and dear uncle in Goewan, to you all I send greetings and a hearty goodbye. A thousand greetings to you, dear grandmother.

From your nephew,

(Signed) **John Krebill.**

N. B.

Dear brethren:

I hope you will not think hard of me for not writing. It has been impossible, as we must be ready on time or pay 100 francs per day. It has kept me continuously on the run. I am sorry, as I would have so much to tell you. You, dear brother, Abraham, talked of going along to Havre. I wish you had, for as long as you have not seen Paris, Rouen and Havre, you have not seen much. France is good and beautiful. There is still much of the old crop of grain in the field and this year's crop, and still it is not cheap. The trip to Havre cost me over two hundred francs but, thank God, we are all real well.

Herzliche Gruesse und Lebewohl,

(Signed) **Fredrich Krebill.**

Right doing and right being are the highway to right thinking.

We never know for what God is preparing us in His schools; for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be.

The secret of happiness is, and always must be, not something apart from the soul, but something within it—a true spontaneous springing up within; conferred, it is true, but conferred in, not on, him who receives it.

OUR BI-WEEKLY SERMON

The Accumulation of Faith

Jerry Sauder

Rev. Sauder is pastor of the Defenseless Mennonite church at Grabill, Indiana, having been ordained to the ministry five years ago. He is a graduate of Witmarsum Seminary.—Editor.

There are but a few needs in this world that are greater than the need of a growing faith in God. Life seems to be one rush to the accumulation of things, and yet things are but incidental as compared to right attitudes and motives in life.

The spirit of a lack of faith in all society and activities is as prevalent today as it has been in ages past. The atmosphere of pessimism hangs heavy over many a life today who has had experiences which should have brought him to a keener faith in God. The lack of faith of this day is in many respects similar to that found in Israel: "Behold, he smote the rock that the waters gushed out, and the streams overflowed. Can he give bread also? Can he provide flesh for his people?" (Psa. 78:20.)

The great leader of Israel had done great things for his people, but when the next test came again the spirit of doubt was manifest. They failed to accumulate faith out of the past experience which would give them a foundation for a new victory in time of need.

Over against this attitude is that in which the person gathers a living force, some wisdom and faith out of every experience in life which gives him greater confidence in future places of difficulties. Such a person uses old victories to build foundations for other and greater issues. The past sickness or failures have contributed to life itself and the experiences of the same are used as instructors in the future.

Such a person's life is like the stream that runs through marshes, plains, deserts, and valleys. It carries the fertile soil of the marshes to the desert and valley. At the end of its course it has accumulated the deposits given to it in the past. God is the stream that binds our experiences together and out of a life of varied experiences He makes a whole. Life becomes more than a mere "happen so". Each event has a significant meaning. Each incident in the whole of life is an indication of God's care over His people. Life and its activities become more than just accidents.

The Israelites had a memory of the past but that memory did not add to their faith and trust. It resulted in unbelief. Unbelief in God is the result of a person failing to find in the past events of life a revelation of God so that those past events have no strength or divine assurance to give to new problems.

Life is as a trip on a railroad. Each new scene shows new wisdom and kindnesses. Though these scenes must be left behind the train is appreciated all the more for what it has done. Thus if God, the Giver, is recognized, then, although the gift must be left behind, the traveller carries the "Giver" with him in life. The youth who is passing into age at all times finds the same constant source of strength in the wide range of incidents. Past experiences are accumulated into a living faith. As a ship in the river, submissive to its builder, is ready to face the storms of the sea so is the soul that lets life fill itself by Faith in God.

God has given Himself to every soul that would receive Him and, therefore, if we will receive Him He will give Himself to us. The church and great leaders of the past have found God vital to their experiences. When we once gather from the past the assurance that God was in it, it will become a foundation of strength and an oracle of truth.

But how can our lives be enriched with a greater faith in God and in man? Here, like in all other Christian virtues, the individual must play his part. He must place his life in an attitude of simple trust and obedience to the God of past gifts. God as the Bestower of all past good must be kept in the consciousness and each little incident in life must be given the same significant place as to its source. Such an attitude may require an active effort at the beginning. To look for God in all experiences of life is not always easy. Just as the apprentice at first uses his tools sluggishly and with concentrated purpose and effort so the individual who would find a true confidence in the care of God must be a workman of his own being. Only the master workman has gained all the principles of action and therefore he is free to act in an unrestrained manner or conscious exertion. He is no longer subject to methods of labor but is free in the accomplishment of his purpose.

The novice must follow the rule while the expert is only bound to a principle. The man that lives in the principles, in loving, grateful, obedient communion with God grows free with a divine liberty and is a true brother of all the working children of God throughout all ages. God, the Giver, is no longer a mere memory, but He has become a present companion who has some relation to every problem that may confront the needy life. Persistent obedience and trust now is a principle in the heart of the believer rather than a conscious method or rule which is to be followed in order to attain the desired end.

Have we gathered a force from overcoming past temptations, gained a confidence in resting on the assurances of past victories in calm trust or do we still shrink at each new obstacle as was the case of Israel? Have we gathered out of the old mercy the assurance of a loving God who has his guiding hand in all details of life?

Many lives come out of a sorrow or trial and the only benefit they have carried from it is some thankfulness for relief. They have failed to get the spirit of sympathy and trust in Him who has released them. Only one of the lepers was thankful for the healer as much as for the health he had received. The delight of the trusting soul is not only in the salvation but the Savior is equally his joy.

To the soul that finds in all life and its experiences new and ever deeper knowledge of Christ, the Lord of life, the life of faith and trust is forever accumulating. Every event becomes a foundation stone upon which further trusts and confidences will be erected for the imperishable faith in God.

To such a person every passing event gets a noble value from the assurance that it gives us God. This is the only real transfiguration of the dusty road, of the monotony and routine of living. It is all bright and beautiful, if in it all, God is giving us that certainty of Himself, by which we shall be fit to meet everything that we shall have to meet in this world and the world to come.

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

FRAGMENTS AND FRAGRANCE

Basna via Raigarh,
Central Province, India.

Dear Home Folks:

Here I am on tour in my beloved Phuljhar, the land of my missionary dreams for over a year. Just eighty miles east of Raipur is a little village, Basna, in the Phuljhar zemindary. Five and one-half miles north a new mission station is being built, and it's there that I am living. It is called Basna Station because Basna is the post office, but the field or mission area is often called Phuljhar because it is in the Phuljhar zemindary. This territory is at present the extreme southern part of the General Conference mission field, and is just on the border of South India Province. This field has only recently been ceded to our mission by the Baptist Mission. The Gospel got a hold on the people so that inside of a very few years nearly 400 souls could be gathered into the church. These families have children to be educated, at least in the lower studies; the adults need much instruction in every respect; thousands of people are still outside the kingdom.

The first tour of inspection of this area was about 1912. And in 1916 came the first baptisms. The land deal for a Mission Station was closed in April, 1924. There are about 300 square miles of territory and about 50,000 people. By actual count there are known to be 150 villages; how many more there are I do not know. In fifty of these villages there are Christians.

Our district Chattisgarh is the most backward part of India, and the people surely are not as developed as those in other parts. They are a low caste; they are weavers; they take away the carcasses of dead animals and perform some much menial tasks as do the Chamars in other parts. They also sing and play at weddings. They speak a different dialect and also Uriya, but to a large extent they can understand Hindi. Hindi is taught in the schools. It is well, however, to know Uriya in order to work in this district.

The nearest mission station is thirty-five miles away, at Mauhadei to the north. Champa is still twenty-five miles farther north, and Jangjir, seven miles east. Korba is twenty-five miles north of Champa. In the dry season the road between Raipur and Basna is very good and except for the two rivers and a few streams it probably is good in the rainy season also. With Mr. and Mrs. P. A. Penner and Mr. and Mrs. Suckau, we went by auto one hundred miles from Bilaspur south to Raipur, visiting three missions of the American Evangelical Mission on the way. This was in last January. From Raipur we went south forty-eight miles to Dhamtari, where we spent a few days at Sundarganj, Balodgahan, Shantipur, and Sankra, and then back the forty-eight miles to Raipur. The road from Raipur to Basna, cut through beautiful forests, is one of the finest roads around here.

I wish you could visit for yourself this interesting and beautiful spot in the forest and see the mountains and lakes and trees and the open parts of the country, the village people, and the promising aspects of the field for the Kingdom of God. I am sure it would be a joy to you. If you want to take a nice walk, go with me to the village tank which looks so very much like a lake, and upon which you could go boating if we had a boat. It is surrounded with beautiful trees and in the distance to the south there is the mountain. Or perhaps you could go with me over the rice banks and through the jungle to the village of Burodih, where I was one day, and visit with me the interesting place in the home of the Malguzar (village owner), one of the nine brothers, all of whom live in a row of nice native houses.

On the day when holiday had been proclaimed because of the death of the Queen Mother Alexandria in England, I felt free to do more as I liked so I went out for a stroll in the fields and sat down to think and read. It always does me so much good. I get new strength when my brain feels weary. A couple of natives came along and wondered why I was sitting there. They said they thought maybe I was "naraz", that means displeased. I guess they thought I was angry or pouting. I had a nice chat

with them. They were going out to cut grass with their sickles. They said they only eat once a day, and that their stomachs can't get filled on the little that they can earn. Yes, this is the lot of many in India. This year the rice crop is good; one Christian here has sixty acres of splendid rice; he has plenty to fill his stomach! He is a consistent and unusual Christian, too.

Yesterday was a pleasant Sunday, a little out of the ordinary. We had a rainstorm which made us have our church on our small bungalow veranda instead of out under the trees as usual. But we had a special feature in that we had a new worker in our midst for the first time, Mrs. Adah Wenger, the new bride, and also Bro. P. A. Penner, who brought the Wengers on Saturday. Moreover, instead of the sermon we had reports from several men who went to the Madky Ghat Mela. All who were at the Mela report a wonderful Mela for this year. The Hindus have melas or festivals every year, but this is a Christian Mela held on a small island by six co-operating missions in our Chattisgarh district of the Central Provinces.

Some of the men had never seen a Christian Mela and they seem to have been wonderfully impressed. They all emphasized the fact that they could leave their belongings anywhere and not have them stolen. It is probable that they may be disillusioned on this point sometime, however, this speaks well for Christian influence. One man said it was a heavenly place.

Yohan Masih of Indore was the chief speaker, and he is very good. You know he is one of the famous Indian Christians.

Interruption! Here I had to stop and correct the cook in making mush, get the boy to work the bread dough, start the man who is learning to sew to make button holes, and get the Bible women to learn their lessons. My woman is grinding flour, too, the Bible women are studying their lessons, the dough is finished, the mush is cooking, and so the time goes.

I must tell you yet a bit about our tour. One day after we had made camp and I was resting from the journey over stones and rough roads, a certain blacksmith who has been talking of becoming a Christian called and wanted to talk. First he wanted to know what my dress was made of. Then he asked what profit it is to be a Christian. After solemnly explaining it all to him and telling him how to be one, as best as I could, he said he would be one if he would get two pots of rupees to give his caste people!!! I told him that that was far from Christianity, and soon invited him to go.

Later on I took a young woman who came along with her husband and baby and went to the village to teach. We had nice visits and I found the girl very helpful in spite of the fact that she cannot read. She helped me wonderfully. She understands me well enough to translate for me. The language is Orlya; of course they understand a lot of what I say and so do I with them, but not nearly all. She seems to have natural ability and can tell stories nicely. Last evening she was trying to read and sing the bhajans (Christian hymns put to Indian tunes) we had sung that day, as she was putting her baby to sleep.

So many people want medicine. I have a very small supply, and I have to do my best and pray over the pills and hope the Lord will bless it all.

Some of the jungle trees are in blossom; a few are in fruit. Birds of every kind are singing in them. Truly the jungle is beautiful.

Mary Y. Burkhard.

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

YOUTH MOVEMENTS IN LATIN AMERICA

Those who have followed this series of discussions in Youth Movements no doubt have noticed that they are largely Student Movements. In no country is this more true than in Latin American countries. There, if anywhere, students are in revolt, especially university students. In many countries the blame (or the credit) for student uprisings is laid at the door of professors, who themselves hold radical ideas and in turn pass them on to their students. This may be true of some countries, but it is not generally true of Latin America. The universities, officially, are centers of conservatism. They are controlled by the church and the state, and more conservative guardians than these two could scarcely be found. Antiquated methods of instruction are still in use. Lectures are frequently given by professional men and government officials who devote only a small part of their time to the work of the university. School policies are guided largely by the dictates of political expediency and party interest. In practically every university there is a student organization or federation, as it is called, to advance the interests of the students against the politically controlled direction of the institution. These local student federations are then united into National Student Federations. The nature and work of these student organizations are described by Samuel Guy Inman, as follows:

"These local Student Federations employ two special ways of enforcing their demands, the manifestation and the huelga (strike). The manifestation, a parade through the streets with banners, announcing the object of their demonstration, often leads up to the office of government or ecclesiastical officials, where with one of their number as spokesman, the students express a protest against the fact which they are condemning. The strike is generally used as an expression of grievance against the interior administration of the individual school or of the department of education. A strike may be called because of the dismissal of a favorite professor, the appointment of one who is considered incompetent, an unfavorable ruling on some subject or the too flagrant interjection of politics into educational matters. . . .

"In 1921 I found myself in the midst of one of these demonstrations in the patio of the historic Universidad de San Marcos, at Lima, Peru, founded a hundred years before the first college in the United States. The students had assembled to protest against the imprisonment of the judges of the

Supreme Court who had opposed the president in certain decisions. While some two thousand students were listening to an address attacking the president, government troops fired into the crowd. A free for all fight followed and several students were injured. A strike was called which lasted over a year, being supported by a number of professors, and resulting in the complete suspension of classes during that period. . .

Students Join Hands with Labor

"In Argentina this student-labor movement has grown most remarkably. It has had its influence in most every phase of life. In 1910 the students and workmen came into open conflict in the streets of Buenos Aires. There were most serious results of this fight. To see them now work side by side for the forcing of reforms is therefore little less than a miracle. It is in Argentina that both the students and the workmen have carried their demands to revolutionary results. Student riots and strikes have not been amusing pranks or diversions by any means. They have resulted in serious fighting and death on both sides. In La Plata the police found themselves unable to handle the situation and soldiers were called out. They instituted a siege of the buildings where the students, armed with modern rifles, defended themselves for days. During one of the strikes a student who dared to go to his examination was shot down in cold blood by his fellow students. . . .

In Mexico

"In 1921 the Mexican students organized an international congress to consider the unity of the students of the world, and have followed that meeting with delegations to a number of European and American countries. The congress declared in favor of: (1) The abolition of the present state where the few rule the many; (2) the ending of the exploitation of man by man; (3) the practice of internationalism; (4) optimism in regard to solution of spiritual problems of the world in spite of present difficulties. At the meeting of the fifth Pan American Conference at Sahtiago, in April, 1923, a resolution was passed requesting the governments to aid the Student Federations to reorganize the Pan American Student Congresses, since the delegates believed these congresses could do much good in solving Pan-American problems."

There is one feature of these student organizations, not touched upon by Mr. Inman, that deserves to be mentioned. That is the growing spirit of Pan Latinism. In brief, the object of Pan Latinism is to promote close association and cooperation among Latin American countries to the exclusion of the United States. All the assurances of goodwill on the part of our country does not convince them that we are not really going to enrich ourselves at the expense of our weaker neighbors. Our idealism does not appeal to them; they judge us by our acts rather than our words. We are glad to add, though, that there is an organization that is trying to bring together the students of North and South America, in fact, all the students of the world. That is the World's Student Christian Federation. It works through the Young Men's Christian Association and is doing a splendid work among all the students of the world.

Moses the Practical

The English blind preacher, George Matheson, wrote several books on the REPRESENTATIVE MEN OF THE BIBLE. We submit this extract from his character study of Moses. It is full of suggestions for teachers of the International Sunday School lessons. The author wrote that beautiful hymn, "O Love that Will Not Let Me Go."—Editor.

There are four periods in the education of Moses—four stages through which he climbed into the place prepared for him. The first might be called his period of unconsciousness—the time when he was not a moral giver, but a moral recipient. We all begin with such a period. Our first lessons in morality are derived, not from the good we do, but from the good we receive. I am deeply impressed with the truth of this principle in human experience. I do not think we get our earliest notions of morality from active service, but from passive recipiency. Where did you first learn the beauty of justice? Was it from doing a just action? No; it was from having a just action done to you. Where did you first learn the charm of sympathy? Was it from condoling with another's distress? No; it was from being condoled with by another in your distress. Our original moral lessons do not come to us in the form of lessons, but in the form of benefits—kindness received, gifts bestowed, dangers averted, penalties remitted. It was these that wakened within us the impulse of generosity. It was these that stirred within us the sense of beneficence. It was these that set before us the ideals of chivalry. It was these that roused in our hearts the love of mercy. The recognition of the law of conscience was in the beginning an unconscious recognition; it was produced by favors received.

Now, this was the first stage of the moral training of Moses. In early days he was merely a recipient. He was more indebted to the goodness of others than was any man in the Gallery. The writer to the Hebrews naively says, "By faith Moses was hid three months." No doubt; but by the faith of whom? Not of Moses himself, but of kind friends who wanted to give him a chance in life. The civilization of the day had determined to give him no chance. It looked upon his infancy and said, "This is one of the children unfit to live; let him die; let him make room for other and stronger lives!" And so, the culture of Egypt rejected the child Moses, cast him out to perish in the waters of the Nile. He was found by the hands of philanthropy; he was rescued by human compassion. He comes before us as a foundling, a child of charity. He is the first of that great company of waifs and strays whom human benevolence has gathered into the fold. He is cast upon the waters as one unfit to survive; he is rescued by way of experiment. Human charity gives him a chance—a chance to show his power of survival. He is taken up by royal hands, Egyptian hands. He is planted in an Egyptian environment; he is trained in the culture of the Pharaohs; he is withdrawn from all the associations of his own people. Everything is done to make him forget—forget his Hebrew origin, forget the traditions of his race. He is educated in Egypt's wisdom, nursed in Egypt's ritual, stimulated by Egypt's promises. If he will give his life to Egypt, the ball of fortune is already at his feet; he may, if he will, become the son of Pharaoh's daughter.

Meantime, by that same Egypt his own people are being oppressed, enslaved. Every form of injustice is being practiced upon them—extortion, violence, insult, treachery, contempt, scorn. The eye of young Moses sees that injustice. How has he come to see it? Simply by his own experience of the contrary. By her very kindness to himself, Egypt has taught

him her unkindness to his countrymen. She has put into his hands the mirror by which he sees and condemns her. And so, the first period closes and the second period begins. When next the scene opens, Moses is a young man. He stands on the brow of life's hill. There has come to him that period which comes to every man—the hour when he is called to make his choice between two roads in life. The writer to the Hebrews does not scruple to say that the choice presented to Moses was identical with the choice presented to Christ, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, esteeming the reproach of Christ greater riches than the treasuries in Egypt."

And is he not right! Was not the choice of Christ in the wilderness precisely the choice of Moses! The tempter said to the Son of Man, "Which of the two will you have—royalty or rags?" He offered Him on the one hand the kingdoms of the world and the glory of them, on the other a life of privation for the good of humanity. The reproach of Christ was that He chose the latter. He lost favor in the eyes of men, because He preferred the life of humanitarian sacrifice to the life of gilded splendor. Even such was the choice of Moses. He selected that alternative which was afterwards Christ's reproach. Two destinies lay before him—to be the son of Pharaoh's daughter or to be a son of despised Israel—to bask in the sunshine of Egypt or to share the obloquy of the Hebrew race. Which should he take—the glitter or the gloom? Should he ascend into a position of worldly glory, or should he go down into a life of virtuous obscurity? It is a moment of crisis—that crisis which marks the transition from youth to manhood. Presently, his decision is made; he has chosen. He will go down. He will take the lot of his people. He will forego his bright prospects, forego the glitter and the gold. He descends into the valley; and the world laughs loud and long. The hearing of that laugh is the bitterest part of the pain; it is the message of Egypt's reproach. "What matter!" says the writer to the Hebrews, "a greater than Moses is to bear the same reproach in the days to come; he may well endure a ridicule which has placed him on the path of the Son of Man!"

Here closes the second period. It is the period in which he abjures the world and withdraws from its temptations. Is it, then, the completion of his training? No; there is still a great gulf fixed between him and his goal. To abjure evil is much, but it is not all. It is only half of the process—the ascetic half. The task for which Moses was training was humanitarianism—the taking up of the burdens of Man. That which was required of him was no mere abjuration of the world; it was a reforming of the world. It was not simply a refusal to join in the oppression of his people; it was the effort to lift that oppression. Accordingly, when the third period of Moses opens, the impression we receive is one of disappointment. The youth has become a middle-aged man; the courtier of Egypt has become a shepherd in Midian. The ardour of his choice has not been supplemented by ardour of deed. Its only result has been asceticism. He has fled from the scene where his people were oppressed, but he has done nothing to relieve the oppression. He has been seemingly wasting his time. It would have been a real waste of time in any other sphere; but in the sphere of morality the example of Moses is to become a precedent. I am struck by the fact that between the age of moral choice and the period of outward action the Bible loves to interpose a time of rest. The Child-Jesus sees His mission at the age of twelve, but only enters upon it at the age of thirty. The man of Tarsus beholds a light from heaven and is eager at once to follow it; but he is sent for three years to ponder in the solitudes of Arabia. There is a time in moral history when a voice says to every man, "Come up into this desert place, and rest a while!" It would seem as if the morning were not the test of a man, as if the hour of excitement were not the hour of surest promise. The Divine Voice says "Go, and think over it. Do not yield at once to the impulse of the morning. Try how long it will survive. Test it by the circling of the hours. See if it will outlast the season of excitement. You can march to battle at the sound of trumpet and the beat of drum; can you be resolute for the struggle when there are no accompaniments of glory! Only then can you say that you have received your call."

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

EDUCATION AMONG THE MENNONITES OF AMERICA

Inthe REVIEW SUPPLEMENT of the current number of the GOSHEN COLLEGE RECORD, Professor H. S. Bender has an article which purports to be not only a review of President J. E. Hartzler's book on EDUCATION AMONG THE MENNONITES OF AMERICA but also a "discussion of the general theme as well." It cannot be said that this youthful professor of thirty summers is lacking in self-confidence and we cannot help but think that the Mennonite virtues of modesty and humility were laid aside during the composition of this broadside against the author and against the educational institutions at Bluffton, both college and seminary. He is very generous in his suggestions as to "how such work ought to be done." In fact after reading this review we were impressed with the timeliness of his own warning that "there is also danger of an exaggerated sense of the self-importance of a few of the younger figures in the recent history of church activities."

Two whole pages are devoted to an enumeration of the mistakes of Hartzler, concerning both matters of fact and matters of interpretation. How many collaborrators assisted and how much time was spent in ferreting out these mistakes we do not know but it was done with great learning and thoroughness. It is pointed out, for instance, that the author used the term "Mennonites in Europe" when it would have been more correct to say, "Mennonites in Holland",

the explanation being offered that only a few Mennonites outside of Holland were referred to. The reviewer insists that Menno Simons died in the year 1561 rather than in 1559, as the author has it, and quotes Horsch in support of this correction. We venture to say that most Mennonites would be satisfied with either date. All of the errors which the reviewer discovered will no doubt be welcomed by the author, but so far as the average reader is concerned many of the points raised hinge upon the confidence one has in the various and conflicting authorities in history which must be relied upon for the main facts. In fact the whole review reminds one of the satire by the historian Seeley, when he said, "Whenever I hear a man say 'History teaches us,' I say to myself, 'That man is going to tell a lie,' and he always does."

The primary interest in writing the review is obviously not that of historical accuracy. If the author (Hartzler) has read personal bias into his history, as the reviewer claims that he did, the reviewer has in our opinion not succeeded any better in hiding his own personal feelings and attitudes, especially in regard to Bluffton College and Witmarsum Seminary. He is incensed with any claims which these institutions make for a united support of the various branches of Mennonites and insists that the old Mennonites at least have officially repudiated them. He says: "It would be a real contribution toward a better understanding between Mennonite groups if the fiction of a united Mennonite support of these institutions (Bluffton College and Witmarsum Seminary) were dropped and nothing more than actuality claimed. It would be especially appreciated by the (old) Mennonite Church." He furthermore takes exception to an inference on the part of Hartzler that any considerable support for Bluffton College swung over from Goshen, in the Old Mennonite Church, during the summer of 1923 and after.

We have no interest in continuing an old controversy and we wish that nothing but good-will might prevail between our various Mennonite schools. The ideals of the two schools should be made clear and the attitude of the two schools, Bluffton and Goshen especially, should be understood by the general public. Both have their sphere of work and as Dean Byers said in his address at the All-Mennonite convention, neither can do the work of the other. Bluffton College is an experiment, and the first experiment, in cooperation among Mennonites in the field of education. While the old Mennonites have officially repudiated a union college, just as they repudiated officially the old Goshen College, it is folly to think that there are not a considerable number of people in the old church whose sympathies were nevertheless with the old Goshen College and whose sympathies are now with Bluffton College. "That the Mennonite Church rallied and rescued Goshen College from a ruinous bankruptcy by a campaign which brought approximately $200,000.00 to the College in three years", as Professor Bender says, does not prove in our judgment that the church stood by the Board of Education as against the former faculty. It proves the opposite, for the $200,000.00 was raised largely by acting President Detweiler who was later discharged, and while the old faculty was still at Goshen. A sense of justice to the old faculty who have pioneered in the field of education in the Mennonite Church and gone to much personal sacrifice for the cause of education demands that such statements as Professor Bender has made be challenged.

As to the support of the old Mennonites of Bluffton College, it is sufficient to state that the Alumni Association of Goshen of which the present writer was a director issued a statement in the spring of 1923 advising students to attend Bluffton College. The attendance of students as well as the financial support which old Mennonites have given to Bluffton tells more than a conference resolution possibly can regarding the cooperation of old Mennonites in a union college for all branches of the denomination.

Goshen College is doing a fine work among the old Mennonites and they are reaching a class of people who would not possibly go to Bluffton. Anyone interested in education among Mennonites should rejoice in the work and success of the institution. They labor, however, under the disadvantage of an exclusive ideal. The "broad, sound, forward-looking policy inaugurated by the Mennonite Board of Education in 1922 and reaffirmed in 1923," to use Professor Bender's words, takes no account of any Mennonites except the old Mennonites, and entirely lacks the spirit of cooperation. Their principal reason for existence as a separate institution from Bluffton College is in order to conserve certain discipline which concern principally the matter of dress and certain distinctive church ordinances which other branches do not practice universally. Some of the things which the old Mennonites demand from Goshen College cannot have the backing of sound scholarship and deep conviction and they may spell trouble for the future as they have in the past.

As to Bluffton College, it is a venture in cooperation, and in the words of President Mosiman, "grew out of the desire to meet the ever growing educational needs of the Mennonite Church, and a recognition of the fact that the needs could not be met except by co-operation." To quote further from his address at the All-Mennonite convention, "How well this work of cooperation has succeeded is difficult to estimate; for some it has surpassed all expectations; in the mind of others, it has fallen short of what it ought have accomplished. Perhaps when the whole story is told its success has been greater than could reasonably have been expected." Bluffton College is not all that she should be or that she, under the guidance of God, will become. But she has set for herself a high and worthy goal, to bring together all branches of Mennonites for Christian training; with this goal in view she is bound to continue to prosper.

Each school should stand or fall upon the basis of its own merits or its own usefulness. It ill becomes the younger church men at Goshen to seek to build up their own work by depreciating the character and labors of their forerunners without those labours and sacrifices Goshen College would not have been brought into existence.—Lester Hostetler.

OBITUARY

Hostetler.—Lloyd Hostetler, oldest child of Willis and Jessie Hostetler, was born in Miami county, Indiana, on October 18, 1909, and died June 23, 1926, at the age of 16 years, 8 months and 3 days. After graduating from the eighth grade of the North Grove School in the spring of 1925 he began his High School work at the Clay Township School. After a few weeks' attendance he took ill with the flu and was obliged to give up his school work.

Soon after, the dread disease, rheumatism, set in and from that time on he suffered much at times, but was always patient and looked forward eagerly to the future which he thought lay ahead.

He was later afflicted with leakage of the heart, from which medical skill and loving hands could not rescue him. His cheerful disposition won for him many friends and he will be sadly missed in the home, in the church, in the school and in the community.

He united with the Mennonite church when he was fifteen and attended services whenever health permitted.

He leaves a father, mother, four brothers, five sisters, two grandmothers, one grandfather and many other relatives and friends.

Count no work too small for your great abilities.

Notes from Here and There

Mr. and Mrs. E. A. Meyer of Biglerville, Pa., have announced the birth of a daughter, Joanna June.

Rev. and Mrs. A. S. Rosenberger and little son of Pandora, O., are spending their vacation in eastern Pennsylvania, visiting relatives and friends.

Dean Whitmer of Witmarsum Theological Seminary spent Sunday morning at the Suragcreek Mennonite church and the evening at the Salem Mennonite church, Dalton, O., in the interests of the Seminary.

Baptismal and Communion services were held at the Walnutcreek Community church on Sunday, June 27. Among the group baptized were two old men, one being sixty-five and the other seventy-two.

The Continuation Committee of the Conferenc of Pacifist Churches proposes to hold a fifth conference at Carlock, Ill., August 30th to September 1st inclusive. At former Peace Conferences, Friends, The Church of the Brethren and some Schwenkenfelders and Mennonites participated.

The annual Fourth of July Mission meeting held at the Walnutcreek A. M. church was well attended. The principal speakers were Mary Good, missionary to India on furlough, Allen Erb, superintendent of the Mennonite Sanitarium at LaJunta, Colo., and E. D. Hess of Bellville, Pa.

Irwin Bauman, a member of the Mennonite church at Bally, Pa., was graduated from the Hartford Theological Seminary on May 26th. The subject of Mr. Bauman's thesis is "The Ban and Avoidance in the Mennonite Church". Mr. Bauman was awarded the John S. Wells Traveling Scholarship by the seminary. He will sail for Germany in September to enter the University of Gillsen, where he will study church history.

At the annual meeting of the alumni association of Goshen College the following officers were elected: Dr. S. T. Miller, president; H. S. Bender, first vice-president; F. S. Ebersole, second vice-president; Florence Bender, recording secretary; Mrs. S. W. Witmer, corresponding secretary; S. W. Witmer, treasurer; I. W. Royer and A. E. Kreider, trustees to the Mennonite Board of Education. The association pledged one thousand dollars as the year's quota for the endowment fund. E. A. Meyer, F. S. Ebersole, Sadie Hartzler and Florence Bender were elected to the board of directors for the next three years.

Prof. and Mrs. J. J. Fisher of Bloomsburg, Pa., announce the birth of a son, John, Jr., on June 28th.

Prof. and Mrs. Sam Burkhard and sons of Tempe, Arizona, are spending their vacation in the "East" visiting relatives in Kansas.

Rev. W. B. Weaver of North Danvers, Ill., received the Master's degree from Northwestern University on June 14.

Bethel College Summer School has an enrollment of 100. The Evangelical Lutheran church also held a ten-day course in training for leadership on the campus.

Prof. E. H. Correll of Goshen College recently had a book published on the history and sociology of the Swiss Mennonite Baptists.

Rev. D. J. Brand, former pastor of the West Zion Mennonite church of Moundridge, Kansas, recently moved with his family to Gulfport, Mississippi.

Rev. Allen H. Erb, superintendent of the Mennonite Sanitarium at La Junta, Colorado, is spending some time in Ohio soliciting funds for a new hospital.

The annual meeting of the independent churches held at Topeka, Indiana, on June 27th, was well attended. Sentiment in favor of merging with some conference of Mennonites developed.

During the hot season the congregation at Ghutala, C. P., India, was left in the charge of Mr. Mukat. He not only has charge of the Sunday services but also directs the evangelistic work and the necessary building repairs during the week.

Prof. G. A. Lehman, who is contributing a series of articles on Church Music to the "Exponent", is one of the instructors at the Summer School of Sacred Music to be held at Winston-Salem, North Carolina, July 26th to August 15th. Mrs. Lehman and the children will spend the summer at the home of Mr. Lehman's parents at Berne, Indiana.

Mr. Herman H. Kreider and Miss Hettie Shoup, former students at Goshen College and recent graduates of Wooster College were married at the home of the bride's mother on June 14th, by the Rev. Ross B. Hartman. Mr. and Mrs. Kreider are under permanent appointment by the American Board and are scheduled to sail from Providence, R. I., for Constantinople on the S. S. Asia on August 10th. Mr. Kreider had previously spent some time in the Near East as a relief worker.

The new Mennonite church being erected in Altoona, Pa., is under roof now.

Professor Gustav A. Haury, who taught at Bethel College for thirty-three years, died on June 18.

The Summer School at Goshen College has an enrollment of thirty. No regular normal work is given.

Rev. E. Troyer, field secretary of the Central Conference of Mennonites, held special meetings at the Boynton church, June 7-16.

Christian R. Egli, one of the leaders in the Defenseless Mennonite church, died in the Mennonite Sanitarium at Bloomington, Illinois, June 4.

Ten students and teachers from Hesston and Goshen Colleges are spending the summer term at the Iowa State University in Iowa City.

Prof. Gustav Enns who has been studying in the Southern Baptist Theological Seminary, at Fort Worth, Texas, will teach at Hesston College next year.

Rev. and Mrs. S. J. Goering, missionaries to China on furlough, are spending some time in touring through the churches of the General Conference of Mennonites.

The Central Conference Mennonite church at Topeka, Indiana, recently purchased a property in Topeka upon which they will erect a new church building this summer.

President J. E. Hartzler requests that due to his absence in Europe all correspondence concerning Witmarsum Theological Seminary be addressed to Dean Paul E. Whitmer, Bluffton, Ohio.

The Mennonite Mission at Portland, Oregon, has announced a series of meetings to be held July 4-25, with J. D. Minninger of the Kansas City Mission as evangelist.

Dr. H. G. Good of Ohio University, Athens, Ohio, graduate of Goshen College and formerly professor at Bluffton College, has been appointed professor of Education at Ohio State University, Columbus, Ohio.

Bluffton College has recently published a bulletin outlining a course of study for those preparing to teach the Bible in Week-Day Schools of Religion. With the cooperation of Witmarsum Seminary and the opportunity of doing observation and practice work with Miss Ruth Yoder who teaches in the Bluffton schools, a strong course is offered.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

July 30, 1926

EDITORIAL

RELIGIOUS PROCESSIONS

GOD'S FOOL

CHOOSING A VOCATION

N. E. Byers

THE PERFECT LOVER

William P. Merrill

CHRIST'S MINISTRY OF FORGIVENESS

Paul E. Whitmer

$2.00 a Year. **10 Cents a Copy.**

The Editor's Chat

Dear Readers:

In the next issue we will present our first reader's chat. We believe that a page of this nature by various interested readers will be helpful. The Exponent is not a "one-man paper". It is an organ of free expression. It takes for granted that its readers can think and that they are capable of leading as well as following. The editor will, therefore, ask, from time to time, for "responses" by readers.

I was interested in the past few months in finding out what the readers think of the Open Forum. On the expiration notices which are sent out once a month, I solicit answers to several questions, among which is "Is the Open Forum a good thing?" Quite a large number of answers have come in and if I remember correctly the question was unanimously answered in the affirmative. In yesterday's mail came one from an ordained minister in the old conference of Mennonites which says about the Open Forum that it is "all right to expose hidden sins." A letter from another reader says that he was inspired by an editorial to write an Open Forum article but didn't get it done yet. I wonder how many more of you are too busy to share your ideas with the rest of us. We feel sure that many readers would like to say things in the Open Forum if it were not for the publicity that it gives them. In some quarters a man's standing is endangered by speaking his convictions. We have not had as many Open Forum expressions as we hoped that there would be. But in view of our past training in this matter, the Open Forum has in the editor's opinion done remarkably well.

A letter from another preacher of the old conference of Mennonites encloses cash to pay his subscription to date, but asks that the paper be discontinued with this explanatory remark: "that which is good I can find in other periodicals I can get without the predominating feature of the Exponent which is fighting fundamentalism and the 'Old' Mennonite church." We believe that this criticism is given in all sincerity and hence we offer a word in answer to it.

We are not fighting the Old Mennonites as a group. Most of our subscribers and supporters are members in the Old Mennonite Conference. Some of our closest personal friends are ministers and laymen within that group. To be more personal, the former editor of the Exponent was and is now a member of the old conference and as Editor of the Monitor, had the confidence of large sections of the church. The present editor devoted the greater part of ten years in what was probably inefficient but sincere service to the building up of the large Mennonite church at Walnutcreek, Ohio, of the old conference. During this time mission activities were begun, and music and study classes were organized in order to interest the young people in the church. I endeavored to do what I could to get young and old to respect the church and to respect religion. In the course of my experience I discovered what many others have discovered, viz., that there were certain ideas and developments within the organization of the old conference which hampered the growth of the church and deadened its spiritual life, among which were the centralization of authority within a few individuals, the caricature of our doctrine of simplicity by the passing of elaborate dress rules, and the pressure that was brought from overhead authority upon all ministers to preach these resolutions with conviction and to show "backbone" by enforcing them to the extent of excommunicating members who do not live up to them. It seemed to me that these authorities exercised their power over individual congregations, not by virtue of superior spiritual insight, or attainments in scholarship, but simply by virtue of their office as bishop, which office was considered as an appointment by God to "have the rule over them". This does not apply to all bishops. Among them are men of broad sympathies and progressive ideas. But they are in the minority and usually receive little recognition in official work.

I felt then as I do now that some of these ideas, if the church is to make progress, need to be criticised and combatted. I did it openly and frankly in the face of the warnings of timid hearts and secret friends of the danger of such a course. I criticised not as an "outsider" but as one who was in the church, working for it and sacrificing for it. I was told by authorities that I must quit criticising or leave the church and go to some denomination that suits me better. This sounded as reasonable to me as it would be to tell an American that he must either be satisfied with a high protective tariff or move to Russia. Or to tell an Ohioan that he must quit raising sweet clover or move to another state. Many years ago sweet clover was voted by the General Assembly of Ohio as an obnoxious weed. The statute then passed has not been repealed and the raising of sweet clover is technically illegal, even though it has since been found to be a useful crop. Obsolete laws, whether civil or ecclesiastical, should either be forgotten or repealed. It seemed to me then as it does now, that certain church rules were held with a sacredness which neither their timeliness nor usefulness warranted. I was finally dismissed from the Eastern A. M. Conference upon the basis of anonymous charges and without a hearing.

I have related this bit of personal experience because it is not essentially different from the experience of many others, both of the ministry and of laymen. There are hundreds of thinking people in the old conference who share my convictions. Many felt that there was no avenue of expression by which both sides of church issues could be brought in a fair manner before the whole church. Except for that, the Exponent would probably not have come into existence at the time that it did. Will my correspondent say that the general history of the Old Mennonites in the past five years, with its story of church eruptions, the silencing of ministers, the excommunication of members, indicates that there is nothing wrong? And if something is wrong, should everyone keep silent and say, "peace, peace", when there is no peace? There are enough religious papers to support the status quo of organized religion. If the Exponent cannot stand for fearless criticism and denunciation of evils, even though it be found in high places, as well as stand for a vigorous, constructive religious program, then we on our part see little excuse for the existence of the paper. If the Exponent seems to be fighting the "Old" Mennonites, we trust that our critics will get after us on the basis of the merits of the issues raised; if we "fight" the "Old" Mennonites, it is not on the basis of any personal animosities or in the spirit of revenge. Our shafts are directed wholly at certain ideas and tendencies in the church of our birth, some of recent origin, which have caused suffering and injustice to a large number of people and which could be remedied. If the Exponent can do something to remedy these evils it ought to be counted a friend of the old conference and not an enemy.

On the question of fundamentalism, we are not fighting it in toto for we are in sympathy with much of it. The Gospel Herald has almost stated our position when it said editorially in the July 15th issue, "because we are not liberals is no reason why we should advocate all things that some fundamentalists advocate." There is room for much work in the way of clearing the meaning of terms. There are some people who know only two classes of people, fundamentalists and sinners, the saved and the damned, the true followers of Christ and the heretics. Fundamentalism has gone to seed on doctrine. Its promoters claim to be the true watchmen over the towers of Zion. Such claims appeal to the gullible. The klansmen claim 100 per cent. Americanism and they are willing to denounce anybody who will not support their order. Many of us are not willing to have our Americanism judged by these self-constituted

(Continued on page 255)

THE
CHRISTIAN EXPONENT

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LESTER HOSTETLER, EDITOR

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

"THEY HAD ALL THINGS COMMON"

In these five words the writer of the sacred story reports the economic conditions in the primitive church. (Acts 4:32.) He informs us further that the early Christians sold their property and gave the money over to their leaders. "Distribution was made to every man according as he had need." Ananias did not like the system so he lied about it and "young men .... carried him out, and buried him."

In our time the distribution of property is probably not so much on the basis of "need" as it is of "greed". And any who attacks that system is likely to be called a "heretic". Among other things the Bolshevist government in Russia seems to have been trying to establish a new basis for the distribution of property. At first their system of government management of industry was condemned by many outsiders who pointed to the fact that it led to the famine. Since to the average westerner nothing succeeds like material success that settled the question finally and for all time. But now come some disquieting reports for those who were so sure that Russian communism could not succeed. The latest reports indicate that Russia in general is more prosperous and that government managed industry is more prosperous than private managed industry. A new reason will likely soon be invented to condemn the Russian experiment.

Even if communism succeeds in Russia that would not be final and conclusive evidence that it would succeed in other countries. On the other hand those who are bound to defend the capitalistic system of private management of industry in this industrial age would do well if they used nothing but logical reasoning in their effort. There was a time in this country when the free public school was opposed because it was communistic. We no longer hear such arguments. But even in this day not all who use the Ananias method of reasoning are carried out and buried.

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THE NEW BIBLE

After fifteen years of labor the scholars appointed by the pope have practically completed the new version of the Vulgate Bible. In the past the popes and the authorities in the Catholic church have generally been slow in revising the Bible. When scholars pointed out errors in the version that was used in the sixteenth century the scholars were censured but the errors were not always corrected but since that time the popes have learned that it is not so easy to compel people to believe what has been proven to be erroneous. In this day when Protestants quarrel over the "plenary", "verbal", or "mechanical" inspiration of the Bible they might well read with profit some of the experiences of the Catholic church authorities. To compel people to believe what in their own mind is erroneous is poor policy and not better religion.

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"WHO IS MY NEIGHBOR?"

A British aviator, Alan Cobham, while flying from London to Australia had the peculiar experience of being shot at in time of peace by an Arab. He himself escaped without injury but his mechanic was mortally wounded. The motive of the Arab is not known but it has been suggested that he probably felt it his

duty to keep out the "devilish invention" which was encroaching on his native soil. The high speed of the airplane has made it possible to go a long way in a day's journey. Our neighbors are increasing in number. If we do not understand them better this alone can cause much friction in international relations. One hundred years ago it made little difference to an Englishman what an Arab thought about his machines. Today it is a life and death problem for the aviator. It is time to answer the question, "Who is my neighbor?" in a new way.

—o—

RELIGIOUS PROCESSIONS

Thousands of Catholics participated in the pageantry and processions of the Eucharistic Congress held recently in Chicago and one of its suburbs. The sole purpose of the congress was to impress upon the Catholics the importance of the mass. The mass is the ceremony of the Catholics during which the miracle is said to be performed by the priest. The miracle is transforming the bread and wine into the real body and real blood of the crucified Redeemer. Why is this ceremony regarded so important? Because upon it rests the whole Catholic hierarchy of the priestly class. The miracle is necessary to salvation according to the theory and the priest alone can perform the miracle so by implication the priest is the sole dispenser of salvation. The laity must believe this explanation or the authority of the priestly class breaks down.

In another part of the world there was another religious procession. A hundred thousand Bohemians marched in Prague to commemorate the burning of John Huss in 1415. Huss was one of the first to deny the miracle of the mass and to insist on the priesthood of all believers. For challenging the Catholic theory he was burned at the stake by the Council of Constance after he had been promised that he would suffer no injury at its hands if he went there to explain his views. Although the Catholic authorities protested and tried to have the government of Czecho-Slovakia to stop the commemoration of the event which recalls the Catholic method of disposing of heretics the government permitted it to go on. (Bohemia is now a part of Czecho-Slovakia.)

Thus in the recent past the world has had the opportunity to have a demonstration of the Catholics for their theory of salvation through a miracle which can be performed only by a priest and another demonstration to honor the memory of one who died because he believed in the priesthood of all believers. As Mennonites our tradition is on the side of John Huss and opposed to the Catholic view. Recently, however, there are evidences that some ministers in the Mennonite church are taking the attitude that salvation comes through them individually or through them collectively in conference. Is it too soon to predict that there will never be a Mennonite demonstration to impress the laity that their salvation must come through an infallible priesthood? When a few more congregations are read out of conference on the basis of reports made by "infallible" committees of conference the layman can tell better how far this "modernism" will lead.—J. C. Meyer.

—o—

GOD'S FOOL

Modern society calls him a wise man. But God called him a fool. How many times human judgment is reversed in the presence of God. What men describe as being pious, and what they parade as being righteous is in the eyes of the Lord many times nothing more than filthy rags.

The man in the parable (Luke 12:16-21) would pass in our day as a fairly respectable citizen. He was thrifty and, therefore, many would call him wise rather than foolish. He was not an imbecile. Mentally he was of good caliber, for he could raise good crops. It requires an intelligent man to be a good farmer.

He was not a spendthrift. The young man who wastes his goods, spends his money for that which is not bread is foolish. He makes no provision for the rainy day, which is almost certain to come. He has not enough self-respect to want to own his own home. He is a fool. But the man in the parable was not a spendthrift. He did not waste his goods but he planned to lay it in store for the future. In this he was wise. To raise good crops and to store them for future use is what all good farmers will do. In so doing a man does not bring his mental balance into disrepute.

This man was a good farmer. He was of sound mind. He doubtless knew when to buy and when to sell to advantage. He was a good executive and a good planner. He knew that the rainy day would come and he got ready for it. He in all probability was honest and secured his wealth honestly, according to the standards of the day. But he was nevertheless a fool.

He was a fool because he lived as if the material things were of first importance in life. We do not know whether he belonged to church, or whether he was baptized, or whether he ever signed his name to a creed. There are some people inside the church who are not wise. But they are not as foolish as the person who refuses to ally himself with the church simply because there are some people in the church who are more foolish than he thinks that they ought to be.

The abiding and important things in life are not material but spiritual. The things we eat and drink and the things wherewithal we be clothed are necessary. Our heavenly Father knoweth that we have need of them. But they are not of first importance. That we understand the meaning of life, and labor towards the bringing of the Kingdom of God upon the earth, is of greater importance. The rich man said to his soul, "eat, drink, and be merry" as if it were a part of his alimentary canal. The material predominated in his life so that the spiritual no longer seemed real.

Life is more than meat and yet many people live as if it were not. The dominant note in our American life is material rather than spiritual. Halford Luccock gives this table of contents of life for a large number of Americans: "Automobiles and radios, buildings and bathrooms, furs and furniture, liners, hotels and bridges, vacuum cleaners, cameras, bus lines, electric toasters, moving pictures, railway cars, package foods, telephones, pianos, novels, comic supplements." To quote him further: "Whatever pertains to the soul must be crowded into an appendix at the end as an afterthought, if there is any room in the already crowded volume. The result is that life is more like a Sears Roebuck catalogue than a Golden Treasury."

This night thy soul shall be required of thee: then whose shall those things be? A man may accumulate ever so much of this world's goods; but if he is not rich towards God, he is a fool.—Lester Hostetler.

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Short Talks on Live Questions

VI. CHOOSING A VOCATION

N. E. Byers

The satisfaction that we get out of life and the service we are able to render depend very largely on the right choice of a vocation. This concerns the individual worker and the employer of labor as well. In our highly organized and specialized industries opportunity is offered for the use of a large variety of talents and it is important both for the employer and employee that the right man is put into the right place. The haphazard method formerly used is illustrated by the system followed by the "hiring-man" who got his own job because he had the misfortune to lose a leg in the company's employ. He said: "On Mondays I turns down all the men with white collars, on Tuesday all with blue eyes, Wednesday all with dark eyes; red-headed men I never hires, and there do be days when I has a grouch and hires every tenth man."

In recent years the profession of Personal Director has been created. It is his duty not only to serve the interests of his company but to serve the interests of the employees by placing them properly. The Vocational Guidance Movement as conducted by special bureaus and by schools and colleges has made valuable contributions to the application of psychology to the problem of choosing a vocation.

The incentives for choosing any work should be found in the job itself and not in such considerations as the pay or prestige offered. One enjoys exercising his own capacities. Play consists merely in using one's own powers in an agreeable manner, and the more nearly one can make his work play the happier he will be. The person with a good voice likes to sing, the mechanical genius likes to work with machinery. So every task calls for certain abilities. If one can analyze the job and find what abilities are needed and study himself and discover his own capacities he will be able to determine how well he will like the job.

A man who has manual skill but no ability to deal with abstract principles would enjoy being a carpenter, but be miserable as a lawyer. The prospect of being an honored professional man should not lure him away from what he would do with delight and success. The girl that is a good cook and likes to play around in a kitchen but finds it hard to run a typewriter should be a cook even if she must work for small pay in another woman's kitchen, rather than write letters in some man's office.

Another consideration that adds satisfaction to life is the usefulness of one's work. One likes to feel that what he enjoys doing is useful to some one. To get rich by the rise of real estate values and live on one's income would give little satisfaction. To make land produce more needed foodstuffs would be a worthy achievement. To sell harmful drugs at a great profit would be robbery, but to heal diseases would enlarge one's heart and life.

It seems to me, therefore, the chief consideration in choosing a vocation is to find some useful task that employs one's most prominent capacities. To exercise one's real self in a useful manner means efficiency, usefulness, and happiness. One must expect some disagreeable features with every task and any regular work becomes monotonous at times but all this can be endured if one can exercise his peculiar capacities efficiently in a useful manner. At the same time society will guarantee him a good living.

A Second Krebill Letter

Several years ago, when I spent a week at Donnellson, Iowa, I discovered in the possession of Mr. Fred H. Krebill of that place a number of exceedingly interesting letters. These letters were written by Mr. Krebill's uncle, grandfather and grandmother to friends and relatives in Germany, and describe the journey of this family of Krebill from their former home at Rhein Kreis Baiern, Germany, to their new home at Hayesville, Ashland county, Ohio. These letters have been printed in Germany in the Mennonite Almanac but so far as is known they have never been printed in this country. Mr. Krebill is indebted to Rev. Christian Neff of Weierhof, Germany, for the originals of these letters, two of which Mr. Krebill kindly gave me. As a result of his investigations in connection with the production of the Mennonite Lexicon, Rev. Christian Neff is convinced that this Krebill family descended from the same family of which Conrad Grebel was the most famous representative in the beginning years of the Anabaptist and

early Mennonite movement. This also adds interest to these letters.

The translations were made a few years ago by Mr. Fred H. Krebill.

Paul E. Whitmer.

Havre de Grace,
October 24, 1833.

Dear Grandmother:—

Bad winds have delayed our sailing so I will write again. On the 15th the wind was bad and the captain was not ready, nor we either, and we still have bad winds. Today I went to the market place a while. There I met Jacob Leisy of Friedelsheim and several others. We then went up a mountain close to the ocean; there we saw two steeples about 100 feet high. We asked if we might go up. Answer, Oui. A woman guide took us up 100 steps; a trap door was opened and we stepped out on a platform. Here there were 20 lights with reflectors. Oh, I wish you could have been there to look over the ocean. On the 20th of October we attended the great Fair or market which lasts three weeks. Here are stalls where you can buy articles for 2½ sous, 5 and even 25 sous.

On the 21st the wind was better at noon; eight ships were to leave. Sahara from Worms and Finger from over the Rhein were on one of them, nine others left but theirs did not. I watched them when a large steamer hooked on to a ship to drag it out against the wind, a three-mast ship, and it was hard to pull, the smaller one-mast ships were pulled out by men. A path about 100 feet or more is built out in the ocean with rock. Here I stood and watched the big waves come and strike rocks and leaping high and always taking some rocks along on the return—this with a noise like thunder. Oh, I wish you were all here to see these grand sights—here we see the Power and Wisdom of the Almighty God. October 22 and 23, bad winds. We have been here 14 days now. We all sleep on board ship except father, mother and the little ones and a few others who do not like the noise. This morning the wind is good, all out early. I saw three large three-mast ships slip out easily without aid. Our ship was moved up; I was writing while moving up. Those on land say it looked as if our ship stood still and they were moving. As the ships left mother and little Agnes were looking on. When little Agnes saw a seaman climb the high mast she said, Mother, must we go up there too? She showed no fear. Dear friends, give this letter to the Friedelsheim and Riedesheim friends first. Send it only by an express messenger. Dear grandmother and Vater Heinrich with all the children and dear Vater Heinrich Wirtz, I send greetings.

John Krebill.

P. S.—I, my wife and children send greetings and Lebewohl. We thank God for our good health. Dear Mother and Brother, you may think that I had plenty of time to write, but no, a writer like me must have time to collect his thoughts and that is not possible here in this great tumult. So you must wait till we get over. Well, wife and I with the small children now go to the ship to sleep as we sail at 6:00 a. m.

Friederich Krebill.

OUR BI-WEEKLY SERMON

The Perfect Lover

By William Pierson Merrill,
Brick Presbyterian Church, New York

This sermon by the pastor of the Brick Presbyterian church of New York City is reprinted by permission. Dr. Merrill is one of the outstanding cosmopolitan preachers, he being the successor of Henry Van Dyke of the Brick church.

The story of the Perfect Lover lies concealed in a little book that forms part of the best-known collection of literature from the ancient world. That it lies concealed is due in part to the fact that few read the book, and more to the fact that of those who read it few can find the story or indeed any coherent lines of thought at all, in its mass of vivid but confused material.

Not many read more than favored bits of the Bible. George Bernard Shaw recently remarked that in England nobody believes the Bible but everybody reads it; whereas in America everybody believes the Bible but nobody reads it—a statement to be taken at considerable discount, but not wholly devoid of truth. Even the most fundamental of fundamentalists, strongly as he may insist that he believes the Bible to be the inspired Word of God "from cover to cover", leaves large parts between the covers almost or quite untouched. It is safe to assume that he has never read the book of Hosea, save in course of "reading the Bible through". The most intelligent and the most religious of us might be surprised to learn that when we talk of "sowing the wind, and reaping the whirlwind", or of "half-baked" people or proposals, or say, "Like priest, like people", we are using quotations from this poetic genius of twenty-five centuries ago. We scarcely realize how much of the richness of Christian teaching lies germinant in the words of this prophecy. It is a strange mixture of highly-colored, obscure visions and thoughts, this book. Imagine some critic, two thousand years from now, in Chili, or China, or wherever the center of power and culture may be found then, happening upon a volume of selections from Robert Browning, not such a neat, well-ordered collection as many of us may own, but the poet's own note-book, in which would be found mingled bits from Sordello, Paracelsus, Pauline, the Ring and the Book, together with snatches from his incomparable lyrics. What would he make of the book, and of the author?

Yet if, in that loosely-gathered collection, were the right bits of verse, from "One Word More", and "The Last Ride", "My Star", the closing lines of "Prospice", and the like, that critic of the year 4000 might, if he would let his fancy play about the scattered allusions, catch some insight into the heart of the poet, and even reconstruct something of the love-idyll of Robert Browning and Elizabeth Barrett, in a way fanciful as to fact, but true to the inward meaning of it.

So we can reconstruct the love-story of Hosea, the Perfect Lover, the consummate master of the greatest of all arts, the art of loving.

About the middle of the eighth century before Christ, a young man was living in one of the towns of the land we call Palestine. Tiny as the country was, it had split into two kingdoms. He was a citizen of the Northern Kingdom, where thought and practice were freer, and religion at once less conventional and less pure, than in the Southern Kingdom. He was a youth of rare charm. Of medium height, he was perfectly formed, a joy to the eyes. His features were delicate and regular, his face mobile, full of ever-changing expression. A Greek sculptor, seeing him, would have eagerly besought him to pose for a statue of Apollo. The greatest of our American portrait painters has given us a wonderful portrait of this man, a product of fancy which we instinctively feel to be true to fact. Sargent's portrait shows us the man later, touched, saddened, yet uplifted, by bitter sorrow. It must have been a joy to see him in unclouded youth, gay, joyous, radiant. Many a maiden glanced at him; some did more than glance. But he had come to his early twenties heartwhole, so much in love with all beauty, in nature and in human nature, that his rich affections centered nowhere as yet. Moreover he is perhaps the first man of whom we have record, who clearly felt that love ought to lie at the basis of marriage.

One day, business or pleasure, something, took him northward to the vicinity of Jezreel, not so much a town as a summer garden of the king and the court, a place of beautiful palaces and villas, gardens and groves. He had often been there and he loved the place. But this time he heeded not the ivory palaces or lovely gardens. For, as he walked along a lonely lane, suddenly he saw a maiden at sight of whom his heart seemed to stand still and then to leap wildly. She was so beautiful, the loveliest woman he had ever seen. Dark, her color a rich olive touch with delicate red; her hair black but a vivid, not a dull black; her long lashes veiling large, lustrous eyes; her form and figure exquisite in their rounded curves; she was such a woman as he had seen only in dreams. Unconscious of what he was doing he stared at the charming vision as gracefully she bent over her flowers. Suddenly she turned, saw him staring, transfixed; and the color crept into her face as she stood startled. Instantly he was at her feet craving pardon for the rudeness of his stare, pleading as only a poet could his helplessness in the face of the vision that had broken upon him. His charm captivated her, as her beauty had caught him. Soon they were married. Their love was an exquisite idyll for a few years. Passion in her leaped to meet ardor in him. Sometimes the hot vehemence of her passionate love disturbed and disquieted him. But her beauty was his unfailing delight; and she loved to be loved.

Children came. Their first, a boy, they named Jezreel, partly in memory of the place near which they met, partly in recognition of the meaning of the name, "God's Sowing". He was dark, sturdy, serious. Then came a girl, golden-haired, laughing-eyed, merry. They named her Ruhamah, a name that means "Mercy" or "Kindness", as we might name a winsome babe "Grace", or as our fathers might have given her the quaint name "Mercy" or "Charity". Then came a third child, whom they called Ammi, meaning "my people", "my kin", perhaps we might render it "my own". The very names are a proof of the love and joy and contentment in the home during those first happy years.

After a time, however, a little cloud appeared, which grew bigger and darker. Gomer, Hosea's lovely wife, was "very religious". More and more she frequented the High Places, where worship was offered. It is well-nigh impossible for us of today to realize what then passed for religion. In with the worship of Jehovah was mingled much of the debased and debasing religion of the land. Sensuality and sacrifice strangely joined. Incredible as it seems today, prostitution was a recognized part of religion, with a certain sacredness of its own. While such influences flourished, immorality was rampant, and chastity was lightly esteemed. The buoyant, trustful nature of the poet was for long unsuspicious of the course his beautiful wife was pursuing. Yet at last even he began to notice what others had seen, the fatal fascination which all this appeal to sense exercised upon the hot, passionate nature of his wife. He began to be afraid, and deeply troubled.

At last close together came two events which changed the whole course of his life. One of them was a new vision of God, caught from a strange visitor, from the Southern Kingdom, who spoke rapt words of fiery judgment in the public square at Bethel. It was at a festival. The king, honored, beloved by his people, for his long, firm, prosperous reign, had come to the city with his court. The people thronged the streets and squares. One day, with startling unexpectedness, an uncouth figure appeared, and spoke as only a messenger from God could speak. "God is above all just and holy. Would you see Him? Look at the stars. Would you serve Him? Be just and pure. His 'chosen' nation is not Israel necessarily, but simply the nation that does His Righteous will, whether Egypt, or Philistia, or Israel. The sacrifices He desires are acts of social justice and personal honesty. 'I hate your feasts; let justice roll down as waters, and righteousness as a mighty stream.'" Revolu-

tionary words! In them sounded the doom of religions of authority and tradition, the hope of the religion of the Spirit. Of all who heard, none gave such instant and full heed as the sentitive poetic soul of Hosea. God and life were clear to him in a flash. Religion took on new meaning and glory. Yet his soul, deeper, more sensitive than that of the herdsman, Amos, saw at once that the message of that man of God stopped short of the truth. "God is more than just", he said to himself; "God is loving". His whole soul seemed to go out and up in a passion of joy at the newfound truth.

But almost simultaneously came the other event, the ruin of his home, the breaking of his heart, through the desertion of home and heart, of husband and children, by his wife, under the irresistible power of the craving for sexual excitement. His love, so satisfying at first, had grown cloying to her, too sweet. She craved excitement, something fierce, even bitter, in her experience of love. So, hot-headed, and reckless, she flung away. He was utterly powerless to hold her. He sat among the ashes of his home which had been so fair and bitterly felt that love and life were over for him. Even the names of his children took on a new and sinister meaning. Jezreel, once recalling happy memories of the radiant joy of their lovers' meeting, now brought visions of the curse that must rest on king and court, responsible for maintaining this masquerade of uncleanness in the guise of piety. Ruhamah became Lo-Ruhamah, "No pity", as if "Grace" were changed to "Graceless". Little Ammi—could he call him "my own", while the dreadful doubt haunted him, "Is he really my own? Can I be sure he is my child?"

It was a ruined, desolate home. It was taken for granted by all his friends and neighbors that he would divorce the woman who had played him false. Yet something kept him from the act. Once a neighbor, himself none too scrupulous in his conduct, hinted at this probable outcome, with some bitter words of contempt for the woman. Hosea's eyes flashed as he answered, "How can we punish the women for playing the harlot, when the men themselves go with harlots, and make nothing of it?" "Primitive" we call that day and its standards; "Enlightened" we call our own. How many men, in this enlightened age, have come to the single standard of sex morality, as this man had, twenty-five centuries ago, so that, in his mind, the unchaste man was adjudged no less guilty than the unchaste woman?

The weeks dragged their weary way. Often he would climb to the housetop and spend the whole night there in the silence; and a certain quiet, that was almost peace, came to him at times as he meditated on the wonderful new vision of a holy and loving God, which his personal sorrows sometimes drove from his mind, and at other times intensified. On one memorable night, as he looked up at the stars, and thought of God, a great truth seized and shook his soul so sharply and strongly that it was almost like a physical pain. He saw God as the flouted, deserted, forsaken lover of men. "What after all has my wife done to me", he asked himself, "that we have not done to God? We have made light of His love, gone after coarser, grosser satisfactions. We are always playing the harlot toward Him. And yet He loves us. I know He does."

In the early morning hours of that crucial night, he crept down from the housetop with two eternal truths in his soul. Commonplaces they may seem to us; to him they were startlingly new. One of them was that God's love is a love that will not let us go, that nothing can break it or end it. The other was that we must be as God is; our love must be like His; it was the truth a later teacher set in the beautiful words, "If God so loved us, we ought also to love one another". It came to him in a form still more concrete: "I ought to love my wife, in all her sin and shame, as God loves us in our sin and shame." He thought of the song he had loved to sing, the song his wife had loved to hear, in the dear dead days:

> "Set me as a seal upon thy heart,
> For love is stronger than death;
> Many waters cannot quench love."

"No", he murmured, under the power of the new realization, "not even foul waters, not even the death of honor, can quench true love."

But there was nothing he could do except to wait, with a faint hope. Yet the cloud was lifted slightly. The children felt it. He was quieter, gentler, cared more to be with them.

Weeks slipped into months, months into a year and more. Then news came to him of Gomer. She had run down the gamut of illicit love until she struck the lowest note. Now she was a slave, either a slave of the shrine to which she had given herself, or a slave of some individual owner, we know not which; but a slave, to be used or abused at the whim of the one who had bought her.

Then Hosea went to her. Rather he went to her owner. He did not disclose his relationship, but presented himself as a near relative who wished to redeem the woman from slavery. There was a strong social sentiment against holding Hebrews in bondage, and the matter was quickly arranged. Vividly the poet recalls the exact price, so petty, so sordid, so utterly different from that which he gave to win her at the first: "Fifteen pieces of silver, and a homer of barley, and a half homer of barley." She was willing enough to come with him, though she knew not what he wanted of her. He looked at her with pitiful eyes. Yet he would not make light of all that lay between them. Justice and holiness had their rights, and love must fit in with them, to be true and lasting.

He left her in a little house, where there was some one to care for her. Frequently he stopped there for a moment. Always she looked at him with a question

in her gaze, at first sullenly, then fearfully, more quietly as the days went on.

One day as he turned to leave her, she suddenly said: "Oh, I long—" Then she stopped. He said: "I know; to see the children." She began to weep softly, and nodded her bowed head. He looked at her searchingly. Surely she had come far since he had found her sunk in slavery. Might it not be time for a further step? Sitting beside her, he unfolded a plan. She was to come home; not to be his wife except in name; but to be a mother to the children; he and she to pledge to each other only an outward faithfulness. She went along with him, scarcely knowing whether to be glad or sorry. As they drew near the house, she fell to trembling violently. He laid his hand upon her arm, and quietly told her how necessary it was that she should control herself, so that the children should know only that she had come home again. Then he opened the door of the room where the children were, and saying simply, "Your mother is here", went out again. "They will make their own plea for me", he said to himself. Ere many days, she was deep in the affections of the children. Little Ammi ran to her at once. Ruhamah came almost as quickly. The boy held aloof for a while, but gradually yielded to her charm; for she was charming. They had always dearly loved her, and she had been a loving mother. The broken threads were soon knit up, and the blessed companionship of little children began its healing work. As the days went by, and Hosea saw her slowly regaining something of her old spirit, even something of her natural gayety and charm, he was torn with conflicting emotions. She was so shallow, so light; could he trust her, as he longed to do? It was only with the children that she dropped back into the old ways, occasionally laughing and singing with them. In his presence, she was always constrained, uncertain, almost fearful. What was she herself but a poor, dear, foolish, lovely child? he asked himself.

Always since he had brought her back from slavery, she had called him, "My Master", "Baali", the name commonly used by servants in addressing their masters, and often by wives in speaking to their husbands. It was a hateful name to him; the very word suggested the Baal-worship which he loathed. Yet he found it hard at first to suggest another name in place of it. At last, one day, he called her to him, and said, "You must not call me 'Baali'. I would not have the name of Baal on your lips". She looked straight at him and asked, "But what then shall I call you?" His heart was in his voice as he answered, "Call me 'Ishi'." It was the home name for one's husband, "my man". The blood surged into her face, tears came to her eyes, she clasped her hands tightly, and breathed, "Oh, may I? You will let me?"

The day following he said to her, "I want you to leave the children for a day or two, and come with me." She asked no questions, though surprise and questioning and a certain fearfulness were in her eyes. They started northward, riding on asses, stopping at inns along the road, slowly making their way, she knew not whither, until on the third day she stopped and looked at him with a shock of surprise. All the color had left her face, she trembled as if to fall. For they were at her old home, near the spot where they had first met. He said nothing, but tied the asses, and then walked with her toward a wide-spreading tree. She moved as in a trance, until they came to the very spot under the tree where they had plighted their troth. He sat down, and beckoned to her to sit by him. But she broke into wild sobs, and flung herself at his feet, crying out for pardon, uttering words of self-condemnation and self-loathing, wildly declaring that she was utterly unworthy of him, and did not want to live. When the paroxysm had passed, and her sobbing was less intense, gently he drew her up beside him, and then, to use his own simple, beautiful phrase, "talked to her heart", pleading with her that, so far as it could be done, they should drop out from their life all the memory of those dreadful months of sin and suffering, and should once more love and trust each other. She could scarcely believe it; such love was unknown. But like a tired child she rested in the love she could neither doubt nor understand.

So they went back. And so out of the ruins of their once fair and beautiful home, the man and woman built up a little simple shelter for their spirits, where love came to abide, and where they found much comfort, and even some joy, as the years went on.

He built something more out of the ruins of his life. He built a little shrine, wherein men might find a God they had hardly dreamed of before, a God of infinitely tender love, a love that would not let them go, that would abide faithful though they denied Him, a God Who would give Himself to the uttermost to redeem them from slavery and lead them out of sin back to fellowship with Him. Hosea saw in dim outline the God Jesus knew and made known to men. He saw God so clearly because he was pure in heart, and loved to the uttermost.

But that, though it is his greatest claim to honor and reverence, is not our concern just now. What we would do is to watch this man's way with his wayward wife, see the love that would not give up, that would bear all things, endure all things, hope all things, and never fail; and ask: Where is there another in all history who deserves as this man does, to bear the title of the Perfect Lover?

The secret of a Christian's happy life is in himself. It is not where we are, but what we are, that determines pleasure or pain. It is not what we possess, but what we have become.

Never take responsibilities which do not belong to you; but never dodge those that do.

Christ's Ministry of Forgiveness

Paul E. Whitmer

(An address delivered at the Northern District Conference, Freeman, S. D., June 21, 1926.)

Suggestive Scriptures: Mk. 1:35-39; Lk. 7:36-50; 14:15-24.

In giving a Bible lecture one may do one of a number of things. A whole book of the Bible may be taken up for expository treatment, an extended Scripture passage may be interpreted, a certain period in Bible times may be historically reconstructed and made live again, a Bible character may be explained and interpreted, a great Bible theme may be expounded. Since I shall have only one period in which to give a Bible lecture I do not think it the best disposition of my time to attempt to speak on a theme that can not be well covered in the time at my disposal. For this reason I shall take one of the great Bible themes and confine myself to it. I shall speak on Christ's Ministry of Forgiveness.

According to the Pharisaic Jews all people were either "righteous" or "sinners" on the basis of their own particular religious conceptions. To the Pharisees religion was something formal, something ceremonial, something ritualistic. It consisted largely in external and outward acts, in forms of dress, in keeping fasts and feasts, in observing rules and regulations. The Pharisees were not satisfied with the ceremonies, services and rules of the Old Testament but they added many of their own. These traditional additions to the Old Testament requirements are preserved to use in the Talmud. The Talmud is the collection of pages and pages of rabbinical teachings, traditions, rules and interpretations, designed originally to explain the Old Testament but in the course of time the original purpose seems to have been lost sight of and the Talmud for all practical purposes became in time the Pharisees' bible.

Three things were especially emphasized by the Pharisees, knowledge of the law, ceremonial purity and an elaborate system of rules, ceremonies and observances. This knowledge of the law not only implied a knowledge of the Old Testament legal code and ceremonial code but also an exhaustive knowledge of the rabbinical requirements as given in our present day Talmud, with the numerous exceptions that were permitted to those who knew just how to avail themselves of these special services. This was supposedly a device to help people keep the law but in time it became an insincere system of rules whereby the Old Testament law could be evaded. For example, the Old Testament required its devotees to remain at home on the Sabbath day, not to go further from home than a Sabbath day's journey. But if a Jew wished to go beyond the limited Sabbath day's journey on a Sabbath he might on the day before deposit a little food in the grass at the limit of the permitted Sabbath day's journey and then on the Sabbath he could go there, eat that food and then by so doing establish a technical home there and then go another Sabbath day's journey beyond the place where he had deposited his food. This is only one of many devices deliberately planned to evade the law and not to keep it. A good Jew who knew the proper devices could break almost any Old Testament law and still be guiltless according to the Pharisaic teaching and custom.

This same kind of in insincerity and pretentious righteousness shot through and through the rabbinical life and practices in the time of Jesus. The Pharisaic Jews were very careful to maintain ceremonial purity. Certain foods, vessels, places, objects and certain people were to be scrupulously avoided but all sorts of devices could be resorted to to break this law of ceremonial purity if only you were on to the secrets. There was an elaborate system of rules, ceremonies, observances of fasts and feasts to be literally carried out by the uninformed, but the informed Jew knew how to dodge these requirements without incurring any blame. This became a hot-bed of dishonesty and insincerity in the Jewish religious life.

Insincere and outward religion always engenders the spirit of self-righteousness in its devotees. Any man who can become righteous by his own efforts and acts always thinks himself better than his neighbor and looks condescendingly upon the less worthy endeavors to be righteous of his neighbor. But self-righteousness always is in danger of becoming heartless and cruel. A self-righteous person is one without normal human sympathy. One who looks down upon others does not regard others as good and entitled to as much consideration as he claims for himself. The Pharisaic Jews were heartless and cruel. They could stand at a street corner, look sanctimonious, and at the same time revolve in their minds plans to rob widows and orphans of their homes and food. They were heartlessly cruel for for their religion was only man-made. People without the proper human sympathies who are consequently heartless and cruel are almost without exception greedy for gain. They know that wealth brings them privileges. That is what they are interested in and consequently they are willing to stoop to robbing helpless women and children to get gain. The Pharisaic Jews were guilty of all these sins in the time of Jesus—the sin of self-righteousness, the sin of heartless cruelty and the sin of greed for riches.

Into this kind of a world Jesus came. A world of religious pretense and religious perversion confronted him among the strongest professors of faith and loyalty to Israel's god. What was there for Jesus to do? Jesus had the words of life and they did not correspond with the man-made religion of the Pharisees in spite of their loud professions of sanctity and devotion to their God. Jesus could do no

other than to dissent from the position taken by the Jews. Their idea of forgiveness was a perversion of the truth as set forth in the Old Testament which they pretended to follow with the greatest care. Jesus came with a new teaching in which he said that that man and that woman is righteous who loves God with all his heart, mind, soul and strength and his neighbor as himself. This complete self-giving in loving, loyal devotion to God on the one hand and willingness to practice the golden rule towards our neighbor on the other is by Christ declared to be the real basis of righteousness. Not the observance of forms, ceremonies and rites makes one righteous before God but whole-hearted dedication of one to his God and the proper brotherliness towards his fellowman: this makes one righteous before God.

What effect did this new basis for righteousness have on the people in Jesus' time? It affected different classes differently. The Pharisees soon discovered that if Jesus' type of forgiveness prevailed they would be done for as religious leaders. Accordingly they organized to resist Jesus and His ministry. They sent spies to hound him up and down Palestine to work up a case against Him, to find evidence with which to convict Him of some crime to justify the death sentence. They were willing to enter into a conspiracy with their bitterest enemies to put Him to death. In this they finally succeeded. They killed Jesus because His religion and theirs could not get on peaceably together. If His would succeed theirs would suffer defeat. Rather than suffer defeat in their insincere and pretentious religious life and teaching they were willing to shed innocent blood, even the blood of our Savior.

On the multitudes Jesus' ministry of forgiveness had quite a different effect. They found in His conception of righteousness a new hope for deliverance from sin and its awful guilt. The poor paralytic who was brought into the presence of Jesus by four of his friends found Jesus' forgiveness a new start in life without the burden of sin and disease. Levi the publican found in the forgiveness of the Christ a new outlook on life which put into life something better than money and the comforts that money brings. The woman who was a sinner found in Christ a new sense of the worth of life free from the stain and ravages of sin. The people who had no social standing and were nobodies also found in the Christ a new hope for this life and the life to come. The whole world seems different to all sincere seekers after God and His righteousness since the Christ had come and gave a new interpretation of sin and its forgiveness. There was hope where before there had been only confusion, bewilderment and uncertainty.

Forgiveness meant everything to the sick, the outcast, the publicans and the discouraged classes. Now, no longer did some selfish men have a monopoly on righteousness. It was accessible to all who believed in Christ and accepted His way of life. Some years ago a man told me that he had fallen into evil ways in his boyhood, partially through ignorance and partly through careless living. As a result in later manhood he woke up to the fact that there was a great barrier between himself and the kind of life that he longed to live—an awful sin unrepented of and unforgiven. With a penitent heart he sought forgiveness in Christ. To his great joy he obtained pardon and now can do his work in the strength of the Christ who redeemed him. To this man the forgiveness of sins is the most precious teaching in all the Bible. To him it is a reality. He is a redeemed man with a new joy and hope in life. What is true of this man is true of all of us. Whether we were guilty of gross sins or only of the sins that are common to all of us, we are redeemed through the Christ.

What does this doctrine of forgiveness mean to the Christian church in our day? It means everything. Were it not for the forgiveness of sins there would be no Christian charity. When our brothers were starving in Europe right after the war we sent them more than a million dollars as a denomination. If it were not for the forgiveness of sins we would never have done that. If man were utterly hopeless, we would have no motive to extend Christian charity to him. If there were no Christ and redemption through Him there would be no orphanages, no homes for the aged and infirm, no hospitals, no institutions for the care of the unfortunate and the sick. The forgiveness of sins is the driving motive of Christianity.

Likewise if there were no forgiveness of sins there would be no Christian education, no church schools of any kind, no colleges and seminaries. If man were utterly hopeless and helpless there would be no motive in educating our youth. It is the forgiveness of sins that furnishes the motive power in all our educational work. In our educational work we are attempting to help man to a fuller and speedier realization of his highest powers, the powers which Christ has set free from sin and death. Neither would there be Christian missions if there were no forgiveness of sins. Why should we send messengers to pagan lands if we had nothing to bring them but improved physical conditions. If we had nothing for their spiritual natures, nothing for the mind and heart, would we send missionaries to India, Africa, China, South America? No, we would not. There would be no adequate motive outside the religious motive found in the forgiveness of sins.

The forgiveness of sins puts hope into life. The forgiveness of sins gives life a sufficient motive to strive after the better things because they are attainable since the power of evil is broken in the victory of Christ over sin and death. Thanks be unto God for His unspeakable gift, Christ who brought forgiveness to mankind.

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

So far this year we have been concerned primarily with the mission activities of the Mennonite Church. We are hoping for the very next issue to begin a series of very concrete descriptions of all our Mennonite Missions. But before we look so closely at the work that we and our fellow-people have been doing, let us just for today look at the world in general.

It is right that we should know the things of land and race and religion which missionary education would teach us; it is also right that we take time to consider changes in peoples and in their attitudes. Intelligent Christians should know of the enlargement of the work in Mexico and all Latin countries; we should be acquainted with the crisis in China; the nationalist movement in India with its corresponding opportunities and obstacles to mission endeavor should attract our interest; the marvelous advance in Moslem countries should be cause of rejoicing; Japanese concern for the Christianization of her industry is not to be overlooked, nor yet Africa's rising self-consciousness. Thinking in slightly different terms, the mention of India brings up at once the thought of caste and child widows; China, the thought of foot binding and squeeze; Africa, the thought of polygamy and superstition. But there are other and greater evils cutting right across all peoples, great horizontal strata of life and thought which gird the earth and are not localized to one certain place; in these do we find the characteristic struggle of our day.

Until the middle of the nineteenth century missionary effort was occupied with the geographical expansion of Christianity. China, Japan, Africa, were closed and largely unknown continents. Our missionary task was interpreted as a circular one beginning at Jerusalem and extending unto the uttermost parts of the earth. Now, however, we are interpreting our task in perpendicular terms as well. It involves not merely geographical expansion, but the Christian permeation of all phases of life. I know I have said all this before, but until we come to recognize it as vitally affecting us in all our own church and mission activities, it cannot be said too often.

Once the call was to unoccupied continents alone; now the missionary call includes also great areas of life and thought which are as yet "unoccupied" by the spirit of Christ. The task is immensely greater than when we thought of it merely as the proclamation of good news to all the world. The "unfinished task" can no longer be given merely in terms of Afghanistan and Tibet, but also in terms of of un-Christianized habits, attitudes, and inward urges everywhere.

Again, under the heading of religion we group people as Hindus, Confucianists, Buddhists, and so on. Missions meant taking the good news to these distant compartments. In fact, many still think of the anti-Christ as being off in some mission land or in some non-Christian religion. It is part of this point of view to say that the Mohammedan religion is the most dangerous surviving opponent of Christianity. As before, however, that which most keeps back the Kingdom is not only in Mohammedanism, or Hinduism, or Buddhism, but also in so-called Christianity. As we try to picture Christianity's most significant struggle we do not primarily think of Christ on one side with Buddha, Zoroaster, and Confucius on the other. Rather do we see arrayed against the Christ stupendous social forces which are turning the world's life upside down, and which, unless confronted by the united forces of Christ, will ere long make the opposition of Confucius and Buddha seem insignificantly small.

One hundred and fifty years ago Africa and Japan and China were almost unknown lands to us. Their peoples and their problems and the ways in which we could help could not be pictured with exactness. And yet our forefathers began one of the most amazing and effective movements in history. Carey, the cobbler, stirred his generation with "Expect great things from God—attempt great things for God." Henry Martyn, in the employ of a trading company, reached India and exclaimed, "Now let me burn out for God." Vision, sacrifice, faith, love characterized the noble succession of men and women who made the missionary movement during its predominantly geographic period.

Can we not do for our day and generation what those venturesome, God-filled spirits did for theirs? There are other great continents where He is hardly known, industrialism, competitive nationalism, race prejudice and pride, ignorance, poverty. In each of these the whole world lives. Here are continents that should be entered. Just as Judson and Livingston and Morrison pressed into geographical areas to make Jesus known, so we should send men and women into the area of social maladjustments to bring His way to bear upon the problem.

Are the continents which we should enter in order to release the spirit of Jesus more ill-defined and therefore harder to vision than were those of the beginning of the modern missionary movement? Are governments today any more opposed to Christians being dead in earnest for justice and good-will between the nations than in 1706 was a political officer opposed to the delicate Ziegenbalg's landing at Tranquebar? Are the exploitive capitalistic corporations of today stronger or more opposed to reformation than was the East Indian Company opposed to Carey's landing at Calcutta? Are any of us likely to

face harder racial situations than did the first Protestant missionary to China? If missionary zeal for occupying areas of modern thought and activity for Christ could possess our hearts and wills comparable to the mighty impulse which fifty years ago sent man after man to give his life in Africa this would be a different world. There would be a spiritual awakening, also, for only as Christianity grapples with contemporary tasks will its vitality, truth, and power convince.

But—certain things must be kept in mind! There is certainly urgency in the need for Christians to enter with greater power the great transverse areas of human activity today. But it would be a tremendous step backwards if we lost the sharp edge of the present emphasis on making Christ known to all mankind. The problem of individual redemption still stands as one of the basic problems in the recovery of the world. There are men and women whose hearts will never be at rest as long as there are people who have not heard of Him. It is as vital as ever, therefore, to take Christ's love to everybody everywhere. We are simply more consciously and aggressively yearning to permeate with His spirit every relationship in every aspect of life. The Gospel is to be taken not only to the whole world but also to the whole of life. And we will need for the task greater spiritual vitality than we now have.

Our own denominational mission boards and societies will undoubtedly continue to be important factors in the missionary enterprise; the enterprise itself will be far larger than the societies. But that they may function as well as they have in the past they must function better in our present day, and how well they function today depends entirely upon you and me.

OUR BOOK REVIEW

(On this page the Exponent will review in each issue one or more important religious books.)

THE IRON MAN IN INDUSTRY

Arthur Pound

Ever since Wilkinson, in 1776, made Watt's steam engine a commercial success by perfecting the process of boring cylinders, one great factor in industry has been growing so prodigiously that we may well pause to ask whether we shall ever again be able to control it. That factor is the use of automatic machinery, "the Iron Man", as it is called in Mr. Arthur Pound's recent study of our industrial and social order.

On the part of the worker the change consists in giving up tools which merely strengthened his arm without displacing his will, and taking up in their place the operation of a machine calculated to supplant as many as possible of his fellows, or to reduce his own function to a minimum.

One of the most noticeable aspects of this change is its leveling effects on wages, resulting from the gradual elimination of specialized types of skill. For example, a recent survey shows that in a number of large plants seventy per cent. of the employees could be fitted into their jobs in three days or less. Secondly, there is a marked tendency to speed up the recurrent waves of overproduction and depression. Theoretically, demand is unlimited; in reality, however, it sometimes comes into too sharp a conflict with the human desire for occasional leisure. Its third and possibly its most alarming tendency is in the premium which our machine age places on mental deficiency. Just as deaf people are in demand for certain work in the mills, so are the mentally subnormal candidates favored for places before the machine because they are more pliable in the hands of the management than are those of more alert faculties. In fact, the shop never does get just what it most desires—organs and limbs separate from lusts, faiths and superstitions. In spite of all its scientific combing its gates admit that which later becomes manifest in a clamor for privileges or a resort to force. On the other hand, the Iron Man is friendly toward the defective, for his incessant clatter does not get on the nerves of the less sensitive.

In a seemingly unending cycle the automatic machine has been the magic lamp which fell into the hands of obstinate and resourceful men, making captains of Industry out of them. They in turn perfected yet other machines, brought men from every direction under the sun, and now hold such sway over their community that they are in reality more than private citizens. Without them the community shrivels up and dies. Indeed, one begins to wonder at what point economics will finally halt such a cycle, and also how many slaves will have been made and unmade before competition enforces a change of some kind.

But naturally our chief question has to do with the social problems peculiar to an age of automatic machinery, with some suggestions for their solution. In the first place the period of maximum wages has been moved down the age scale to that youth of today approach their highest wage during the very years in which the boys of a generation ago were serving as apprentices for less than a living wage. Then, too, nursing automatic machinery produces a repetition strain, complicated by clatter. Youth, under thirty, stands this better than age, but the same youth slides down the ladder swiftly after forty, and the chances are that at fifty he will be a poorer provider than his father was.

With the pockets of children full of money before their minds have any background, before they have any conception of the cost of civilization, and without any standards of reference by which to judge the great issues of life, the wonder is that not more of them run amuck. If we are to meet this situation we

must so teach them in our public schools that at the age of sixteen they may not only be economically self-supporting, but morally balanced as well.

Again, the Iron Man has brought us a huge fund of leisure time. He has made it easy to do much more work in fewer hours. Yet most mischief is done in spare time. We say that we must educate the youth to live. But he does not live in the shop. He exists—against the time when he can live—when he leaves the shop. In this way education for leisure is education for life.

In what does such education consist? Self-restraint and thrift are prime essentials, though negative virtues. The positive components are interest in the present, understanding of the past, and sympathy with the future. History, literature, science, art, music, plus a good hobby for every worker, is our panacea for the ills brought on by the Iron Man.

It is encouraging to us to note that this author believes that amid all the vast boons and sorrows brought on by our use of science, our only permanent salvation is in belief in God, for this is the one durable bond between our ideas and the host of things material that surround us.—Herman H. Kreider.

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

OUR YOUNG FOLKS

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Dear Young Folks:—

I am about to realize a long cherished ambition—cherished since the days I was in the primary grades of our country school. My sister's graduation from the eighth grade furnished the occasion. She was to deliver an oration at the district commencement and had chosen for her subject the well-known theme, "Little by Little". Appropriate though it was, it did not appeal to my childish imagination. I felt that I could select a much better theme, and without much hesitation announced that if I would ever write a commencement oration, my subject would be, "Much by Much". Well, commencement came and went, but the subject was never used. And now I shall use it for a letter instead of for an oration.

Much by Much—what a suggestive subject. To be sure, if circumstances require, we must content ourselves with doing things in a small way and advancing with short steps. But, if circumstances permit, how much grander to do things in a large way, and to make progress with long strides. I recently watched the construction of a dwelling house. The cellar wall was constructed with cement blocks of considerable size, while brick were used for the main part of the house. The mason had not been laying brick many days until I noticed that the wall was not becoming higher so rapidly as it did when he was laying cement blocks. The reason for the slower progress was evident—the brick were too small. The larger the unit, the more rapidly work proceeds. One thousand dollars can be counted more quickly in hundred notes than in pennies.

When I first learned to read, I read by letters. That is, I spelled the word by looking at each letter individually, and then only did I grasp its meaning. Reading was slow then. Later I learned to read by words. A glance at the entire word, and I knew its meaning, without seeing each individual letter. (It was to my sorrow that I discovered my failure to see every letter, when I went to spelling class.) I am told that there are people who read by phrases, and in rare instances by paragraphs. What an advantage these people have over those of us who must laboriously scrutinize each word before we can grasp the meaning of an entire sentence. But reading is not the only place where I suffer because I must do things little by little. When I want to find the sum of a number of columns of figures, I must add each column separately. While I am doing that, my friend with a mathematical turn, can add twice as many columns by taking them two at a time. Some go even farther than this and add three columns at once.

I have given only a few examples to show the advantage of working with large units rather than small ones. These are not meant to encourage anyone to refuse to do things because they are too insignificant and not worthy of being done. When we first learn to do **some thing**, we must usually be satisfied to do it little by little. But, after we become more familiar with the work, we can do it much by much. There is where the little by little motto falls down. There is no special virtue in doing little things. Nothing short of our best and most productive efforts will suffice. Life is too short to spend it in reading words by spelling out each letter. We must learn to do things, "Much by Much". —Elmer J. Yoder.

STAND UP, STAND UP FOR JESUS

Dr. George Duffield

Stand up, stand up for Jesus!
Ye soldiers of the cross;
Lift high His royal banner,
It must not suffer loss.
From victory unto victory
His army He shall lead,
Till every foe is vanquished,
And Christ is Lord indeed.

Stand up, stand up for Jesus!
The trumpet call obey;
Forth to the mighty conflict,
In this His glorious day.
"Ye that are men now serve Him,"
Against unnumbered foes;
Let courage rise with danger,
And strength to strength oppose.

Stand up, stand up for Jesus!
Stand in His strength alone;
The arm of flesh will fail you,
Ye dare not trust your own.
Put on the Gospel armor.
Each piece put on with prayer;
Where duty calls, or danger,
Be never wanting there!

Stand up, stand up for Jesus!
The strife will not be long;
This day the noise of battle,
The next the victor's song.
To him that overcometh,
A crown of life shall be;
He with the King of Glory
Shall reign eternally.

The incident that led to the writing of this hymn is very pathetic. In the days just before the Civil War there was a young Episcopalian rector in Philadelphia, Rev. Dudley A. Tyng. He was so outspoken against slavery that he had to leave the church of which he was pastor, but he soon organized

another, the church of the Covenant. Being a man of unusual character and forcefulness, he graduated from the University of Pennsylvania at the age of eighteen with distinguished honors.

One day in April, 1858, young Dudley Tyng, while at his home at Conshohochen, Pa., left his study and went to the barn where a corn shelling machine was in use. He paused to pat on the head of the animal that was furnishing the power, and in an unguarded moment the sleeve of his study gown was caught in the machinery. Before he could be released, his arm was fearfully lacerated—almost torn from his body. Although every effort was made to save his life, even to the extent of amputating the crushed arm at the shoulder, the injury proved fatal. On April 19th, 1858, he died at the early age of thirty-three.

Just a little while before he passed away, his father asked him if he had any word for the young men and ministers who were closely associated with him in his work. "Not now," he said, "I am too much exhausted." After a few moments he said, "Now, father, I am ready. Tell them, Let us all stand up for Jesus."

One of the good friends of Rev. Tyng was George Duffield. On the Sunday following the death of Mr. Tyng, Dr. Duffield preached a sermon from Ephesians 6:14—"Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness. "In preparing for that service, Duffield had composed the words of a hymn to be sung at the close of his message. That hymn was the one appearing above—"Stand Up, Stand Up for Jesus."

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

A MAN VS. A CHRISTIAN

Dear Editor:—

I wish to offer a few thoughts through your columns on the subject of a man vs. a Christian.

One may be a Christian and yet not much of a man. To be a man is a Christian accomplishment. It is better to have said of oneself that one is a man than that one is a Christian. It being understood that being a man also means being a Christian. The kind of man I have in mind is one that can act the man: that is growing, moving forward, progressing, setting the pace for others; one that knows more and does more the longer he lives; one whose time is taken up in doing the things that count for good, the things only the best of men do; one who is too big to do the little, insignificant things, the things too mean for any man to do. A man makes himself (even a Christian) either great or little by the things he does. It is not enough to be a Christian. Many times a Christian man's religion hides his faults, his defects, his littleness. Strip some men of their Christian religion, and a peculiar, freakish, human being is seen. Perhaps the greatest challenge to Christian men is to do good work for Christ to His earthly humans.

A Christian man should be possessed of these Christian graces, love, good feeling toward all, sympathy, helpfulness, fair dealing, always looking for the right.

Sincerely yours,

Columbiana, Ohio. Henry T. Smith

SPECIAL MEETING AT KITCHENER

The Sterling Avenue Mennonite church held a series of Gospel services from June 20 to July 4. Rev. E. E. Troyer of Carlock, Illinois, conducted them. His messages were the simple Gospel truths. The way of salvation was made plain. The sinner was pointed to the Cross and Christ as the only hope of salvation. The meetings closed with twelve public confessions. On Sunday, June 27, an all-day service was held. Among the subjects discussed were: The Secret of Success in the Christian Life, The Sunday School Lesson Review, Cultivating the Gift Within, Human Needs and Divine Grace, The Price of Character, Prayer, The Truth that Lifts and Gives Power.

The congregation at present has a membership of 177. The Sunday school had an average attendance of 198 this last year, the record attendance being 248. Urias K. Weber is pastor of the congregation.—Oliver Bauman.

EDITOR'S CHAT

(Continued from page 242)

guardians of the law. The best Americans do not belong to the klan in spite of the fine speech making which the latter indulged in. Likewise the fundamentalists are self-constituted guardians of religion; they claim the right to pass upon the genuineness of other people's religion and are willing to deny fellowship in the church to all who do not agree with them.

In our opinion the fundamentalists have no monopoly on religion or upon the teaching of the Bible. They have a right to hold any system of theology that they please, inasmuch as this is a free country. But when they insist on throwing out of the church everybody who does not believe everything after their model, then they are taking themselves too seriously and a little fun poked at them should serve a beneficent cause.

Many fundamentalists are militant. In fact militarism fits into fundamentalism far better than it does into liberalism. Let me quote from an editorial in the May number of the King's Business, a leading fundamentalist magazine, quoted by the Christian Century. The editorial is entitled "Pernicious Peace Propaganda" and runs in part as follows:

"Are you asleep? Then, wake up! Wake up! Do you know what his majesty, the devil, is doing? Are you conscious of the seductive, seditious, satanic influence which is at work in our land, designed to bring about its disintegration and destruction? . . . . What is the propaganda? A plausible cry for 'Peace'! Their emissaries in our schools are everywhere, with angelic tones, issuing their call to 'Disband your armies! Let us have Peace! Sink your ships of war! Scrap your guns and swords! Wipe out your military training schools! Line up every weak-kneed preacher and teacher possible! Have the students pledge themselves never to respond to their country's call to arms in defense of its rights!' . . . . When will our citizens understand that this cry of 'peace, peace' is a blow at the very life of America, a peril to every loyal public institution, every loyal private institution, every loyal religious institution, and, worst of all, a stroke at the Scriptures themselves."

This is a typical fundamentalist view on the question of peace, viz., that the desire for it is born of the devil. In the light of this will our correspondent say that there is no room for a Mennonite paper to combat such ideas? Fundamentalism has many good things in it just as the Ku Klux Klan has. But we are opposed to the cock-sureness and the self-appointed authority which rests in either movement. If our utterances seem to any of our readers like a fight then we trust again that our fight is a fight against evil and that in the end it can be said of us that we "have fought a good fight."

We appreciate frank and honest criticism of the Exponent, and we hope that the above brief explanations will clarify our attitude on the points raised.

With kind regards to all, I remain,

Sincerely yours,

The Editor.

Notes from Here and There

The Ohio Mennonite Sunday School Conference will be held at the Walnut-creek A. M. church August 17-19.

Rev. I. J. Buckwalter of Dalton, Ohio, is improving rapidly after a seven months' illness. He preached at the Martin's church on Sunday, July 4th, and at Pleasant View on July 11th.

A three weeks' Daily Vacation Bible School was held at Hesston College closing June 25th, with Keturah Kauffman as superintendent. The 80 children attending range in age from the kindergarten to the eighth grade. A course in the Life of Christ was given.

An all-day meeting was held at the Central church, Elida, Ohio, on July 4th. A. J. Steiner of North Lima, Ohio, was the principal speaker of the day. The young men's chorus sang several selections.

W. A. Stolzfus, graduate of Goshen College, is serving temporarily as principal of a boys' school on the Lebanon Mountains near Beirut, Syria, under the Presbyterian Board. He is entitled to furlough this fall but may be obliged to hold the position another year.

The annual camp meeting of the Mennonite Brethren in Christ will be held at Weeping Water, Nebr., August 20-29. The daily programs include evangelistic services, Bible Study, Children's Hour, Young People's Meetings, Missionary Meetings, and Prayer Meetings.

Mrs. Verena Penner, wife of Rev. P. E. Penner, died at the home of Mr. and Mrs. Emanuel Sprunger at Berne, Indiana, July 11th. Mrs. Penner served fourteen years in orphanage and deaconess work in Chicago and Cleveland and was well known among the Mennonites.

The First Mennonite church, the Bethel church, and the Mennonite Brethren church all held special mission and Children's Day programs on June 27th. Among the speakers were Prof. P. E. Whitmer of the Witmarsum Theological Seminary, Prof. Warkentin of Bethel College, Rev. Goering, missionary on furlough from China, and Rev. Wiens.

The enrollment at the English school at the Dhamtari mission Station in India is now 235 boys, an increase of seventy-five boys over last year. Of the 165 boys who took the Bible examinations eighty-seven were Hindus and thirteen Mohammedans. All boys who pass this examination successfully are given copies of the Bible. This has proven to be a great evangelistic opportunity.

Rev. and Mrs. D. Parke Lantz expected to move into their house in Bragado, F. C. O., Argentina, the first of July. The Rutts moved to their station, America, in June.

Prof. and Mrs. Harvey Beidler and family, of Bluffton, Ohio, recently left for Bally, Pa., where they were called by the serious illness of Mr. Beidler's father, Joseph Beidler.

J. W. Hess of Akron, Pa., recently held a series of meetings at the Plain View church, Aurora, Ohio. There were twenty confessions ranging in age from twelve to sixty-four years.

J. F. Lehman of Berne, Indiana, and Prof. G. A. Lehman recently made a business trip to New York City, to consult with the Barnes Publishing Company which is publishing the new Mennonite English hymnal.

The Bethel Retreat for Mennonite Young People will be held at Newton, Kansas, August 7-15. There are courses outlined in Church History, Teacher Training, Missions, The Lord's Prayer, and Leaders in Israel.

Mr. and Mrs. O. F. Gilliom and daughter of Berne, Indiana, are in England, where they attended the World's Christian Endeavor Convention. Following the convention they will make a short tour through continental Europe.

The subjects to be discussed at the Eastern District Ministerial Conference are: General Conference and the Lodge Question, Is the Dogmatic Church Passing and the Community Church Coming? The Church Conservative or Progressive?

Rev. A R. Keiser, of the Salem church, Dalton, Ohio, is visiting the churches of the Middle District Conference (General Conference of Mennonites) in the interests of the Mennonite Young People's Retreat which is to be held at Bluffton, Ohio, August 7-15. Folders describing the nature of the gathering may be secured by sending to Rev. Keiser at Dalton, Ohio.

On July 5th, a large number of people from the vicinity of Whitewater, Kansas, gathered at the Emmaus Mennonite church to celebrate the fiftieth anniversary of their emigration to the United States. Reminiscences of pioneer days were given by John Hauder, Sr., John D. Penner, Gerhard Regier, and others. The central thought of each speaker was thankfulness to God for guiding the steps of their fathers to America and a rededication to his service, especially in proclaiming the gospel of peace and goodwill to man.

The Women's Missionary Society of western Ohio, will hold the annual meeting at Lima, Ohio, July 28th.

Dr. Roscoe Gilmore Stott gave his famous lecture, "Dying on Third", at the Bluffton College Summer School.

D. D. Zook of Newton, Kansas, who is now attached to a Holiness sect, will hold a series of meetings at West Liberty, O., beginning July 22.

Prof. and Mrs. D. S. Gerig recently went on a motor tour in the East with their family. They visited some time in Boston with Prof. and Mrs. O. B. Gerig.

Dr. C. Henry Smith of Bluffton College who is traveling with the Sherwood Eddy Seminar, in a note written from London, July 10, says they are having a strenuous and profitable time.

As an experiment in the teaching of self help to the boys of Mauhadei, C. P., India, Mrs. Thiessen has organized a class of ten boys in which she expects to teach them to make their own clothes.

Rev. C. H. Byler of the Bethel Congregation, West Liberty, Ohio, is seriously ill with heart trouble. His daughter, Miss Maud Byler, who spent several years at Los Angeles, California, recently returned home.

Mr. Luther Swift, A. B., Mu. B., Missouri Wesleyan University, has been employed to teach music in the public schools of Bluffton and take charge of the Public School Music Methods Department of Bluffton College. Mr. Swift has had advanced training at the American Conservatory of Music, Chicago, and experience in teaching music in public schools.

Mr. Charles B. Moyer, who has been associated with the Sunday school of the First Mennonite church, Philadelphia, since 1875, a superintendent of the school for a period of twenty-four years, and during the remainder of the time a teacher of the school, was honored with a memorial which was unveiled on Sunday, June 27th. Mr. Moyer is still active in the school as a teacher.

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THE CHRISTIAN EXPONENT COMPANY
Sugarcreek, Ohio

The
CHRISTIAN EXPONENT
A Bi-weekly Christian Journal

August 13, 1926

EDITORIAL

A CONSISTENT ATTITUDE

Vernon Smucker

CHOOSING A LIFE COMPANION

N. E. Byers

WHY I AM GOING TO EUROPE

O. F. Gilliom

FOR CONCORD IN CONCORD

O. B. Gerig

STANDARD OF DEVELOPMENT FOR OUR YOUTH

Allen M. Fretz

$2.00 a Year. **10 Cents a Copy.**

A READER'S RESPONSE

Dear Editor and Readers:

When The Christian Exponent was started, the Editor found it necessary to share with its readers a number of facts concerning the new project. Most happily, he did this so well that "The Editor's Chat" became a regular and unique feature of the paper.

Through precedent no doubt, our books and periodicals begin their leading articles on the right hand page. This practice leaves the first inside page of the Exponent a problem. Selected articles often find their way into these out of the way corners of a publication. Now such articles can be of great help; although, if not well selected, they may be more or less foreign in their appeal to the class of readers served by any given periodical. Articles that relate more directly to their particular field of interest are necessarily more welcome. The Editor's Chat is accomplishing this result in a most acceptable manner.

Now comes the Editor, in the June 4th issue, with the promise of "A Reader's Chat" which he "heartily approves." But this name rather involves the idea of a response to the Editor's Chat with something similar in content and spirit. The Editor does have occasion at frequent intervals to communicate suggestions to the patrons of the paper, which in turn we as readers could not have, at least not to the same degree. Since the Editor is only one person, our suggestions can reach him through personal letters without the cost of their publication. Possibly a "Reader's Chat" may not be so necessary.

To alert minds, there are valuable thoughts occurring daily which are often lost again for lack of general expression. Many passing ideas could be shared with others, and often with very little exposition. If these mental by-products were conserved to be used on this first inside page, they could be made more generally helpful. Something of this nature might be presented with more profit than a Reader's Chat.

However, the above suggestion should not be accepted to the extent of taking over material that rightfully belongs into the Open Forum. I have been much interested in the developement of that department, but so far we have scarcely found the main track of an ideal forum.

We have for the most part specialized on issues with lengthy articles. This precedent has been a bit misleading. Instead of a few long articles, there ought to be something like a half dozen or more short informal letters in each issue. A few such have appeared at longer intervals, and they were good examples of the kind that should prevail. On the whole, an ideal forum article should be a short letter of comment upon something of current interest to the class of readers represented by the periodical in which it appears. This comment may be a word of appreciation or criticism of previously published articles, or it may relate to subjects which have never been treated in its columns. It only requires a conviction clamoring for expression and the ability to write a common letter. Even a postal card is capable of conveying a worthwhile message and some thoughts can be successfully presented in a single paragraph.

So why not let a host of readers, who have not yet written a forum letter, resolve to try it? Too many have excused themselves because they felt they were not able as contributors. Let those write the regular articles who can, but the forum is "open" to every lay reader. The testimony of many will be far more forceful and lively with interest than the few long letters that have appeared thus far, although these also have their rightful place. There is no reason why we may not enjoy a fellowship through this means such as we have as yet not experienced.

Expression is essential both to life and to progress, and it is indispensable to a mutual understanding. Life must be expressed, no matter how much certain powers may decree otherwise. Any medium of expession that is cornered by any inner circle power, cannot be disciplined and is therefore unsafe. Truth in the open is far more secure against corruption than it can be under any form of partisan control. Red-blooded people with virile minds cannot easily be suppressed. Suppression is deadening and divisive. The Dark Ages could never have been except for ecclesiastical suppression.

If anyone gets too radical in his outburst, or trails too far along some untenable by-path; the critics, if allowed free course, will soon reveal to him how he can do better the next time. This is good discipline,why hinder it? Then too, error is seldom wholly on one side; therefore no party ought to seek immunity from correction. Even the critics ought to remain unsheltered lest they fail to take their own medicine. If we find ourselves chafing under such a policy, let us be reminded that "All chastening seemeth for the present to be not joyous, but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." (R. V.) This requires faith, but are we not believing Christians?

No doubt some may take issue with this position, fearing controversy. But controversy is inescapeable, and it becomes harmfully belligerent only when some group takes out a copyright on truth and denies open council to others. This is an unfairness that cannot but lead to ultimate disruption, according to our own church history. Mennonites never would be coerced. They would leave their fatherland, or go to prison, or even to death, before conceding to a shackled conscience. It is indeed wicked to fight and for one side to elect itself to dominate others is the surest way to start a battle. Might as well try to cork up a volcano! The Golden Rule teaches a more excellent way and without some degree of parleying over our differences; peace through reconciliation is impossible.

Our Editor, in his last Chat, July 30th issue, quotes a minister as accusing The Exponent's predominating feature as "fighting the Old Mennonite Church." For my part, I take exception to this claim. We are not fighting the church, even our own church, but protesting the abuse of power on the part of but a few men in forbidding certain capable ministers and congegations the open councils of the church. If such wrongs may not be protested, then no church may be purged of corruption.

If those who have been wronged make their defense, and this defense be now characterized as "fighting", how enormously sinful must the first wrong have been? If our non-resistance prohibits a wronged person to protest this wrong; why should the wrong-doer be allowed to go free? If non-resistance applies only to the victim and not to his persecutor, then non-resistance cannot be a Christian principle. Seems to me the first wrong in the present situation has been bad enough, without adding this second charge of fighting. This wrong ought to be rectified rather than condoned by additional accusations. But restitution is costly, for the Bible requires that it cost the wrong-doer more than the wrong cost his victim, in some cases, even to a fourfold ratio.

So may we continue to insist upon conclusions openly derived, with all papers on the table. Let each contributor keep his productions within the bounds of Christian propriety and subscribe his name to his contributions as a safeguard and an evidence of good will. Open minds, unselfish motives and upright lives need never fear the light. Read John 3:18-21. If The Christian Exponent is headed aright, its policy and life story may well accord with Christ's testimony regarding his own conduct: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing."

Sincerely,

A Lay Reader.

THE

CHRISTIAN EXPONENT

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LESTER HOSTETLER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Esther Smucker, Missions; Elmer J. Yoder, Young People's Page. **Consulting Editors:** J. S. Slabaugh, Paul E. Whitmer, J. C. Meyer, Wm. B. Weaver. **Contributing Editors:** J. E. Amstutz, J. B. Cressman, A. M. Eash, Henry A. Fast, O. B. Gerig, J. E. Hartzler, Ivan Groh, Hervey Schnell, Elva Schrock, Crissie Y. Shank.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

PROSPERITY AND ITS CAUSES

This is the time for the annual government reports. The Department of Commerce reports unprecedented prosperity in industry and trade. The cause for this prosperity is "efficiency". The Department of Agriculture reports that grain exports have fallen 50 per cent. and the price has declined. The cause is foreign depression. The foreigners cannot afford to buy our grain. The Secretary of Interior reports that the government is increasing the production by irrigation projects at government expense. The farmers are in arms because while industry is prosperous they are suffering. Finally, the Secretary of Interior informs us that the President has been studying the needs of agriculture for two years.

Why should the government protect prosperous industry by a tariff and at the same time not only not protect the farmer but do exactly the opposite? There seems to be over-production, yet the government spends large sums to increase the production by carrying out projects for irrigation. Does a President need two years to see the conflict in these policies?

To the layman it appears as though the government is being managed by the industrialists who are perfectly willing to spend enormous sums to win elections and control legislatures. Once in control they are anxious to stimulate, even to over-production, the agricultural production because this means cheap food and consequently cheaper labor for them. On the other hand they limit competition in industry by a protective tariff which keeps foreign products out of the country. Why not remove the tariff and let industry rest on its "efficiency" and stop the expenditure of money on irrigation projects until the price of agricultural products is equal to the cost of producing them?

—o—

A DEPARTMENT OF PEACE

Our government, like that of other modern countries, maintains a War Department and a Navy Department. Kirby Page suggests that we should also have a Peace Department. It seems strange that the so-called Christian nations need to be told that it is necessary to prepare for peace as well as for war, but that seems to be the case. And probably it would take as much time and money to inculcate the ideals of peace as to teach men to bayonet their fellows. The Citizens' Training Camps might give at least half their time to instruct men in the art of peace. It might even be well to add courses in national ethics and individual ethics as well as in international ethics. The idea seems like a good one. It has all the attributes of a "safe and sane" plan for the betterment of the human race. Will it succeed? If not, why not?

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RELIGION BY BOYCOTT

Mexico and the Catholic church seem to be locking horns for a final fray in religion and politics. The government insists that the monasteries and nunneries must close, the church must give up its control of property, foreigners must not act as ministers or priests, religious instruction must not be given in the schools, and ministerial associations must give up

political activities. The Catholics reply with an order that although churches will be kept open all formal worship and religious services will cease August 1st. Many religious persons are leaving the country but the government refuses to give them passports.

The student of ecclesiastical history is reminded of the struggle of the Catholic church to maintain its political power in England, France, Germany, Spain, and other European countries. Luther's fight against the Romish church won much support from people who were interested in removing the church from German politics. Henry VIII in England was supported by many Englishmen when he broke with Rome on the same ground. Mexico is late in making the fight. It will be interesting to see what the outcome will be.

Religion in politics and politics in religion seem to have their difficulties. On the other hand the exact line of demarcation between the temporal and the spiritual has never been established. The Catholic church undoubtedly has property rights in Mexico which date back for centuries. For Mexico to take the property seems wrong and dangerous for people who believe in the general theory of property rights. If the government can take the property of the church it might take the property of other organizations and institutions. It is this latter fact that makes some people feel that the precedent is dangerous. Time will tell whether the government or the church has the stronger hold upon the people of Mexico.

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THE CHURCHES AND THE COAL STRIKE

The churches have chosen a side in the industrial struggle in Great Britain. Both the free and the established churches have given evidence that they are inclined to favor the miners and oppose the mine owners and operators. The government has refused to accept the demands made by the churches. The churches are making a fight for better conditions for the miners. This will be a good test for the influence of the churches in the country. In the minds of some observers the church has gained influence by accepting the unpopular side in the controversy.

—J. C. Meyer.

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A CONSISTENT ATTITUDE

There are fundamentalists and Fundamentalists. The former believe in the fundamentals of the Christian religion but leave room for differences of interpretation and practice in non-essentials. The Fundamentalists, however, are not quite so generous, and usually insist on an elaborate scheme or program to which all of their number must subscribe. Anyone who does not subscribe to this program is to them a "Modernist", regardless of what he believes. Many who regard themselves as Fundamentalists, especially Mennonites, are really fundamentalists. They fail to make the distinction between the two groups which for the present purpose is implied in the use of the small letter "f" and the capital "F", and which is explained in the second and third sentences above. The result is much confusion, misunderstanding, and often ill-will.

Without stopping to discuss apparent exceptions in the case of a few individuals, and arguing only from the broad general principles which are generally acknowledged and admitted, it can be said that the consistent Fundamentalist is also a premillenialist, and that the consistent premillenialist cannot possibly be a believer in the Gospel of peace which is such an important tenet in the faith of Mennonites. Failure to recognize these facts, has led many well-meaning folks into strangely contradictory positions, and has brought about many strange combinations of groups who in reality contradicted each other in essential points. It has been said that "Politics makes strange bedfellows," but none stranger, it might be added, than Mennonites and Fundamentalists.

As a proof for the statement just made, I wish to cite from an editorial in the July number of "The King's Business", organ of the Bible Institute of Los Angeles, which has been recommended by many prominent Mennonites and which circulates widely in many Mennonite communities. On the editorial force of the magazine are such men as C. E. Macartney, W. B. Riley, I. M. Haldeman, and J. Frank Norris, the latter the man on whom the mantle of Fundamentalism is said to have fallen at the death of W. J. Bryan and who now faces an indictment for murder for shooting and killing an unarmed man who had come to his office to take exception to certain positions of the fiery pastor on some local issues. The attitude of the editorial about to be quoted, let it be said, is entirely consistent with Fundamentalism, and similar assertions have been made by other noted organs in the past, such as for instance the "Moody Monthly", organ of the Moody Bible Institute of Chicago. The title of the editorial is "Pernicious Peace Propaganda" and parts of it follow.

"Are you asleep? Then, wake up! Wake up! Do you know what his majesty, the devil is doing? Are you conscious of the seductive, seditious, satanic influence which is at work in our land, designed to bring about its disintegration and destruction? Do you know where it originates and what avenues are being used for the accomplishment of its fell purpose? Its headquarters are in Russia, its purpose is to destroy the moral tissue of this country, and its mode of operation is planned by the devil himself. . . . . What is the propaganda? A plausible cry for 'Peace'! Their emissaries in our schools are everywhere, with angelic tones issuing their call to 'Disband your armies! Let us have Peace! Sink your ships of war! Scrap your guns and swords! Wipe out your military training schools! Line up every weak-kneed preacher and teacher possible! Have the students pledge

themselves never to respond to their country's call to arms in defense of its rights!' . . . . What are our officials, who are sworn to defend our nation, doing? Who will take this matter to heart? When will our citizens understand that this cry of 'Peace, peace' is a blow at the very life of America, a peril to every loyal public institution, every loyal private institution, every loyal religious institution, and, worst of all, a stroke at the Scriptures themselves."

The above is one phase of the Fundamentalist program. It is consistent with their entire program. Will Mennonites be Fundamentalists, or will they be content to remain fundamentalists?

—Vernon Smucker.

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TROUBLERS IN ISRAEL

The Prophet Elijah was called the "troubler in Israel". He was a disturber of the peace. King Ahab and his ambitious Phoenician wife, Jezebel, would have been spared much worry and their lives would have been infinitely more peaceful if Elijah had never been born. And now that he was born and dwelling in their kingdom they must have wished many times that he would keep his mouth shut.

But the trouble which Elijah made was desperately necessary. Corruption, luxury, and vice were engulfing the land. The prophet's whole career was an impassioned protest against evil. He championed the cause of justice against tyranny, of the common man against the king. He put the spark of discontent into the people, a holy discontent without which there would be no progress.

Not all trouble makers are evil doers. And above all the troublers in Israel are not irreligious. There was religion in Israel a-plenty, a religion of ceremony. The prophet was not interested in ceremony, but in character. Ceremonies are a means to character; they are not an end in themselves. But in all ages there has been a tendency in human nature to make ceremony the end, the primary concern of religion, and to become lax in character. It was the prophets of true religion who warned the nation that God does not care for the multitude of sacrifices, the burnt offerings, the blood of bulls, the new moons and sabbaths and the calling of solemn assemblies except as they help men to be righteous. Hear the words of Amos, the shepherd prophet of Tekoa, as he cries in the name of Jehovah in the religious festival at Bethel where the worshippers were atoning for their misdeeds by the bringing of fat offerings: "I hate, I despise your feasts; and I will take no delight in your sacred assemblies. Even though you offer me your burnt-offerings and grain offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take away from me the noise of your songs; for I will not hearken to the melody of your viols. BUT LET JUSTICE ROLL DOWN AS THE WATERS, AND RIGHTEOUSNESS AS A MIGHTY STREAM!"

In Israel there was corruption, not justice, and evil, not righteousness. The rich lolled on couches of ivory, smearing themselves with precious perfumes and cosmetics, and drinking costly wines. They were lewd and low and rotten to the heart. They cheated and robbed and enslaved the poor. They were immoral and unrighteous, but it cannot be said that they were irreligious or that they disobeyed the commandments. They were scrupulous in every outward obedience to the law. Their religion was a religion of ceremony, not a religion of character.

There are men in our day, as there have been in every day in human history, who think they can couple worship with wickedness and get away with it; who indulge in falsehoods, who drive sharp bargains, who commit adultery, and seek to atone for it all by bringing gifts to the altar, the outward parade of piety. "First be reconciled to thy brother, then come and offer thy gift."

Going to church, being baptized, taking the sacrament regularly, saying our prayers and reading our Bibles may be outward things. The Lord wants us to do them provided that these worshipful activities also help us to do justice, to love mercy and to walk humbly with God. If, however, they are put forward as substitutes for honest and upright living they are worse than useless and become hateful in the sight of God.

How far have we advanced from the religion of ceremony to the religion of character? Do our habits of worship make us also more fair in our dealing? Do working men feel that it is always better to be employed by a church member than by one who is not? Do people generally feel that one is more likely to get honest value from the merchant who is a professed Christian and will they patronize him rather than a non-professing man? Will a man feel that his daughter is absolutely safe because she is employed in the home of a regular church attendant or even a minister of the Gospel?

The prophets, Jesus, the apostles, all of them trouble makers, have made clear that ceremony is not of first importance in religion. Hear the words of Micah: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Note where James places the emphasis: "Pure religion and undefiled before God the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Hear the words of Paul, the greatest of all the apostles: "The fruit of the Spirit is love, joy, peace, patience, gentleness, goodness, faithfulness, mildness, and self-control." Jesus Himself said: "Thou shalt love the Lord thy God with all thy heart. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

More important than a multitude of religious

questions that are asked in our day, is the question whether Jesus Christ is our Savior? Does He save us from sin? Does He renew our hearts and purify our affections? Does He strengthen our wills and set our feet resolutely in the pathway of duty? Does He quicken our consciences and convict us of sin?

Christianity is the religion of a Person, Jesus Christ. And the Christian life is first of all a life of fellowship with Jesus and of loyalty and devotion to His way of life. Such a religion bestoweth a peace which the world cannot give, and which only welcomes the "trouble-making" of the prophets of God.

—Lester Hostetler.

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Short Talks on Live Questions

VII. CHOOSING A LIFE COMPANION

N. E. Byers

A companionship so personal and intimate as that of married life and one that is to continue as long as life shall last, calls for the most careful selection of mates. The bonds of unity must be strong enough to withstand all the strains normally found between husband and wife. Men and women are temperamentally different. Man is more variable; woman more true to type. More geniuses and more weaklings among men, while women more nearly approximate the average.

Man is also more mobile. He has more desire to move about—to wander and travel—while woman prefers a more stable life. This difference is accentuated by the usual difference of occupation. Man lives in a larger world with a wider range of interests and a greater variety of activities. Moreover, man's relation to his fellows is more impersonal. He meets men as customers, employees or clients. He doesn't have to "stand" them in all their varied phases or enter into intimate personal relations with them. Woman meets the whole child and if not the whole man, perhaps the least interesting part of him. A man is more likely to be at his best in his business or profession than in his home.

Man and woman also take different attitudes toward the family. Woman gives up everything for the family. It is her one great first interest in life. For men it is one interest among others and probably his occupation will be his first concern. This is but another element of strain on the family tie. In view of these differences of nature and occupation it is probably true that however well husband and wife love each other, few fully understand each other.

Some of the bonds that formerly held the family together in spite of great strain are not as great factors in our modern life. With little opportunity for self-support woman was more at the mercy of man. And man had more need of woman to help him in his work. Now with most of the work taken away from the home and many occupations open to women, the economic tie has been removed. Neither is there as strong social disapproval against divorce as formerly and, therefore, the inner bond of love must be all the stronger.

In order to withstand all the strains incident to married life several requirements are fundamental and essential. There must be genuine love. Many have asked—is there such a thing as falling in love? Yes, there must be some instinctive, organic attraction. Not, perhaps, a violent passion, but something more than mere friendship. It implies a great satisfaction in merely being in each other's presence and a special enjoyment of the little familiarities that give charm to this intimate association. Couples may find satisfaction in mere "platonic" friendship but they miss much of the sweetness of true marriage and are in danger that someone may come along who will arouse this instinctive love. It is probably true that marriage in the early twenties is more likely to be on this instinctive basis.

However, this physical attraction is not always an enduring bond unless it has the support of common tastes and interests. Falling in love at first sight and a hasty marriage is an uncertain adventure and a great risk. It is very important that they like the same people, have the same aesthetic tastes, similar moral standards and religious conceptions. Certain differences may supplement each other and stimulate individuality, but enduring love must be based on fundamental agreement in regard to things that matter most. This makes agreement in religion important since this lies so close to the center of our real selves. Stevenson says: "There are differences which no habit nor affection can reconcile, and the Bohemian must not intermarry with the Pharisee. The best of men and the best of women may sometimes live together all their lives, and, for want of some consent on fundamental questions, hold each other lost spirits to the end."

Finally, both must have high standards of morality and loyalty. Selfishness must give way to cooperation in the building of a true home. There must be no occasion for jealousy or loss of confidence. Low morals will kill the respect essential to real love. Instinctive love may in time be awakened and common interests and tastes cultivated but low moral ideals are seldom changed radically at the age of marriage. It is, therefore, necessary that lovers take time to know each other and be sure that they can have the respect and admiration that fosters true love.

Count no work too great for your small abilities.

It is better to be true and thorough than to be fast.

Why I Am Going to Europe

O. F. Gilliom

Mr. Gilliom from Berne, Ind., who is a trustee of the United Society of Christian Endeavor, accompanied by his wife and daughter, sends us the following under date of July 14 from aboard ship enroute to London, where they will attend the World's Christian Endeavor Convention. He goes as a delegate of the C. E.'s of Indiana. He will favor us with further articles as the convention progresses.—Editor.

Being on mid-ocean and bound for Europe on a big ocean liner, one cannot help to just pause for a few minutes and reflect long enough to ask one's self what it is all about. To face certain hazards in traveling which fortunately have become somewhat minimized with many of the modern conveniences, to lay aside your secular duties, besides making a great many preparations essential to such a journey, it is, therefore, only logical and right that before one land, that one give some kind of a comprehensive account of one's self.

The primary objective in view just now is to attend the Seventh World's Christian Endeavor Convention, to convene in London July 16-21. Our party, consisting of approximately seven hundred, of all ages, but everyone young in spirit, from every state of the union, is headed the same way with the same intentions.

In this party you will find almost all the officers of the United Society of Christian Endeavor excepting Dr. and Mrs. Francis E. Clark, who are already there and who spent the last winter in Europe. Besides these we have a great number of ministers, trained church leaders, field secretaries, notables, laymen. In fact the delegation represents a splendid example of America's twentieth century church organization and to be a member of such a party not only gives you the distinction of experiencing all the fascinations of such a journey but is so unique that we are certain the results are bound to help make history in international church work.

The Christian fellowship, the social intercourse, the friendly ideas and experiences of America's church life will be brought to Europe's threshhold and the influence of such a gathering between nations that have heretofore hated each other is bound to cement closer bonds of understanding and action, especially since this is the first world's convention since the war. Expressions in the devotional and vesper services held twice each day on boat give light to weighty purposes and duties ahead of us and to enjoy these each day, alone would be worth the trip. Daniel A. Poling, D. D., emphasized it the other evening in an address on, "I Am Ready", placing the responsibility on each to fulfill the sacred duties faithfully that have been entrusted to each as a member of his party. I cannot help but think that this will be the greatest peace party that has ever traveled through Europe.

Then aside of all this there might be a selfish reason for taking this trip. Not only does reading make a full man but traveling especially through Europe contributes greatly to one's knowledge of history, literature, and peoples, which are so closely interlocked to our national life. Life is not a reality as long as you spend it in entire seclusion, and he who is given the privilege of traveling abroad will understand human life better. Dr. John Cowan, D. D., popular writer and religious leader, expressed it today in the opening devotional remarks: "We are out Christopher Columbusing; out discovering first other peoples, and problems, then ourselves", and as he stated, "you cannot be the same person after you get back home."

Then again, since this is vacation time, we laymen, especially, wonder just how to spend such time. Vacations very often these days become dissipations and instead of this they absolutely should contribute toward rest and the upbuilding of soul, mind and body. Let us make the diversions that we pursue profitable instead of idle pursuit in our vacation days.

But I am going to Europe for another reason which may sound somewhat paradoxical to others—to get acquainted with my own family. A great many busy men do not know their own families in their occupied hours to which we often have become slaves. My family of wife and daughter cherish the hours for the coming two months when we can enjoy ourselves together in the absence of telephone calls and pressing business engagements. Blessed is he who occasionally will stop long enough these days to introduce himself to his own family instead of having them to say about him some day that they scarcely knew their own family head! The fellowship together and with others while traveling dismisses from your mind the regular cares and toils and when you return you find yourself more efficient for your work.

The diversions that we have so far been able to claim while the monster sea giant is heaving away at an average of 400 miles per day is truly helping us to unfold the early aspirations fostered by so many "to some day go with congenial company, to Europe."

Pre-convention services are held every day on the boat, led by some competent leader. Our deck where meetings are frequently held is not unlike in size of some large tabernacle and hundreds congregate several times each day in song, testimony and prayer, so that technically speaking, the great convention has really begun before we reach England. Captain Brown, who has charge of the large 680-foot liner with a population in all equal to some small city, did the unusual thing one day by addressing a meeting from an upper deck which proved to be very inspirational. He spoke of the minute details of a large boat as his is and the unique organization that was necessary to assure safety in making an ocean voyage and compared this to the part that each member of the convention party bore to the success of the whole plan. The captain who has had 40 years of ocean ex-

perience stated that the same faith and enthusiasm that are necessary to move the religious cogs of the world are very much needed in every day sea voyaging.

It is interesting indeed to observe as these religious services are held aboard how folks that are passengers not belonging to this party, will cease conversation and quietly stroll away from their accustomed places to permit themselves to be under the influence of something more essential than idle gossip and social dissipation. The voyage itself as the journey advances in fellowship and enthusiasm is a fitting prelude to the convention.

For Concord in Concord

O. B. Gerig

Prof. Gerig, formerly from Smithville, O., is a member of the faculty of Simmons College, Boston, and in addition to his regular duties, is devoting a good deal of time lecturing on peace. He was one of the leaders at the Concord meeting and, according to newspaper reports, an egg victim.—Editor.

In view of the wide publicity which has been given to the Concord Conference on Peace Leadership in both the daily and weekly papers and because of the perpetual interest which Mennonites have in peace efforts it may interest the readers of the Exponent to know the details of this episode.

The conference was sponsored by the Fellowship of Youth for Peace cooperating with student committees from Harvard, Wellesley, Simmons, Tufts, Yale, Smith, Columbia and other eastern colleges. It was an attempt to bring together a group of earnest young people to study the causes and cure of war under the leadership of competent authorities in the related fields of international relations, modern diplomacy, psychology, history, religion and economics. Leaders like Professors Barnes, Skinner, Schmidt, Young, Speight and others, discussed the various approaches to world peace and held forums upon their discussions. It was intended to be a study conference in which only a few students for the most part would be concerned, quietly training themselves for effective work in the peace cause.

Concord, Massachusetts, was chosen as the place, partly because it is very accessible to most of these schools but also because Concord was the home of Emerson, whose essay on war is a classic; and of Thoreau, who was an independent thinker; and of Bronson Alcott, fearless philosopher, and Louisa Alcott, author of Little Women. It was here where Hawthorne lived and the Old Manse is still to be seen. These literary traditions and the natural quiet beauty of the place made it an attractive spot for just such a conference.

But the American Legion thought otherwise. Was not Concord the place where "once the embattled farmers stood and fired the shot heard round the world"? Were these military traditions to be besmirched by a "yellow pacifism financed from Moscow"? Were people who are associated with the Fellowship of Reconciliation or who may be friends of Conscientious Objectors to be allowed to spread their "vile and unpatriotic propaganda"? The self-appointed supporters of 100 per cent. Americanism, largely sons of refugees from the potato famine on the Emerald Isle, unfamiliar with the principle of free speech and completely illiterate on the subject of Emerson and Thoreau, felt it their duty to protect their country from the descendants of William Penn and of the Mayflower and others.

It must be remembered that the east is largely dominated by second and first generation immigrants among whom the Irish Catholic group is most numerous. No criticism need be made of these people. Like the Italian or Lithuanian or Russian elements of the population, they possess many excellent traits and include in their numbers many cultured and capable leaders in government and religion. However, it is no secret that in the east Catholics are politically self-conscious and invariably vote the Democratic ticket. It is also well known that they dominate the American Legion in many centers. It is also a fact that few Catholics are associated with the various peace organizations although this is not suggesting that as a class they are militaristic. The police force of Boston, New York, and of Concord is largely appointed from this class. This accounts for the indifference of the Concord police to the disturbances which arose.

But it should also be noted that much of the "good, old, Protestant, American stock" is also afraid of pacifism, and though staunch old guard Republicans, they are quite as apt as others to become hysterical when a "pacifist" comes to town.

A month before the conference when a committee of the Fellowship went to Concord to arrange for the use of an old tavern and the parish house of the First church the news of the proposed gathings had already reached the vestrymen and we were told "that the place where the first colonial congress was held could not be had for a 'pacifist' conference." We replied that we may be mistaken in thinking that a house of God would be an appropriate place for a peace meeting. (It is now known that the Legion opposed us from the beginning and carried much misinformation to the authorities of the town and of the churches.) But we knew that the rector of the Episcopal church in Concord, Smith Dexter, was a member of the Fellowship of Reconciliation and therefore "straight" on the peace question, so we told him about our difficulty in getting a house whereupon he immediately invited us to hold our sessions in the parish house of his church. The next day a veritable storm broke

around his head coming from several directions. The "patriots" of the town and a few from his parish tried to halt the proceedings and upon learning of this we withdrew our request in order to save him from embarrassment at our expense. But Mr. Dexter, being a man of principles, was not to be cajoled. Accordingly he called his vestrymen together and urged them to give both sides a hearing and then decide.

The following evening the American Legion with several attorneys and one purporting to be a secret service man met the Episcopal vestry and with much argument and numerous "official" papers attempted to show that this peace organization was not only un-American, unpatriotic and dangerous but also that we were financed by the Russian Soviet and advocated free love. But a lawyer who was one of the vestrymen challenged all his "evidence" as incompetent in any court and none of the Legionaires was willing to accept the challenge.

Two nights later Dr. Marshall, editor of the Christian Leader, and the writer were asked to appear before the vestry to present our case and answer questions. Apparently we were able to disarm all suspicions save that we were pacifists which, of course, we did not deny. At any rate the Fellowship was invited to hold its proposed meetings there and everything rested till the conference began.

Many columns of newspaper story in the Boston and New York papers carry the account from this point on. It is a story of hoodlums attacking a peaceable assembly with eggs, stones, onions, gas bombs and other missiles with the police absent or inactive. Meetings were interrupted and disturbed, speakers were insulted, even leading citizens of Concord were themselves egged and abused. As the days wore on the eggs hurled became better but this was about the only improvement. Anti-pacifist sympathizers came in from surrounding territory and it became necessary for the selectmen of the town to call in the state police. In fact the situation became so tense that the chairman of the selectmen had his house guarded within and without by special police. He was accused of aiding the pacifists by giving the use of the town hall. By this time reporters and outsiders came to the meetings in numbers and the character of the study courses was necessarily changed to accommodate the larger group.

Editorials in the papers were almost entirely directed toward the town of Concord for letting such low tactics prevail and for not upholding the tradition of free speech and peaceable assembly. More and more of the respectable citizens were astonished and chagrinned that such hooligan methods could be resorted to in their town. They became alarmed and apologetic. Meanwhile, our peace group tried all the more to exercise self-control and to avoid all appearance of retaliation. To young people not possessed of several centuries of discipline under persecution as are the Mennonites or Quakers this was no easy task. The writer on one occasion found himself called into an upper room by a group of the men of the conference who were considering the question of organized resistance after several days of this molestation. With a telegram in his pocket just received from some Philadelphia friends urging the exercise of only spiritual methods in the face of the difficulty it was easier for him to counsel goodwill in spite of all opposition. Here it seemed was an excellent opportunity to practice the way of love. Doubtless there is a place in life for the use of physical force, and most pacifists do not decry the use of the police force, but this was not the occasion to deliberately plan to use it.

However, here we were in a practical situation where many of the hypothetical and imaginary borderline cases on the use of force suddenly became very real. What would be our duty if the police deputized us to help restore order when "abnormal" persons were disturbing our own (not the policemen's) meeting? To what extent should we depend upon police protection? Is it ever right to physically restrain a drunken or abnormal individual? These and many other questions became vital subjects for discussion between the sessions. Happily the peace group never gave way to any impulsive action. But living was tense for us all; so much so that some of the younger members of the group who were scheduled for short discussions in a public meeting before hostile and noisy listeners almost broke under the nervous strain.

The story might be indefinitely prolonged but suffice it to say that there is still much misunderstanding and much hostility to any peace program which goes so far as to urge absolute non-participation in war whether upon Christian or any other grounds. An organized militaristic wave has swept the country all the way from the War Department down to the last American Legion Post in the smallest hamlet. The drastic peace resolutions of the churches have driven the preparedness advocates into renewed activity. With absurd charges and a false patriotism they will subject the really active peace organizations to many difficulties before the peace cause is won. But universal peace is too great a boon to be bought at too cheap a price. We must not relent. Because we believe that war and the militaristic spirit is wrong, wholly incompatible with the life and spirit of Jesus, we must go on, wisely and carefully but none the less actively and zealously. What a tragedy if some of the old peace and non-resistant societies should so dissipate their own energies by internal dissensions that their spiritual leadership should fall into other hands! Let individuals and churches become more active, more serious on the peace question and they will probably experience an interval of opposition and persecution which will unite them under a common faith in the essentials of religion. Unity, if attainable at all, is a by-product. Doctrinal controversy is now as always the Great Destroyer.

OUR BI-WEEKLY SERMON

Standard of Development for Our Youth

Allen M. Fretz

Rev. Fretz is one of the few remaining students of the Mennonite Seminary at Wadsworth, Ohio, having attended that school in 1869-70. He is still pastor of his home church, Deep Run, Pa., where he was ordained 43 years ago. In addition to this he was pastor of the church in Souderton from 1893 to 1909; and is now pastor of the church at Perkasie and Springfield, and officiating Elder at Bowmansville. He has been secretary of the Eastern District Conference for the past thirteen years.

And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:52.

While our sermons should not lack doctrinal teaching, they should at the same time be practical, applicable to present-day needs in human life. Looking into the youth-days of Jesus, we may find not only much that leads us to faith in His divinity, but at the same time find practical lessons in His life to fit the young people of the twentieth century with that which is divine. Christ came not merely to save the lost, to declare concerning the innocent children, that, "of such is the Kingdom of Heaven, but too, that the youths might by a Christ-like life, evidence their right to salvation and the heavenly kingdom. In a Chinese Christian home a little boy asking his father to allow him to be baptized, was told he was too young; that he might fall back if he made a profession while a little boy. To this he made the touching reply, "Jesus promised to carry the lambs in His arms. I am only a little boy; it will be easier for Jesus to carry me." This logic of the heart was too much for the father. The dear child was baptized.

The text in one short sentence sums up everything we know of the early life of Jesus, and thus this sentence may be the standard for the development of the lives of our youths. In verse 40 we are told of the development of the Child Jesus. We learn then that development does not begin in the teen age. He was brought to the temple as a child, and consecrated to the Lord. Then "He grew"—constant progress marked His child life, under the care of pious parents and Divine grace. He grew perfectly—no part of body or spirit was lacking. He grew proportionately—well-balanced. He did not stand still. Each one whether old or young, must remember that progress, improvement, going on, advance, is the only condition, the only way of our becoming like Christ, and thus like God. Again He was brought to the temple at the beginning of the teen age according to Jewish custom to be made "a Son of the Law" (verse 41), and now the text tells us of His development as a youth, and a member of the church.

Note in the text the four sides of the square life: a, physical; b, intellectual; c, social; d, spiritual—the standard of youthful development. The body needs development in strength, in purity, in increasing capacity. The mind needs information, generally styled knowledge and power to use it aright, called wisdom. For knowledge and wisdom, far from being one, have ofttimes no connection, yet both are absolutely necessary for intellectual development. The knowledge of the head must be made practical by the wisdom of the heart. The young man Jesus increased in favor with men. He commanded by His loving disposition and humble character the esteem and respect of all that knew Him. He grew like a "tender plant" in the quiet vale of existence. The favor of man is a test of certain qualities, without which no Christian character can lay claim to even relative perfection. A selfish, illtempered, peevish, morose, arrogant, or deceitful disposition even in a child will cause disrespect of friends and society.

"In favor with God."—This the prime factor, the greatest essential in youthful development; the spirit in us in contact in communion with the Divine. His Word, worship, prayer, praise, our delight.—This grows faith, hope and love. As there is an increase in the former three qualities—three sides of the square, there should be, truly may be, a like expansion in this the fourth qualification of a fully developed life.

Having thought of life under the figure of a square, let us now, too, think of it under the figure of a cube, with not only four sides, but with six faces of four sides each. Physically—length; mentally—depth; socially—width; spiritually—height. With this figure of the cube, I can think of the life of Jesus too as a standard for the life of every youth, to aid in the development of a solid life. Note the six faces with the four sides making up such a cubic life: receptiveness, thoughtfulness, obedience, sincerity, reverence, service. To such a development the following agencies of the right character are important: 1, home; 2, school; 3, associates; 4, literature. May every youth who reads this, develop thus for this life of service, for the future of glory.

In closing I wish to quote from C. Austin Miles' beautiful and expressive hymn on the Young Christian Life, its purpose, development, and activity:

"I come to the garden alone
While the dew is still on the roses,
And the voice I hear falling on my ear
The Son of God discloses.
And He walks with me, and He talks with me,
And He tells me I am His Own;
And the joy we share, as we tarry there,
None other has ever known."

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

I. THE AMERICAN MENNONITE MISSION

The work of the American Mennonite mission in India is the work with which most of our readers are best acquainted. We know that the first missionaries, J. A. Ressler and Dr. and Mrs. Page, were appointed in the fall of 1898, and that Jacob and Mary Burkhard followed to somewhere in the central part of India the next year. We are aware that it was the great and terrible famine of 1900 which claimed all the efforts of those first missionaries and which aroused the sympathies of the people in America. Through the kindness of government officials the missionaries were allowed to direct quite extensive famine operations. The famine work with medical relief work, afforded a means of access to the people, and though the experience was terrible for both the people and the missionaries, it was not without its counterbalancing good results. We have some general ideas of the extent and the varied character of the present work. But, so visitors and newly-arrived missionaries tell us, we have no concepton at all of the vastness of the work that is centered in Dhamtari, Central Provinces, India. Nor yet can one little introductory article give it to us, but it may help.

The work at Dhamtari has been a growth. The missionaries claim no credit for the beginning or for the development of a single feature of the work. Some departments, such as the English school and the Leper Asylum, were opened under protest. Kindly friends at home urged that less work be undertaken until more helpers could be sent out. But the fact of the matter is that after the missionaries were located in Dhamtari, conditions produced the work, and the missionaries had no voice in the opening of new work. This feature of the work removes responsibility from the workers and enables them to point with deep humility at the results and say, "What hath God wrought!"

The field occupies 2,400 square miles of jungled plains and some small mountain land near the southeastern edge of the Central provinces. I wish you might take the energy of a school child and, finding a map of India, locate Dhamtari between Raipur on the north and Jagdalpur on the south; it is marvelous how very much alive a map may become. In this territory the mission is responsible for about one million people. For contrast's sake let us go back to the seventh annual report of the American Mennonite mission which was edited just twenty years ago, in the year 1906. It says: The field for which the mission is responsible is reached at present from four stations, namely, Sundarganj, Rudri, Balodgahan, and the leper asylum. In connection with these stations the immediate vicinity forms the field in which some village school, colportage, and evangelistic work is done. Up to the present time the force of the mission has not been heavy enough to do any gospel work among the unevangelized millions to the south and east of Dhamtari, where the Word of God is unknown and where no one ever bore witness for Christ. The people in these neglected regions are ignorant and simple in their habits, but they are approachable and form a very hopeful class among whom to work. To the north at Raipur at a distance of about forty miles are the nearest missionary neighbors. The same distance would reach the nearest gospel workers to the west. To the south the nearest missionaries are one hundred thirty-five miles away, while to the east the unoccupied regions extend for two hundred miles or more.' And now, in 1926, for the stations we may strike out Rudri and write in its place Batena, Sankra, Ghatula, and Mahodi, together with ten evangelistic out-stations. Ghatula and Mahodi include some of those "neglected regions to the south and east".

Again, "the native force at work preaching the gospel is small but growing in numbers and efficiency as the children from the orphanages go out and develop strength. The first generation of Indian Christians are not taught from infancy as are the people of Christian lands, and consequently are quite often ignorant of the Word, and are, as a rule, weak Christians. Notwithstanding these somewhat discouraging conditions the Indian Christians in many instances manifest a brave spirit, the presence of which is a source of much encouragement in the church". And then follows a most wonderful recital of things attempted and things done.

The native force today numbers one hundred—evangelists, Bible women, teachers, nurses, compounders, most of whom have come from the boys' and girls' orphanages. The work that the people have been doing for themselves has taken the form of organizing and maintaining a home mission station at Mogragahan, down in the south-western part of the district.

Speaking of the work that in 1906 was carried on, we find listed beside the evangelistic, the medical, the schools, the deaf, mute and blind, the girls' orphanage, the boys' orphanage, and the leper asylum. We read: "During the year there were about 9000 patients treated. Some very serious cases recovered, while others who did not appear so serious, did not. Persons came from villages forty miles distant for treatment, not being able to receive medical help any nearer. It is realized as never before that an efficient medical missionary is much needed. Many persons come for treatment whom an operation would help, but there is no one to perform the operation. How long must the mission wait for a doctor! Dur-

ing the year one missionary had to leave the work and go where he could receive medical help. In two other cases a doctor had to be called from a distance. If there were a qualified doctor in the mission many could be helped who must now be neglected."

Since 1906 we find three doctors, five nurses, and eight helpers on the medical staff, with the number of patients treated in one year as high as 22,000.

The equipment includes one general hospital, one European ward, and five dispensaries.

In 1906 we read: "The schools continue to hold the important place in the mission work that their worth and usefulness demands. Both orphanage schools are recognized by government as Vernacular Middle Schools. The Angle-Vernacular Middle School continues to work under difficulties. It is, however, a field for effective work among the wealthier classes and the higher castes of Dhamtari when once a missionary's time and attention can be devoted to this one work. It affords an opportunity for work in the homes as well as with the children." Under the skilful leadership of M. C. Lehman, this latter school has grown into the English High School with a fairly large enrollment; the middle schools have changed their curricula from entirely theoretical to largely vocational, tending toward the economic independence of the pupils after they are out of school; one carpentry school has come into existence, as well as eight primary schools. The total enrollment exceeds 1000.

As the orphanages have presented the most efficient workers to the mission and to their own people of India, so has much of the industrial work grown directly out of the needs of the boys and girls who were in the orphanages. There has been considerable work among the widows, also, with the establishment of a widows' home, and some work among old men. These, too, required some means of livelihood and led to further industrial work. This phase of the work now includes weaving, carpentry, shoemaking, masonry, blacksmithing, sewing, lacemaking, and some rug weaving.

The leper asylum has grown considerably. Recently they have moved into new and modern buildings; the new treatment has been proving successful; one doctor gives his full time to the leper work.

The half has not been told. But before we close, we see in that report of 1906 a black-edged space, telling of the death of Jacob Burkhard, one of the three who have given their life in India. Here it reads:

"From the early part of his Christian life he was a willing worker in the church, always ready to make any sacrifice necessary for the speading of the gospel. He was a man of prayer and he exercised great faith. When any difficulty arose his first thought was to pray. With his faithful companion he arrived at Dhamtari in October, 1900. Six busy years were spent in the mission. During these years of labor many souls have heard the gospel message, many a Scripture verse repeated, and many a hymn sung, as the result of the departed brother's untiring efforts. Brother Burkhard had a carbuncle on his back, and later bloodpoisoning set in, which caused his death. Twelve hours before he died, he joined in a few songs with his family and those who were with him. 'There's not a Friend Like the Lowly Jesus', was sung. Then he closed his eyes and prayed for his wife, for his children, for the work, and for himself. Just as day was dawning, he passed away."

And their works do follow them!

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

THE FELLOWSHIP OF YOUTH FOR PEACE

It was in the Christmas season, 1923, that a group of students sought fellowship with other young people, who like themselves had come to a pacifist stand after having given much earnest thought to the problem of war. While at the Student Volunteer Convention at Indianapolis they decided to form a "Fellowship of Youth for Peace." Seeking likeminded people of firm conviction they turned to the Fellowship of Reconciliation and shared with them office space, literature and fellowship. Alexander and Analee Stewart were the first "secretaries", while others in the group sought to enlarge the fellowship by bringing in friends of like conviction. Members of F. Y. P. also took the challenge of Christian pacifism to the Silver Bay Conferences.

Through its affiliation with the F. O. R., the F. Y. P. held its first national conference at Seaside Park, New Jersey, in September, 1924. While the F. O. R. discussed international problems the young people were confronted with problems of internal F. Y. P. policy. What was to be the nature of the F. Y. P. organization? What was to be the role of propaganda in the F. Y. P? What should be its relationship with the F. O. R? These questions were partially answered by the choice of Thomas Que Harrison as full time field secretary.

An enthusiasm for spreading the message of "A Warless World in Our Generation" sent Tom before groups of young people all over the country and confronted the National Council with the problem of establishing firmly the youth peace contacts when once they had been made. While the expansionist movement did not lossen the appreciation of the members for the value of the pacifist stand, experience during the winter 1924-25 seemed to show that the pacifist pledge, known as "the slacker's oath" was preventing the F. Y. P. from becoming an effective force for peace. Although pacifist in conviction the Fellowship decided to eliminate the pacifist pledge from its application for membership just as the name of Jesus had been eliminated to make room for non-Christian groups.

While the idea of fellowship for peace work was spreading over the United States, a group was being formed which went abroad last summer to make youth contacts for peace in Europe. The trip accomplished more than

the formation of individual friendships. It saw the beginning of a movement for a World League of Youth with plans for a World Conference of Youth in the summer of 1928. Thus the spirit of international friendship which a group of foreign students injected into the second annual conference of the Fellowship at Swarthmore was enthusiastically carried on by the Americans who had been abroad.

The Swarthmore conference pledged the Fellowship to the support of the World League of Youth and of an educational campaign on the Harmony Agreement between the leaders of the World Court group and the outlawry of war forces in this country. Economic imperialism, compulsory military training, and nationalism in teaching was denounced. The resolutions on these subjects formed the basis of the program of the Fellowship for the winter of 1925-1926.

The program of the F. Y. P. is a composite of the ideas of its individual members on the way in which it should function. As viewed by some it will "spread the gospel of Fellowship here and abroad," "educate youth on the philosophy of the use of force", "compile information about youth movements", "furnish speakers on the subjects pertaining to youth and war", "fight the R. O. T. C. and the C. M. T. C.", "enable students to do research on militarism, economic imperialism, labor problems, etc.". "urge peace programs upon the schools and churches," "try to bring pressure to bear on the policy makers", "use channels that are open", "further European correspondence". All these things members have been doing either individually or collectively. F. Y. P. because it represents many different points of view, ideas and philosophies can be described accurately only by its title—"The Fellowship of Youth for Peace." Many thinking members of the group feel that this means a radical left wing position including a pacifist stand on war.

Note: This article, which concludes our series on Youth Movements, was written by a member of the Fellowship of Youth for Peace especially for this page. It was written several months ago, and since that time there has arisen a movement toward the re-uniting of the Fellowship of Youth for Peace and the Fellowship of Reconciliation. This movement seems destined to merge the two movements on the basis of the principle of love as practised by Jesus, leaving no place for the individual to take part in war.—E. J. Y.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

"EDUCATION AMONG THE MENNONITES OF AMERICA"

Dear Editor: Some disagreement with the review of President Hartzler's book was to be expected. A candid, free discussion of the points of disagreement would have been appreciated and might have been useful. However, the phillippic launched in these columns recently by the editor, directed against the author and not against the facts presented nor the substance of the argument, was not anticipated. Upon reading it the writer was forced to wonder how long it will be until Mennonites will be ready to take criticism of views and opinions or factual material presented in published form in good humor and at face value without flying at once with warmed feelings to the defense of personalities. Can we not discuss "ISSUES", and discuss in a friendly and profitable manner? Or must we always be looking for sinister, foul motive in legitimate criticism? How far has college and seminary brought us on the way to intellectual comity?

The theme of the phillippic is that the author of the review did nothing less than "compose a broadside against the author (J. E. H.) and against the educational institutions at Bluffton, both college and seminary." I beg leave of the good editor to say that he is completely mistaken.

But one paragraph, less than one-twentieth of the entire review, contains material concerning the Bluffton institutions. This paragraph merely proves that the claim of these institutions to be in fact "controlled by the six leading branches of the Mennonite Church" is a misrepresentation of the attitude of the Old Mennonite church and the M. B. C. church. Nothing is said about the institutions, their faculty, their work, their character. Not the least judgment of any sort was passed on the institutions. Why not print the entire paragraph so that readers of the Exponent may know just how terrible a diatribe against the Bluffton institutions was produced?

The theme of the phillippic is underlined again in red ink in the opening sentence of the third paragraph of the editor's statement which says, "The primary interest in writing the review is obviously not that of historical accuracy." Please, Mr. Editor, kindly permit the reviewer to tell the readers of this column that **historical accuracy was "the primary interest"** and only occasion for the review. It was published in a journal (The Review Supplement to the Goshen College Record) which devotes much of its space to Mennonite history; it was written by one whose metier is history; it was written in the accepted style of historical reviews; it is completely devoid of any personal element whatsoever for in no case is President Hartzler touched personally; the discussion is confined to the material presented. There is a reasonable amount of appreciation for the historical value of the book. Whatever reflection because of its weakness or faults falls upon the author of the book or upon the institutions with which he is connected may not in justice be blamed on the reviewer but must be credited to the author.

Had President Hartzler's book been a tract or a piece of inspirational literature, a review such as presented would have been out of place. However, it purports to be a careful study of the History of American Mennonite Education, the substance of a Ph.D. dissertation at Hartford Seminary. The prestige attaching to the book because of this fact, and because of the author's presidency of a Mennonite seminary naturally tend to make the book an authority. To permit it without correction to be circulated as authoritative and satisfactory would have been an injustice to the church in general, the Old Mennonite Church in particular, and an injustice likewise to Mennonite historical scholarship. The friendly reader will agree that impartial fidelity to the truth, and scholarly accuracy and thoroughness are worthy virtues in historical writing, virtues that need to be cultivated if any scholarship is to be built up among us. To this cultivation critical reviews should contribute.

The editor would have his readers believe that the review is hypercritical: therefore he selects as illustrations two of the less important mistakes pointed out and corrected by the reviewer. The correction of the phrase "Mennonites in Europe" to "Mennonites in Holland" is an excellent case in point. The original statement leaves the impression that all the Mennonite ministers of Europe receive their training in the extremely liberal unitarian Seminary in Amsterdam. This very erroneous impression certainly should be corrected in "the interest of historical accuracy." Let Mr. Hartzler or the editor adduce an instance of a non-Dutch Mennonite minister having received his training at this exclusively Dutch seminary in the past century. Again the correction of Menno's death date from 1559 to 1561 is referred to and the inference is drawn that this and many

of the errors corrected are not in fact errors, but due to conflicting authorities of which Mr. Hartzler chose one and the reviewer the other. The authorities cited by the reviewer for the correct death date of Menno are Vos and Horsch (not Horsch alone as the editor erroneously states), one Dutch and the other American. These two men have produced the only authoritative biographies of Menno. The author used neither. There are no conflicting authorities on this point, as there are not on most of the points discussed the editor notwithstanding. A noted English divine once said, "I do not propose to let another man's ignorance, however great, overwhelm my knowledge, however small". President Hartzler may have used the phrase "History teaches us"; the reviewer did not.

"The unkindest cut of all" was that by which the editor makes it appear that the reviewer wished to do an injustice to those who had built Goshen College and "gone to much personal sacrifice for the cause." The reference made in the review to the raising of the $200,000 was quite misunderstood by the editor. Here is the complete quotation as given plus the suppressed latter half—"That the Mennonite church rallied and rescued Goshen College from a ruinous bankruptcy (in which it found itself upon the resignation of President Hartzler in 1918) by a campaign which brought approximately $200,000 to the college in three years **is sufficient proof of the fact that the church and the board did not oppose the college as such but rather opposed certain policies and attitudes adopted by individuals".** This statement merely cleared the church (church used in the official sense) of the charge of opposition to the entire institution as such or to education in general. The thought of using this fact to prove that the church in general chose **for** the **board** and against the faculty was never in the reviewer's mind and is not remotely suggested in the wording. Those who raised the money know that generous donations came from all parties, conservative and progressive alike, and that credit can be claimed by no one group. Witness the official receipting in the columns of the Gospel Herald. The writer regrets that the statement as made did not give due credit to President Detweiler for his share in the raising of the fund. His service was a noteworthy one and one which saved Goshen College for future generations. It should not be forgotten, however, that the essential impetus was given to the initiation of the campaign by the prestige and active solicitaton of the then treasurer of the Mission Board, whose important assistance Mr. Detweiler has aways recognized.

With his colleagues of the faculty of Goshen College the writer regrets that it was not possible for the editor to withhold the acid poured out in the last paragraph. The charge there made, is one of the most serious as well as most patently unjust and unfounded charges ever made publicly in the columns of any Mennonite journal. We protest and wholeheartedly repudiate it. There is not a scintilla of evidence in the review under discussion or elsewhere in support of the charge that members of the faculty at Goshen, attack and "depreciate the character and labors of their forerunners without whose labors and sacrifices Goshen College would not have been brought into existence." On the contrary where contacts have been made friendly personal relations have continued. We have "entered into their labors" and have learned thereby to appreciate still more keenly their achievements. The point of the charge is directed at the reviewer already in the concluding sentence of an earlier paragraph where the editor speaks "out of a sense of justice to the old faculty". It has already been pointed out that the original review was quite misunderstood at this point. It remains to be said, however, that the reviewer personally has a very sincere regard for the members of the faculty of the old Goshen College under whose tuition and from whose characters he received an equipment and an inspiration which he will always cherish and value. He refuses to let an outsider drive a wedge into his personal friendship with them and will not be denied by said person the privilege of esteeming and honoring their sacrifice and service. Is this the way to promote brotherliness and good will among Mennonites?

In summary it must be said in fairness to the reviewer and the institution with which he is connected (and in the interest of historical accuracy) that the editor is wrong in each and all of his condemnations. The review is not "a broadside against the author", President Hartzler; it is not "a broadside against the educational institutions at Bluffton, both college and seminary"; it is not a part of a program of assassination of the character and depreciation of the labors of the former faculty at Goshen (a number of whom by the way are still on the faculty). It is simply a review in the interests of historical accuracy.

With thanks for the courtesy of the space, very sincerely,

Harold S. Bender.

Goshen, Indiana.

OUR REPLY

We are sorry that we got every point wrong in our discussion of Prof. Bender's Review. The editor begs leave, however, to protest with all his might the insinuation in his first paragraph that we were not in good humor when we wrote. There is enough dyspeptic religious literature on the market and we have resolved never to write a word for publication except in good humor.

It is not our policy to take advantage of any writer to the Open Forum by getting in the last word. Inasmuch, however, as Prof. Bender makes a wholesale defense of his Review and a fairly complete denunciation of the editor's discussion of the same, we feel under obligation to offer a further word.

"In the interest of historical accuracy", Prof. Bender points out in his Review that "Ein Spiegel der Taufer" should be "Ein Spiegel der Taufe." This may be an historical inaccuracy on the part of the author, but inasmuch as the book has gone through only one edition it might conceivably be a typographical error which error a good proof reader might have discovered as well as "one whose metier is history". The reader who forms his judgment by content of material as well as by the cumulative effect of mass will discover an abundance of other corrections with similar "issues" at stake.

Another correction which is intended to rescue Mennonite scholarship from historical inaccuracy is a refutation of Hartzler's statement that "the exact date of the beginning of the movement (Anabaptism) can hardly be determined." Does Prof. Bender really believe that great intellectual and religious movements like either the Reformation or Anabaptism can be traced to a beginning as definite as "the latter part of January, 1525." Such reckoning is as naive as that of the doctor of divinity who reckoned that October 23, 4004 B. C. at nine o'clock in the morning was the precise moment when man was made. Anapabtism as well as the Reformation, was a movement which represented inner surges of the spirit. Such movements do not start like a "Twentieth Century Limited" whose course can be accurately traced with the definiteness of a time table. When one fixes the date of the first known adult baptism he must not imagine that he is fixing the beginning of the Anabaptist movement.

Another "inaccuracy" pointed out is Hartzler's statement that "Bible Conferences are a thing of the past" and that "the popular Bible Lecture Courses are fast taking their place." Prof. Bender insists that "this certainly does not apply to the 'Old' Mennonite church", for "the reviewer does not know of a single instance of such a course being given in an old Mennonite church in recent years." We do not see how historical accuracy is promoted by an appeal to what "the reviewer

does not know." If this is written "in the accepted style of historical reviews" then we suggest that in the name of a decent respect to the intelligence of readers, the style be changed. Had the reviewer been adequately informed of activities in the "Old Mennonite church" he would have known of numerous instances where Bible lectures—"From Egypt to Canaan" and other courses of a more substantial nature—were announced and delivered in Old Mennonite churches in recent years.

We would be the last to stand between Prof. Bender and any of his friends. That he and his colleagues honor and esteem the old Goshen faculty is as it should be. The fact, however, that the new church organization at the college refused fellowship with the old faculty as well as with a majority of the members of the original college church, except upon humiliating terms, must be a fly in the ointment. If the younger church men at Goshen College (and to these my remarks concerning the faculty were strictly limited) will "protest and wholeheartedly repudiate" that action by the officials who employ them, it will be an evidence of the courage of friendship and will do much to convince us that "there is not a scintilla of evidence in the review under discussion or elsewhere", in support of my charges. We submit that Prof. Bender's unqualified defense in his Review of the bishops and boards under whom he labors, while handsomely done, lacks all the courage of friendship.

In all of this discussion, the editor does not wish to be understood as being averse to critical reviews of literature. Nor does he hold that Hartzler's EDUCATION AMONG THE MENNONITES is invulnerable. Above all, the editor hopes that this discussion as well as Prof. Bender's, will be received in the best of humor. It is always a dangerous thing to judge another's motive, and if, after weighing my further elucidation of the subject, it is still felt that I have done injustice to Prof. Bender, I graciously beg his forgiveness.

—Lester Hostettler.

OLD FOLKS' MEETING AT WAKARUSA, INDIANA

A splendid crowd attended the Old Folks' meeting at the M. B. C. church Sunday afternoon, the pastor, Rev. E. D. Mast, presiding. Rev. A. B. Yoder of Elkhart, was present to encourage and enliven the occasion.

Rev. Henry Weldy of the Holdeman church, opened the service with prayer. Mr. David Culp, who taught singing away back yonder, had charge of the music, using the old, old hymns, bringing joy and comfort into the hearts of all. A mixed quartette composed of Mesdames Anglemyer and Eicher, Rev. Levi Weldy and Mr. David Culp, sang beautifully the thrilling melody to the sacred song, "Jesus Lover of My Soul."

Elder J. F. Funk, Elkhart, 92 years of age, gave the sermon of the afternoon. He told the old, old story so simply and sweetly. He had told the same story for 60 years or more, yet it was just as fresh, just as full of beauty and truth as the first year of his ministry. The audience was impressed and a real joy seemed to pervade the entire congregation. Rev. Funk's memory seems to serve him well as he repeated verse after verse of Scripture and song.

After the sermon by Rev. Funk the following preachers gave short talks: Professor Leedy of Marion College of this state, Rev. Mary G. Rheubottom, Revs. Jewell and Neterer. Their acceptable messages added interest to the occasion.

At the close there was a general rush to the front of the church to greet and shake hands with Rev. Funk and bid him Godspeed.

There were present one past 90; 11 past 80; 25 past 70; 44 past 60; 40 past 50. It was a happy thought of Brother Mast to provide such a meeting as all were benefitted thereby. It is hoped that next year the aged people will have another such meeting. Do not forget the old folks.—Wakarusa Tribune.

The following clipping from the **Baltimore Sun** sheds a side light on the question of modernism vs. fundamentalism among Mennonites. The clipping was sent to us by a friend who received it from a traveling salesman. The headline reads:

MENNONITES DIVIDE OVER USE OF HOOKS AND EYES OR BUTTONS

Watertown, N. Y., June 14.—A schism among the Mennonites threatened as delegates assembled in annual conference at Kirchnerville, Lewis county hamlet, today.

The moot point is one of dogma—whether adherents to the faith, first formulated in Holland nearly three centuries ago, shall wear buttons upon their clothing or whether they shall continue to depend upon the hook and eye, time-honored practice of those plain-dressed folk of simple faith.

Autos Also Under Ban

The controversy has divided the sect into hostile camps. One, the modernist young generation, favors abolition of the hooks and eyes. The other, the fundamentalist wing, stands by the old custom. Both are equally certain of the righteousness of their cause.

Other points at issue, which the conference will attempt to smooth out, are newspaper reading and automobile riding. Both are banned now as sinful, along with war and education. The sect considers that guns are tools of violence, avoids litigation and never attends the theater.

Come from Several States

Life, according to the Mennonite creed, ought to be a simple formula. Thus, the men are garbed in conventional black suits with broad-brimmed black hats and clean-shaven faces aside from short whiskers on the chin. The women wear flowing Quaker capes with black hoods over unbobbed hair in the winter and sunbonnets in the summer. Flowers, ribbons and feathers as adornments are banned.

The delegates from Canada, as well as the United States, are largely from Iowa, Illinois and Pennsylvania. Smaller groups claim other states as their homes. The conference will be in session until controversial matters are settled.

SPECIAL MEETINGS AT SPRINGS, PA.

Rev. Paul Whitmer of Bluffton, Ohio, recently concluded a series of evening meetings, lasting from the 7th to the 11th of July, at Elk Lick, Pa. These meetings were called at the request of a number of former members of the Springs Mennonite church, who for more than a year had been denied fellowship in that congregation, and who were desirous of making some definite church connections and holding communion. The Methodist church at Elk Lick, a town about four miles from Springs, was secured for this purpose.

The services were in every way a success, being well attended and marked by a fine spirit of Christian brotherhood. Eight young people were received into the church by baptism, and twenty-eight members by the right hand of fellowship. Communion services, in which thirty-eight participated, were held on Sunday morning.

The meetings closed on Sunday night with a particularly effective sermon on the theme, "It Is Finished," in which the speaker brought out, by illustrations, the marvelous transforming power of the religion which men once pronounced a failure. This final sermon was the climax of a series of deeply spiritual messages, and there were many comments upon the inspiration and encouragement it carried.

The little group at Springs finds itself happy in its new relationship, and feels that it owes a debt of gratitude both to Rev. Whitmer for his kindly sympathy and helpfulness, and to the good Methodist people who so graciously opened the doors of their church to those of another denomination, and helped support the meetings by attending them.

—Rhoda Bender.

Notes from Here and There

Eli Stolzfus of Lima, Ohio, preached at the North Danvers Mennonite church on the evening of July 11.

H. F. Reist of Welasko, Texas, expects to move with his family to Tuleta, Texas, where he will be the pastor of the congregation at that place.

The Daily Vacation Bible School conducted at the Mennonite Mission in Canton, Ohio, has been well attended. The teachers from the local congregation have been assisted by some from outside the city.

One of the principal needs in the mission station at Pehuajo, Argentina, is money for the securing of a home for neglected orphan children. A few children are being temporarily housed in rooms formerly used as halls. Vera Hallman is serving as matron of the home.

Mr. and Mrs. H. C. Miller recently moved from their home at Walnutcreek, Ohio, where Mr. Miller has taught in the high school for the past five years, to Canton, Ohio. Mr. Miller has accepted a position as instructor in the Central High School in that city.

O. B. Gerig who is field secretary of the New England office of the American Friends Service Committee, will leave soon for Europe to attend the Bierville Congress on peace in France and the Loughboro F. O. R. Conference in England. He expects to return the first of October.

The Silver Street, Topeka, and Eighth Street, Goshen, churches of the Central Conference of Mennonites held their C. E. Rally at the Eighth Street church, July 1. Evan Williams, State Field Secretary of the C. E., addressed the morning and afternoon sessions.

H. P. Krehbiel, editor of the Mennonite Weekly Review, and Mrs. Krehbiel of Newton, Kansas, took a motor trip through Ontario. While visiting in Kitchener Mr. Krehbiel addressed a meeting of the Russian Mennonite congregation at that place. Rev. Jacob H. Janzen is the pastor and Rev. Jacob P. Friesen the assistant pastor.

P. A. Friesen of the Dhamtari Station, C. P., India, reports that a whole caste of weavers in the northern part of the Kanker state are seriously considering becoming Christians. They are tired of the social suppression by the Hindus and desire social and religious freedom which Christianity alone can give. It will take much teaching before they can understand what real Christian freedom is.

Dr. and Mrs. J. C. Meyer are spending their vacation attending the annual conference held at Williamstown, Massachusetts.

Miss Anna Stalter of the Dhamtari Mission station in India expects to leave on furlough about August 7th.

As a result of a campaign to raise funds for a hospital at La Junta, Colorado, $39,000 has been subscribed. At least $11,000 more is needed. Building will not be begun before spring.

The Middle District Conference (General Conference of Mennonites) is scheduled to meet at the Ebenezer Swiss church, two miles west of Bluffton, August 15-18.

At a union meeting in Buhler, Kansas, on July 25th, the speakers were Rev. Warkentine of Bethel College and Rev. Goertz, missionary on furlough from China.

Rev. Elmer Basinger and family of Freeman, South Dakota, left for a month's visit in the east. They will visit in Des Moines and Donnellson, Iowa, and Pandora, Ohio, Rev. Basinger's former home.

B. B. King of the Fort Wayne, Ind., mission is scheduled to begin a series of meetings at the Walnutcreek A. M. church following the Sunday School Conference which is to be held there August 17-19.

A Mission Day was observed at the Carlock, Illinois, church, July 11. The speakers were Rev. Amos Eash of Chicago, Rev. Emil Sommers, returned missionary, of Congo Belge, Africa; and Rev. Wm. Weaver of North Danvers, Illinois.

The Mennonite settlement of Russian Mennonites at San Juan, Mexico, is in need of assistance. They have suffered a failure of their corps and robbers have carried off much of their stock. This leaves them without the prospects of living until the next harvest. They wish to leave and move to Canada, but have no means.

WANTED

The office is short a number of copies of the July 30 issue of the Exponent. Any subscribers who do not keep their copies and will mail the above mentioned issue to us will do us a much appreciated favor.

The Christian Exponent Co.,

Sugarcreek, Ohio.

The Women's Missionary Societies of eastern Ohio held their annual meeting at the Walnutcreek A. M. church on August 5th.

The conference session of the Central Conference of Mennonites will be held at Washington, Illinois, September 4-7. The program includes ministerial, Sunday school, Christian Endeavor, and missionary sessions.

The following party of missionaries to the Dhamtari station in India is scheduled to sail on the S. S. City of Nenares on October 1:

Mr. and Mrs. J. N. Kaufman and two children and Sarah Lapp who are returning from furloughs.

Mr. and Mrs. Lloy Kniss and child and Mr. and Mrs. George Beare and two children, who are appointed for their first term. Reservations are being held for a nurse.

OBITUARY NOTICE

Angeline Ream Messinger, daughter of Samuel and Mariah Ream, was the second of a family of eight children and was born in Hancock county, Ohio, September 12th, 1857.

On April 8th, 1879, she united in marriage with David Messinger of Allen county, Ohio. This marriage was blessed with eight children, seven of whom survive. In her young womanhood she accepted Christ as her Savior and united with the Chapel church near New Stark. Upon moving to this, their present home she transferred her place of worship to the Zion church until its abandonment, since which time she continued to worship at the Chapel church, where she was faithful until the summons came to come to her future home.

About the middle of last October she suffered from a stroke of paralysis, from which she never fully recovered. She was largely helpless for nine months, during which time she suffered a great deal of pain and weariness of which she said the half has never been told. But in patience she bore it all to herself.

With all that kind hearts and tender hands could do, she submitted to the second severe stroke, since which time she was wholly unconscious to the time her spirit took its flight on the evening of July 14th, at the age of 68 years, 10 months and 2 days.

She leaves to mourn her departure, her husband, seven children, A. R. of Williamstown, O.; L. G. of Middlebury, Ind.; Ella at home; N. D. of Chicago, Ill.; M. S. at home; A. A. of Bluffton, O.; and Angeline Ruth at home. Also four sisters and one brother, besides many other relatives and friends.

Those who knew her best appreciated her congenial life the most.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

Goshen College Library X

August 27, 1926

EDITORIAL

WHAT DOES JESUS SAY?

ENGLAND

C. Henry Smith

MENNONITE MISSION WORK IN CONGOLAND

William Gage Kensinger

BLUFFTON COLLEGE

N. E. Byers

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The Editor's Chat

Dear readers:

At this writing I am at the Young People's Retreat at Bluffton. One of the students at the Retreat has been delegated to write a report of the meeting and hence it is not in order now to say much about it. The group is larger than last year and the work is starting off in a splendid spirit. I happen to have been chosen as leader of one of the "morning watch" groups. In my group are three from Iowa, one from South Dakota, two from Chicago, three from Indiana and three from Ohio. A meeting of young Mennonite people (close to a hundred in all) from various sections of the country for the purpose of Bible study, fellowship and devotion seems to indicate that not all the young people are travelling the road of worldly pleasure and jazz.

Vacation days will soon be over for many of our readers. Some of you took no vacations probably because you had no opportunity, or it may be that you thought you could not afford one. A vacation which means dissipation is the kind which certainly no one can afford. On the other hand, a few days or a few weeks withdrawal from one's ordinary round of duties, during which you place yourself in a completely new environment, and set yourself to doing some things which you have long wanted to do, but had no time for it—such a vacation can become a means of new inspiration and new power. "The devil doesn't take a vacation" some pious drudge reminds us. Never mind. We are not followers of the devil! We are followers of Him who invited His disciples to come apart from the multitudes in order that they might rest a while.

Three days at O'dell's Lake, thirty miles distant, with my family accompanied by the Sunday school superintendent, the teacher of our boys' class, and the teacher of the men's class with their families, will not soon be forgotten. We rented a cottage large enough to accommodate the whole party—twelve in all. Before breakfast, we had morning watch. Two hours were devoted to Bible study and one hour to discussion. Our subject was the Book of Isaiah. So far as we know, Isaiah was never studied before by any picnickers at Lake O'dell. With the help of Jefferson's "Cardinal Ideas of Isaiah" and a few other volumes, we got into some lively discussions, free, informal, open-hearted, such as I have often wished might be had in more Sunday schools. The environment was not always conducive to worship and serious thought. Our neighbors in the next cottage kept up a continuous grind of dances and fox-trots on the victrola. On one occasion after we had sung several hymns they changed to sacred numbers and sang several religious songs.

The afternoon we devoted to boating, swimming, and other physical activities. When the time came for packing clothes, dishes, books, etc., we all felt that the three days were well spent and wished that we could have planned for a whole week of it. The fellowship of such days is one of the blessings which makes life sweet and joyous.

Several leters have recently come in expressing their appreciation of the expositions of the Sunday school lessons which occurred in the Exponent until recently, and expressing the hope that they will soon appear again. These expositions have apparently filled a real need and we assure our readers that they will appear again before many more issues will reach you.

The articles on **Church Music** by Prof. G. A. Lehman should interest everyone who believes in the enrichment of our services of worship. Surely music of the proper kind is a powerful factor in our religious life. And how many churches have done more than touch the hem of the garment in developing the possibilities of music. Prof. Lehman's experience as a teacher of music, as choir leader, and as a member and assistant director of the famous Dayton Westminster choir, as well as his work in the editing of the new Mennonite Hymnal, eminently qualify him to discuss church music and his articles from time to time should stimulate more interest in the appreciation of music and its development.

FROM OUR MAIL BAG

Being away from the office I have access to only a few of the letters which have come in recently in which readers express themselves regarding the Exponent.

"I am receiving the Exponent regularly. Would not like to miss a single number. The convincing feature to me is the open discussions of the paper whereby our minds are broadened to higher ideals of the Christ-life. It is not a one-mind paper."—Reader, Indiana.

"Enclosed find $2.00 as a renewal for the Christian Exponent. I enjoy the paper very much and wish you God's blessing in your labors."—Farmer, Ontario.

"Thanks for changing my address on the Exponent; it came through all right. . . . .Any time I can be of service to you or the Exponent, please let me know."—Student, Massachusetts.

"We enjoy the Exponent very much and every issue calls forth appreciation we should express to you more frequently. Many a chuckle do we have over the clever turn of your pen and many a satisfaction because you express the soul of the matter so neatly. . . . .Esther Smucker shows great promise. She has a faculty for finding a new point of interest in a very old subject—a marvelous gift. I have very little time for leisure. Books of supreme interest are waiting by the dozen. These I read by phrases, paragraphs, or even pages. But I stopped to read almost work for word "The Perfect Lover" (in July 30 issue). I confess I could never find it even between the lines in Hosea. One of the most charming portrayals I have ever read."—Homemaker, Ohio.

Our readers who take a few minutes' time to write a letter of sincere appreciation or of sincere criticism do us a much appreciated favor. With kindest regards to all, I remain, your servant,

The Editor

CAST THY BREAD UPON THE WATERS

Cast thy bread upon the waters,
Ye who have but scant supply;
Angel eyes will watch above it,
You shall find it bye and bye.
He who in His righteous balance
Doeth each human action weigh,
Will your sacrifice remember,
Will your loving deeds repay.

Cast thy bread upon the waters,
Poor and weary, worn with care;
Often sitting in the shadow,
Have you not a crumb to spare?
Can you not to those around you
Sing some little song of hope
As you look with longing vision
Through faith's mighty telescope?

Cast thy bread upon the waters,
Ye who have abundant store;
It may float on many a billow,
It may strand on many a shore.
You may think it lost forever,
But as sure as God is true,
In this life or in the other
It will yet return to you.

Cast thy bread upon the waters,
Far and wide your treasures strew;
Scatter it with willing fingers,
Shout for joy to see it go.
For if you do closely keep it,
It will only drag you down;
If you love it more than Jesus
It will keep you from your crown.

Cast thy bread upon the waters,
Waft it on with praying breath;
In some distant, doubtful moment
It may save a soul from death.
When you sleep in solemn silence
'Neath the morn and evening dew,
Stranger hands which you have strengthened
May strew lilies over you.

THE
CHRISTIAN EXPONENT

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LESTER HOSTETLER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Esther Smucker, Missions; Elmer J. Yoder, Young People's Page. **Consulting Editors:** J. S. Slabaugh, Paul E. Whitmer, J. C. Meyer, Wm. B. Weaver. **Contributing Editors:** J. E. Amstutz, J. B. Cressman, A. M. Eash, Henry A. Fast, O. B. Gerig, J. E. Hartzler, Ivan Groh, Hervey Schnell, Elva Schrock, Crissie Y. Shank.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

METHODISTS AND NATIONAL AFFAIRS

A Methodist committee is making a fight to have the sesqui-centennial exposition at Philadelphia closed on Sundays. They won their case in the lower court but the exposition remains open as before. Just what the next step will be remains to be seen. The law in Pennsylvania seems to be clear that charging admission except for works of necessity and charity is illegal on Sundays. If no admission can be charged it will likely mean that the exposition would be closed on the Lord's day.

In quite another field of national affairs did the Methodists get the front pages of the newspapers. Bishop Leonard of Buffalo made the statement that "No Governor can kiss the papal ring and get within gunshot of the White House". This was a direct reference to Governor Smith of New York, a devout Catholic, who is mentioned as a possible candidate for the Presidency in 1928. There has been considerable edtorial comment on Bishop Leonard's expression; some favorable and some unfavorable.

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THE INSTITUTE OF POLITICS

Six years ago an American philanthropist provided the funds to hold the first Institute of Politics at Williams College, Williamstown, Massachusetts. Each year since that time several hundred people from all parts of the world have participated in the sessions which last one month. The purpose of the Institute is to develop a better understanding in international affairs.

Williams College is the logical place for such a gathering. It was here that the American Foreign Missionary movement had its origin about a century ago. A monument marks the sight of the haystack where a few students held the famous prayer meeting which led them to consecrate their lives to the cause of Christian missions.

The plan of the Institute is to divide the members into groups for the free discussion of the major problems of world relations. These round table groups are led by experts from all parts of the world. All sides of the issues are discussed. Not only the problems but the means that are at the disposal of modern society for their solution are thoroughly discussed. It is in this latter class that the church is included in the discussions of this year. The importance of spiritual factors has been emphasized again and again this year. Missionaries and ministers appeared on the program not only for the discussion of religious issues but also as reporters of the facts and conditions of such peoples as the Chinese and Hindus.

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"EVERYBODY STILL HATES US"

An American traveling in Europe has sent an open letter to the press which he closes with the words, "Everybody still hates us". This is not news to anyone who has kept in touch with international feeling. America made large loans during the war. It was a time when the European governments felt they had their "backs to the wall" and so there was no time to waste. They made promises that they find

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they are unable to carry out. (At least so many experts think now).

The people of Europe are poor and when they see Americans come with bulging pocketbooks to "eat their substance" it causes ill-feeling. American purchases decrease the supply of commodities and as the supply decreases the price goes up so the poor European cannot afford to buy it. As a result of this process the laborer in Europe feels that he works simply that Americans might enjoy the profits of his labor. This is unfortunate for the peace of the world.

What is the solution? Should America recognize that it is impossible for the states of Europe to pay their debts and forgive them these obligations? Thus far few Americans are ready to try this experiment. Recently Senator Borah suggested that if they forgive each other we might consider the cancellation of the debts they owe us. This seems like a fair test of their sincerity. Whether the debts should be cancelled or not is one question. Whether the states of Europe are sincerely striving for peace and good-will is another; but it is fair to assume that the Biblical test of forgiveness might be applied in this case.

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ECCLESIASTICAL MONUMENTS

A few centuries ago it was not unusual for every town in Western Europe to build a magnificent church edifice. The whole community sacrificed to make it possible to build a church that was worthy of the cause of religion. Not infrequently it took several generations to complete the monument to God.

France has long been noted for the beautiful old churches and cathedrals. (A cathedral is the church where a bishop resides). Until about twenty years ago the Catholic church was supported by the state in France, and as long as this was the case it was possible to keep the buildings in a fair state of repair. At that time, however, the state took over all the church property and the Catholics who had been very much opposed to this procedure, were no longer so willing to make great sacrifices for this purpose. The towns and cities were to use the churches and keep them in repair, but they were not as enthusiastic as the church had been when it simply called on the state to furnish the money and then spent it on the churches. Finally the problem was made still greater by a war that brought France to the verge of bankruptcy. The people are too poor to keep the churches in even a fair state of preservation, consequently several have fallen into ruin. Foreigners have been willing to help the poor people of France in repairing the noted cathedrals, but the churches in the smaller towns, which do not make so great an appeal, are crumbling.—J. C. Meyer.

WHAT DOES JESUS SAY?

Jesus, having lived in the first century has practically nothing to say regarding the problems of the twentieth century. Shall I play baseball on Sunday? Shall I smoke cigarettes? Shall I vote? Shall the United States join the League of Nations? Is it right for labor to organize? Are strikes ever justifiable? Should motion pictures be allowed to operate? These and a score of other questions the Christian must decide but he cannot find one iota of direct reference in the teachings of Jesus regarding them.

The Bible literalist is completely at sea when he leafs through the Gospels in search of proof-texts which will govern with infallible accuracy his attitude towards the questions of modern life. Jesus did not give rules of conduct. There is a vast difference between rules and principles. Rules are definite, concrete, particular. Principles are abstract and universal. The Golden Rule is in reality not a rule but a principle. The old school teachers used to lay down rules of conduct: do not whisper, do not shuffle your feet, do not swear. The teacher who has less confidence in rules lays down a principle, **do right.** The principle, **do right,** covers whispering, shuffling of feet, profanity and a dozen other points which arise regarding the conduct of boys and girls and which the best rule maker on this planet cannot forsee.

Jesus gave no rules because rules are easy to break. It is possible to observe to the letter the bluest of Blue Laws regarding Sabbath keeping and still desecrate the Sabbath. What Jesus does give is a spirit and a life. The business of the Christian is to seek to understand that spirit and life and to seriously seek to answer the question of life in harmony with that spirit and life. The question is not so much what Jesus said about dancing or the drinking of whisky, or the right to strike for higher wages. The real question is, what do the principles of Jesus lead us to say regarding these questions. In the light of His manner, His disposition, His spirit, what attitudes shall we as His followers take?

Jesus takes for granted that His followers could do more than obey rules. Among the scribes and Pharisees righteousness consisted in the literal observance of six hundred and thirteen commandments. But our righteousness is to exceed the righteousness of the scribes and Pharisees. It is not a righteousness of the letter but a righteousness which comes from fellowship with a Person in the light of which every decision regarding the problems of our day must be met.

There are at least three principles plainly discernible in the gospels which may serve as touchstones whereby the mind of Christ may be known.

First, the Christian's business is to seek first the kingdom of God and His righteousness. The kingdom of God is a kingdom of social justice, of mercy, of love, and good-will. The establishment of that kingdom is

the Christian's first desire. That must be the objective of his whole life—the unifying force which must govern his every attitude towards any problem.

Secondly, God loves man and therefore every individual is of infinite worth. The world has nothing as valuable as personality. And a man is a man be he young or old, infirm or in good health, illiterate or cultured, white or black. That he was born a human being, in the image of God Himself, and destined to a life without end, makes him of supreme worth. Jesus says nothing regarding prohibition, but certainly the man who insists on selling booze violates Jesus' principle of the value of human life for he puts profits first and souls second.

Thirdly, Christians must dedicate their lives to the service of their fellowmen. Jesus did so. His followers cannot escape it. The love of Christ constrains them to do so. What, a young man asks, shall be my life work? Shall I farm, or engage in buying or selling, shall I be a professional athlete, or a stock broker or a preacher? The Bible does not give a definite, concrete rule. In all the gospels there is no exact, "Thus saith the Lord". But surely the principle of service, the obligation of dedicating one's life to the well-being of our fellowmen is a safe guide for every young man and woman facing the important problem of a life work.

Rules are an easy form of religion and are necessary for the immature. The law was given to the Hebrews in their spiritual childhood. What Moses aimed at through the law, Jesus fulfilled by calling men to Himself and claiming from them the allegiance to His person.

The fact that Jesus does not mention definitely such matters as gambling, tobacco raising, or the League of Nations, a living wage, or the Ku Klux Klan, has had the effect too frequently of loose attitudes—as if Christ had nothing to say regarding them. If we are to take Christ seriously we will endeavor to discover not only what He said, but what he would have us say.—Lester Hostetler.

Short Talks on Live Questions

VIII. GOING TO COLLEGE.

N. E. Byers.

When I was a boy, common school education included eight grades but today the high school is brought close to the home of every child and is open to everyone, free of charge, and in many states compulsory. Today the common school includes twelve grades and the average pupil completes the course at the age of eighteen. During the last four years most of the teachers are college graduates who try to interest their pupils in college. Shall all these who are prepared and interested go to college?

Most of the colleges are saying "no". In the first place college study requires a high grade of intelligence. Records show that those who fall below certain grades in intelligence tests rarely succeed in their college courses. Many are of the opinion that those who are in the lower third in their high school class should not attempt college. Perhaps a more important factor is that of intellectual interests. The college aims to open up to the student the great fields of human knowledge—literature, history, science, philosophy, religion. If the student does not care to know about them he will not be able to give the sustained attention and long hours of study required to master the requirements.

This interest needs also to be fortified by habits of industry and the self-control involved in good character. The candidate for college should have demonstrated in high school that he can work regularly and systematically. In college a very small part of his time is supervised and he must be able to keep himself at work. Not every task will be interesting to even the most enthusiastic student. At times he must force himself to work. Life everywhere has its allurements for youth. The college student must be able to overcome all temptation that will entice him away from his work and the best things in college life. Leaving the close supervision of the home, the high school and the home church, is too much for the weakling. The small Christian college will try to help him as much as possible to make this transition safely. But finally he must master himself and make good, or else he will be advised that he had better not continue his college course.

For those who are intelligent and interested, industrious and moral, in addition to being well-prepared, the college offers great opportunity for enlargement of life and preparation for service. Experience is the great teacher, and life the great disciplinarian. But in ordinary life experiences come too slow, and without teachers we miss so many lessons that the average person makes slow progress toward culture, wisdom and efficiency. The college with its thoroughly trained teachers, with wide experience, can select and present in the best order many problems and situations that will stimulate and cultivate the student in all phases of life and thus accomplish in a few years what many could not attain by their own efforts during an entire lifetime.

The influence of the association with a fine, selected, idealistic group of young people will also aid the student to develop his social traits and they will aid him in making the most of his opportunities. Most of us are influenced very much by the social group with which we live. College should offer one the very best social influence. The various college activities—athletics, music, literary, social and religious, all call

[illegible] COLLEGE

forth the best in the individual and train him to carry responsibility, to co-operate with others and develop in him the qualities of leadership.

Great opportunities for the very elect. Young man, young woman, can you qualify?

England

C. Henry Smith.

(Dr. Smith, professor of history at Bluffton College, and author of a number of books on Mennonite history, is traveling with the Sherwood Eddy Seminar in Europe.—Editor.)

Europe is still suffering from the effects of the war; but each country is affected differently. While France is industrially sound and everybody is busy at work, but near financial collapse, England on the other hand is financially sound but industrially sick. England has a population of some forty million packed into a territory not much more than twice the size of Ohio. She produces less than one-fourth of the food supplies needed by her population. Her vast population has been built up during the last one hundred years through the development of industry, whose products she has exchanged for raw material and food supplies the world over. But now the world war has completely thrown the whole industrial and social fabric of the world out of adjustment, and many nations find themselves in dire distress trying to readjust themselves to the new order of things. None suffers more than England. Many of the markets for her goods have been closed. Russia, one of her best customers, collapsed completely after the war, and has only slightly recovered as far as her international trade is concerned; Germany has been kept out of the market by the limitations placed upon her by the Versailles treaty, the United States keeps out English goods by a high tariff wall; while a good share of the English market in South America has gone to the United States. France, too, because of her depreciated currency and resulting ability to produce more cheaply has become a more dangerous competitor of England than ever before. In addition, the purchasing power of the whole world has been greatly reduced by the enormous waste of war.

The result of all this is that England finds herself confronted with a serious unemployment problem. The number of unemployed after the war was 3,000,000. This was gradually reduced, however, to less than 1,000,000 until some six months ago when as the result of the miner's strike the number again rose to over 2,000,000. This miner's strike is now the question of all absorbing interest in England, and strenuous efforts were being made to settle it. Both sides are stubborn, however, and it may continue for some time. The mine operators say that many of the mines do not pay and if they are forced to pay the wages asked by the miners they must close down. This is no doubt true. Due to inadequate machinery, new substitutes for coal such as oil, German lignite, etc., foreign competition and other causes, the demand for English coal in the world markets has been greatly reduced, and many mines can not operate at the present wage scale. Mining in England which is one of the basic industries and occupies a much more prominent place in England than it does in America has been in a bad way for a good many years. About a year ago when the crisis seemed to come to a head, the government postponed the inevitable by granting the owners a subsidy which enabled them to maintain the existing wage. But the government, realizing that a subsidy as a permanent policy can not be a permanent solution of the trouble refuses to continue it. Thus the industry has come to a deadlock. The only solution seems to be less wages or longer hours. But the miners too are stubborn. Some time ago one of their leaders invented a phrase, which has been a slogan that has perhaps done as much as anything else in maintaining their iron will of resistance. The slogan is, "Not a minute on the day; not a penny off the pay." So far now for over four months the mines of England have been closed down. Some weeks ago all labor in England conducted a general strike as is known which lasted for nine days, and which resulted in further economic loss to England without helping the miners. The strike cannot last very long, for it means too much for all England which is already suffering seriously because of unemployment. They will "muddle through" somehow, no doubt, and before this appears in print the whole strike may be settled, although when we were in England last week there was no sign anywhere of a break in either side.

The whole industrial and social fabric of England will need considerable reorganization, however, if England is to recover the place in world industry held before the war, in the face of the competition of the United States and other more efficiently organized industrial countries.

In the first place she needs to abolish many of her old social traditions and cumbersome and wasteful methods of work if she is to compete with countries that are unencumbered with survivals of medievalism. The other day on a Sunday morning, standing on the streets of Oxford, I noticed a strange procession passing by. At the head of the procession marched a pompous looking individual with a silk hat, and holding aloft a long rod with some sort of an ember on the top; following him came a man dressed in a many colored gown, followed still further by a group of men dressed in high silk hats, white gloves and Prince Albert coats. After them came another group dressed in academic gowns and caps, and finally several more in ordinary citizen's clothes. Asking a policeman who was standing near what this all meant he said, "That

is the Vice-Chancellor of the university going to church." Evidently that is the way the Vice-Chancellor went to church at Oxford some five hundred years ago and the custom has been continued to the present time. This is a typical example not only of a survival of a social custom, but there are many such in the whole industrial and economic life of England. Many of their methods of work are antiquated and out of date. In the hotels you find a dozen men doing what two would do in America, and each one is jealous of his prerogatives and proud of his position. The head porter of an ordinary English hotel with his gold braid and lace looks more like the Prince of Wales than an ordinary hotel servant.

Another item of conspicuous waste which most Englishmen are not yet willing to acknowledge as the cause of inefficiency is that enormous drink bill. The cost of drink in England per capita is twice that of the United States before Prohibition. Undoubtedly one of the reasons why the United States has become the wealthiest nation of the world and why labor is so much more efficient than in England is the fact that American labor is sober whereas that of England is still weakened by drink. Many of the industrial leaders recognize and acknowledge this though temperance sentiment is not strong among the public at large.

The English people are a sensible people, however, imbued with a strong sense of justice and fair play. They are more reliable than the French with a great faith in constitutional methods of progress and strongly opposed to revolution. They will find their way out of their present difficulties without serious consequences though not without considerable suffering. We found our stay in London both pleasant and profitable and had the opportunity of hearing the leading statesmen and publicists, including Prime Minister Baldwin, Lloyd George, Arthur Henderson, labor leader, Lord Robert Cecil, leading figure of the League of Nations, various former members of cabinets, and M. P. 's and Lords of all sorts. We didn't recognize all the Lords, however, because in ordinary citizen's clothes they look like other folks.

Interesting Old Letters

Several years ago, when I spent a week at Donnellson, Iowa, I discovered in the possession of Mr. Fred H. Krebill of that place a number of exceedingly interesting letters. These letters were written by Mr. Krebill's uncle, grandfather and grandmother to friends and relatives in Germany, and describe the journey of this family of Krebill from their former home at Rhein Kreis Baiern, Germany, to their new home at Hayesville, Ashland county, Ohio.

The translations were made a few years ago by Mr. Fred H. Krebill.

Paul E. Whitmer.

A Description of a Trip From Havre, France, To Hayesville, Ohio

Hayesville, Ohio,
June 21, 1834.

Dear mother, brothers and sisters:

Praise the Lord Jesus and may you and we all feel His presence at all times. Amen.

Now, I must tell you about our long journey. The trip to Havre has been described in our letters. It was very satisfactory, having good weather and good health. Our ship sailed on the 25th of October. As we bid our Fatherland adieu, I cannot describe my feelings, only those who have passed similar experiences can know. In the afternoon many were seen. . . .feeding their meals to the fish. In the evening we were told to tie everything fast. Then we all went to bed and shortly nearly all were sick. Everything not well (tied) toed around. We were all sick except our John. Agnes lay with us and when she awakened she sat up and looked around so sorrowfully and said nothing unless questioned. Then she laid down again and slept two nights and one day. She ate nothing, did not even ask for a drink of water. Then she brightened up and asked for bread. Our John gave her some. We said if only some one could make some coffee for us. Just then Henry Brandt came and said he was feeling well and believed that they could boil some today. So the two boys brought us coffee and in the evening some tea. Then the worst of the sea sickness was over and our appetites returned. Our Fritz was our cook most of the time. The children all felt well except Abraham. He was so dizzy and in bed a long time. My husband was much better off than I. When it stormed he slept soundly and I never saw him so satisfied and he never worried even when some chests broke loose and were tumbling around. I was scared and worried, he was calm and cool.

Well, then I thought of the time we went aboard and I had resolved to rely on God and thought, His will be done. So I also learned to take it cool and thought if nothing worse came and we all kept well I wished we could stay on board ship clear to Hayesville. But I changed my mind. The 59 days, mostly sitting or lying down, is a long time. Although I was well, if the water was not real quiet, I could not walk the deck unless someone led me. Oh, you dear ones. I tell you, on the ocean you learn to pray. I often read in that precious BOOK that my sister presented me. I know you all have been praying for us and will rejoice to learn that we all went on board in good health and arrived in good health. Oh, Dear Mother, I know you often prayed for us and they were answered.

Upon arriving in New York we ordered coffee. When sitting down to the table, Agnes said, "Oh, mother, coffee with milk and bread!" Here we learned that we must make the long journey to Ohio by

land from Philadelphia. We started; we bought two horses. The company was parted now. My brother Jacob had left two days ahead. He had hired a team. Some went by post hacks; others put up and stayed for the winter. So we drove to Helmreich alone. In Lancaster we met John Risser. He told us that my brother was with friend Risser and that in two days we could be there too. When we got near there we found out that it was on a by-road and that we could not get there with two horses. So my husband and I with our John and Jacob walked there and met my brother and Jacob Leisy. We were heartily welcomed and they surely showed their sympathy for us having to travel in the winter. They begged us to stay with them till spring; that they had plenty of victuals and it would cost us nothing. But we thought it not best to get to our new home late in the season, so the next day we took our things back to the wagon. This was on Sunday when we bid them good-bye. Then we met no one we knew until we arrived in Pittsburgh. Here we became acquainted with young Breitenstein from Suelqen, with whom we conversed every evening.

Now, we started again with cold weather and bad roads to contend with. We and the horses were tired and when about 85 miles away from brother's we sent our John and Abraham ahead to announce our coming. The roads got still worse and we needed rest, so we stopped seven days at a village named Canton. Then my brother John came with two horses. Now, we started out with fresh courage.

In the afternoon we came to Abraham Wolf of Friedelsheim. We were so glad for his hospitality. He kept us and the four horses without any charges. They have a nice, good business, a butchershop; are well satisfied but have none of their denomination near. In two days more, Sunday before shrove Thursday, we arrived at my brother's, all in good health. After a short rest we all felt fine and in good spirits. But just when we intended to buy a farm-home, my husband took sick and was in bed two or three weeks. Oh, but this was a hard time for me. I often thought of you, dear sister-in-law, of your brother Abraham. Oh, how I prayed for his recovery and thanks be to God, he is well again.

The man who had the farm for sale became impatient and came to the sick-bed, asking if we still wanted to buy. My husband was better and in a few days we went with brother John, Mr. Buetler and a man named Forrer. After looking at the timber, the fields, and the sawmill, and everything, I said, "Buy it." My brother knew the place well as he had his sawing done there; they all advised to buy. I believe if you could all see it you would so advise, especially you, mother, who told us to choose a place with water so that we could start some business. Uncle Risser said, "Yes, a business is the thing for this country." We bought 80 acres, 40 acres cleared, 10 acres of wheat, the sawmill, two small houses, one new and the other old; they were so close together that we joined them. Between sawmill and the houses there is a nice orchard, 22 apple trees in full bloom, more than that number of peach trees and some cherry trees. (The barn is poor so we intend to saw lumber to build a new one), also a plow and windmill. This all we got for $1,050.00.

His son had rented the sawmill for a year for $50.00. He did not like to give up but had to. He asked us to rent it to him; we said no. At the auction the man had, we bought a cow and a calf, a young steer, seven sheep, fifteen hogs (7 large and 8 small ones) for $20.00. The stock feeds itself; our cows give plenty of milk. We are well pleased with our change. We have 2½ miles to Roth's and 1 mile to Schwan's, 3 miles to Philip Simon. He stayed with us until he bought.

Every two weeks we have services at my brother's house. The last time Jacob Leisy and Daniel Kroehbiel from Weierhof came there too. Oh, what a pleasure to meet old friends. Now, if we could meet you all here, Germany would soon be forgotten; they are all so well satisfied. Daniel Krehbiel said, "If I did not inherit a cent here and could have all my inheritance in Germany, I would rather be here." The difference is so great, very little taxes, no beggars, all that are able and willing to work (it makes no difference how poor or rich they are) are all treated alike, no difference, just so that they are good, honest people; even at the table there is no difference in rich or poor, all have a good table. Should any of you wish to follow us, be sure to start earlier in the season. Take along aboard ship: butter, eggs, flour, potatoes, dried fruit, dried noodles, sausage, rice, ham, onions, spices, sugar, coffee, tea, home-made biscuits, vinegar, wine, and some whisky, peas, beans. We did not like the beef. We did not have much but it was more than we cared for. And even if at times it seemed too hard to stand the trip, afterwards you will glory being rid of the German slavery.

Dear ones, do not think that we had forgotten you when our writing to you was put off so long. I started to write to you in Philadelphia; my husband did too then, but he had too much to do. He said, "My brother, no doubt, reported our safe arrival, and when we are settled we will take time to write." Now I shall write about our hardships enroute. For instance, every night twenty-six of us would lie down on the floor without even straw, those bitter cold nights. You see, Americans will not allow us to make a bed of straw in their rooms and we are very seldom able to talk with them, so we had to be satisfied with what they gave us. Once we stopped at a tavern where the landlord and his guests were drunk. Gradually they all left. Presently the mother and children were screaming. My husband went to investigate. He came back saying that the landlord was carried to a

room for dead. Soon several men came and arrested us, saying that we had slain him. They found his arm broken in two places and his head wounded, so that he was unconscious. It was terribly cold; they kept us in a stable; we had no fire but lucky to have our own bedding. In the morning they questioned us as to who had done it, he being still unconscious. They charged us $4.50 for supper and over night but we got no breakfast. . . .

Everybody says we did well in buying this farm and now we have the proof. Our crops look fine. I never saw vegetables look nicer. I must close now—will write soon again. We are all real well; the children have grown so, all except our John and Brandt. Dear mother, when you write, do not forget to let us know how Agnes Eichelberger's little child is. Goodbye, dear ones. Dear sister Marie, we received your letter. Please tell Peter Weber that Schwan is worried about not getting any letter because he wrote in January. And dear sister Elizabeth, tell your sister-in-law that I could not fulfill my promise, as we live about 80 miles apart, so I gave it to Jacob Leisy. Many greetings. Write soon. The address must be written in Latin. (Signed) **Anna Krebill.**

Isaiah the Statesman

Elva May Schrock

Isaiah was characterized by a boundless love for his country, but it was a love big enough to enable him to see the real relation of his country with the world; it was a love big enough to enable him to idealize his nation as having the possibility of being the moral and religious saviour of the world. Isaiah was a statesman whose vision was undimmed by selfish ambitions, and whose horizon was bounded only by his trust in the eternal Jehovah.

Isaiah was very probably of royal lineage, at least, that seems a plausible explanation of his prestige at court. He was a man of such power of personality that all kings stood somewhat in awe of him. They recognized that he spoke with authority, whether or no it suited their ambitions to heed his counsels. He saw danger when it was yet a long way off. In the days of Ahaz, when Ahaz wanted to buy his safety with the independence of his country, Isaiah vehemently protested. He saw how dangerous foreign alliances were for a small state lying in the midst of powerful warring nations. These nations were incessantly warring and the fate of the small state often hung in the balance, it being a buffer state. Isaiah urged that Ahaz put his trust in righteousness and in the protection of Jehovah, the Hebrew God of justice and mercy. Vassalage to Assyria when entered into voluntarily would bind Judah to Assyria with unfreakable bounds.

But the alliance, once made, was a sacred obligation. Weak Judah rebelling against Assyria, would stand no chance of survival. Hezekiah for years tried plotting with Egypt against Assyria. Isaiah understood world conditions well enough to see that Egypt was only a broken reed and that alliance with her would but hasten Judah's downfall. But when Assyria made an unjust demand on Hezekiah, and when the nation was strengthened by a return to righteousness, Isaiah had the courage to urge Hezekiah to defy Assyria and put his entire trust in Jehovah. Isaiah had the clarity of vision to see when to strike, and then he fearlessly went ahead.

Isaiah knew the kingdom, its strength and its weakness. He knew that danger came from within, that the corruption in its political, moral, social, and religious life was slowly destroying the life and heart of the nation. Only the husk would remain and it was an empty, valueless thing. He knew that for Judah to endure and live her message of righteousness and justice and mercy into the life of other nations she must first have this justice and mercy in her own internal life. He scathingly denounced the empty, meaningless forms of a drunken priesthood; he assailed the wealthy with their lust for money and power—called them eaters of their fellowmen; he hated class legislation and land-owning systems that put property into the hands of a favored few; he bitterly admitted the graft written all over the public life of the nation. These were the things, he asserted, that kept Judah from fulfilling her high mission.

How boundless was Isaiah's social and racial horizon! He dreamed of Judah as a home for the oppressed and outcast; he foretold a "feast of the nations." He wanted justice, yes, more than justice, he wanted mercy, not for a few, but for all peoples. He visualized Judah as a messenger of true righteousness to all the nations. Isaiah had as an ideal for his country not wealth, international power, or even its own safety, peace, and security, primarily. His hope was that Judah might be a servant of the world—a messenger of Jehovah helping to usher in the new day of the kingdom of God.

Isaiah was a man of matchless courage. He dared to stand against kings and princes; he dared to appeal to popular opinion directly in opposition to the policies of kings and princes. We are not sure but that this courage may have cost him his life. He dared to voice his supreme hope and ambition for his country in the face of almost certain failure. He dared to look beyond the darkness and hopelessness of the situation then prevailing to a new day of glory because of opportunity for service. His faith never seemed to waver; he knew that his nation was on the brink of destruction as a nation, he knew that the life of that nation was shot through with sin and corruption, the light which Judah had been given to bear onward had almost gone out. Judah herself seemed often to have lost the message from Jehovah, but Isaiah believed in her still—and how his faith was rewarded!

Bluffton College

Bluffton College is the successor of Central Mennonite College, which was founded by the Middle District Conference of the General Conference Mennonites and had its beginning in 1900. In 1914 interested members of the Eastern District of the General Conference, the "Old" Mennonites, Mennonite

S. K. MOSIMAN, Ph. D., Litt. D. President

Brethren in Christ, Central Conference and Defenseless Mennonites co-operated with the Middle District to enlarge this institution into a standard college to serve all Mennonites of the eastern half of the United States that were not co-operating with Goshen College.

The movement represented the co-operative effort of the more progressve Mennonites interested in higher Christian education in harmony with Mennonite beliefs. It is an expression of the conviction that the hope of Mennonitism lies in unity, progress, education and loyalty to the essentials of our historic faith.

The wisdom of this venture is shown by the very general support given to the new college which has increased in number of regular college students from 25 to 245, and an increase in net assets from $100,000 to over $600,000 since the reorganization.

The Campus now includes thirty-seven acres of rolling land with a grove of natural forest trees and a stream of running water. Some improvements have been made and when further plans are carried out it will be a very beautiful park, well suited for college purposes.

The buildings include an Administration Hall, Science Hall, Ropp Hall for women, Lincoln Hall for men, gymnasium, two buildings for Witmarsum Seminary and a central heating plant. Five of these have been built since the reorganization.

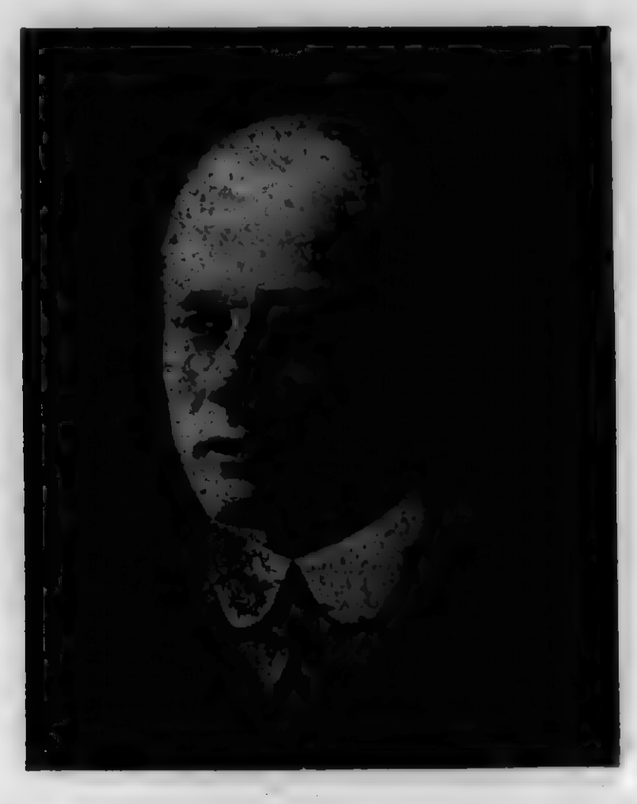
The faculty is composed of twenty-four instructors and professors trained in the best universities of America and Europe. A number of them have received honors from these institutions for good scholarship and several hold Ph. D. degrees. Christian character and teaching ability are given consideration in the selection of all teachers.

The College gives the standard courses for the A. B. degree, and it has been accredited as a standard institution by the Ohio State Department of Education. A special effort is now being made to secure the endowment required for membership in the North Central Association.

Aside from the general college course, provision is made for certain vocations. Teachers are trained for elementary and high school work. The Home

COLLEGE HALL

N. E. BYERS, A. M. Dean of College



E. J. HIRSCHLER, A. M. Registrar

Economics department prepares for domestic vocations. The department of Biblical Literature and Religious Education gives training for the teaching of religion. Training for business positions is included in the department of economics, while the science departments give preliminary training for medicine, agriculture and engineering.

The School of Music, with a faculty of five full time instructors, gives comprehensive courses in all branches of theoretical and practical music. This provides training for those who specialize in music as well as offering music as a part of a liberal education.

The religious, social, literary, musical and athletic organizations furnish ample opportunities for filling the whole life of the student with wholesome, interesting, educative activities. The student thus grows in character, culture and power in the midst of an environment as ideal and stimulating as the faculty knows how to provide.

Some of the fruits of this college are represented by the 28 ministers, 28 missionaries, 464 teachers, who have been trained in this small college during its brief history. May we not expect great things for the Kingdom, if we all co-operate loyally and with faith in our common cause.

THINGS THAT ARE BEAUTIFUL

A thought may be beautiful if born of desire
To lift a weak brother up out of the mire
And point him to nobler and loftier ways,
Disperse the dark clouds, let in the bright days.

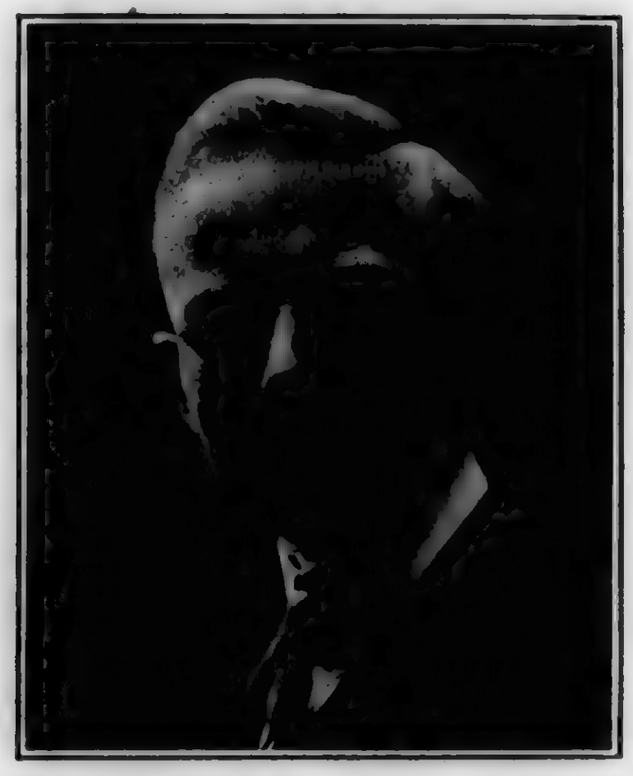
A word may be beautiful, if spoken in love
To point a weak sister to mansions above
And show her pure life, unblemished by sin,
Dispel the dark gloom, let sunshine come in.

An act may be beautiful, if done in Christ's name,
Done humbly and quietly, not seeking for fame,
To zealously strive, His commands to fulfill.
Bending a life and a will, to His will.

A life may be beautiful, if willingly spent
In deeds of true kindness, and trusting content,
Calmly waiting in faith, the approval of one
Who will say "Faithful servant, thy work is well done."

—Selected.

C. H. SMITH, Ph. D. Secretary



OTTO HOLTKAMP, Mu. B. Dean, School of Music

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

II. MENNONITE MISSION WORK IN CONGOLAND

What the missionary does in the Congo means more than what he says. He is constantly watched and commented upon and imitated—in what he says and what he does and in the clothes he wears. Some imitations are very amusing; others have been a matter of regret to the missionary who has unwittingly led the native to do certain things which he had not meant that they should follow. The native is a born trader and very often gets overpaid for many things he sells the white man. One native brought an egg to the missionary lady one day and received for it one large shining safety pin. The native took this safety pin inland from the mission station and held it up before the shining eyes of a native who had never seen a safety pin before, and he began to show him the possibilities of the safety pin. He said, "If you have two safety pins you can put one on each ear for ear-rings, and if you have eight or nine of them intertwined, you will have a watch fob just like the white man, and if you have no pocketbook, you can put the Congo money (which has a hole in the center) in the safety pin and you will have a pocketbook." And he also told the chief the use for which the safety pin was first intended. And the chief wanted that safety pin. When the missionary saw the native again, he had a nice coat which he had gotten in exchange for the safety pin. The native is a great trader.

The people, as a whole, are quite industrious and somewhat independent, and some tribes are eager to learn the ways of the white man. Many learn of his vices as well as his devices; this is deplorable.

The dress of a native is very simple, being merely a small piece of grass cloth wound around the body from the hips to the knees. Some wear skins of animals, while others buy cheap print goods from a nearby trader. Many do not wear much more than a smile, but these are found away from the white settlements.

The huts of the natives are made of mud with a grass thatched roof and a small veranda on all sides. The natives invariably have a fire on the floor in the house, and the whole family sleep around the fire. Chickens and goats are in close proximity to the sleeping quarters, which makes it unpleasant, to say the least.

The natives do not work very fast because the climate is hot and the men do not work as much as the women. In fact, the women are the great burden bearers of the Congo. They till the soil for the cassava root, corn, peanuts, and then they must do all the cooking for the husband, while he sits in front of the hut waiting for meal time to come around. Many of the men hold the babies during the day because the women do the work in the fields. When the food is cooked the husband eats first and the women get what is left, although some women hold something back so they will be sure to get some for themselves. Men, however, have proven to be good blacksmiths and hunters, and many who are working for the white man are quite adept at bricklaying, carpentry, etc.

The natives have no literature reduced to writing, although they have many proverbs and folklore stories which reveal the mind of the native and how he thinks. The proverbs show that the native has arrived at the same conclusion as we whites concern-

ROPP HALL, Girls' Dormitory, Bluffton College.

ing many great problems of life, although their circumstances and environment are much different than ours. Their folklore stories almost always portray the activities of animals. The moral invariably reveals the supremacy of the smaller and weaker animal over the larger and stronger animal because of the cleverness and superior cunning of the smaller animal. Thus the native mind reveals that the race is not always to the swift nor the battle to the largest and the strongest.

Before a missionary can do successful work in Congoland he must know the mind of the people as revealed in the above description of native life and customs and way of thinking.

The Mennonite Mission work in Congoland, 1,300 miles inland from the west coast of Africa, is undertaken by two conferences, the Central and the Defenseless; their mission headquarters are at Goshen, Indiana. The work was begun in 1911 when representatives of the two conferences met to formulate plans for a joint missionary board; the first missionaries sailed the following year. Locations were studied and land grants obtained, so that today the territory allotted to the Mennonites is 200 by 350 miles square, with the work centered at a place formerly called Djoka Punda but since christened Charlesville, after the second son of King Albert of Belgium, Prince Charles.

We are working among only two of the four large tribes of the Bantu people, for which we have made ourselves responsible. There are four main stations, manned by white missionaries, who in turn have trained approximately sixty native evangelists and teachers who are manning as many outstations. There are two lines of missionary endeavor which complete a well rounded-out work among the natives of Congoland. First, there is the building of main stations for the purpose of training native Christian workers as evangelists and teachers to go out and preach to their own people the unsearchable riches of Christ. Second, there is the building of Outstations, where these evangelists are sent to preach and teach. The former is indispensable to the latter and the latter to the former. The main stations depend upon the outstations for their recruits for training, and the outstations depend upon the main stations for more evangelists and teachers so that more villages will be occupied and more territory covered and more hear of the blessed Gospel of salvation.

The work on a Main station is divided into six departments as follows: Evangelistic, Educational, Medical, Industrial, Agricultural and Itinerating, which we will outline briefly.

The Evangelistic work of any mission is the most important work and all other lines of endeavor are subsidiary to it, yet all other lines are essential to the best success of definite evangelism. In his evangelistic work, the missionary is seen as a spiritual advisor, translator, teacher and preacher. The natives come to the missionary constantly for advice on spiritual things and the missionary spends many profitable hours with individuals concerning their souls. In order to teach the Bible, the missionary should be able to translate it in the native language. Hymns must be translated and other literature necessary for the upbuilding of a native Christian and for his growth day by day. A Bible Training School sends out evangelists as teachers in villages. This means more translation work and teaching. Preaching is very important and the missionary must learn how to best present the Word so as to reach the mind and heart of the native.

In the Educational work of a mission the missionary is seen as a Judge, Translator and Teacher. This work is somewhat similar to the Evangelistic only along secular lines. As a Judge, the missionary is called upon to settle all native cases brought to him, whether of a spiritual nature or not. The native considers the missionary as a friend and therefore he comes to him with all his trials and troubles, seeking a settlement of some kind. This is hard to do sometimes, but the missionary has been of great help to these benighted people by listening patiently to their petty quarrels and troubles and trying to settle them amicably. As a Teacher, he instructs the natives in the every morning Day School in reading, writing, spelling, physiology, arithmetic, the Bible, etc. The missionary reduces the language of the native to a grammar, if it is not already in book form, and then teaches the native to read and write in his own language. This background is necessary before a native can enter the Bible Training School, a two-year course for teachers and evangelists. At Kalamba Mukenge station, Brother Barkman has been cited by Commissaire Achten of the Kasai District as having the best Day School in the Congo District.

The Medical work of a mission is a very important and vital one because hundreds of natives are reached for the Gospel through the healing method. This, perhaps, is one of the most important elements in Foreign Mission work, looking at the native viewpoint. To have good doctors and nurses familiar with tropical diseases and with the love of Jesus Christ spread abroad in their hearts is a vital and indispensable phase of definite evangelistic foreign mission work.

In the Industrial and Agricultural work, the missionary is required to build buildings and cultivate large areas for agricultural purposes, in order to house and feed the natives living with them on a mission compound. Many natives prove themselves to be very proficient in bricklaying and carpentry and other lines of industrial and agricultural work.

The Itinerating work of the missionary is simply the work of opening new outstations and also supervising outstations already manned by native evangelists and teachers.

William Gage Kensinger.

COLLEGE LIBRARY

OUR BOOK REVIEW

(On this page the Exponent will review in each issue one or more important religious books.)

THE PREACHER

His Life and Work

By John Henry Jowett, D. D. George H. Doran Company, 1912, pp. 239.

The Sunday school superintendent announced the arrival in our village of a traveling library composed of over one hundred volumes covering a wide field of subjects. I stepped into the doctor's office where the library is kept and picked up this volume by Dr. Jowett, whom I often heard preach while he was the pastor of the Fifth Avenue Presbyterian Church, in New York. I read the book at one sitting. It is written in Jowett's inimitable style, graceful, charming, lucid.

The book is composed of seven lectures which were delivered at Yale Divinity School as one of a famous series of annual lectures on preaching. The series was begun in 1871. Henry Ward Beecher delivered them during the first three years. Since that time they have been given by ministers of the Gospel who have been markedly successful in the Christian ministry. The first series by Henry Ward Beecher and the Lectures on Preaching by Philipps Brooks, delivered in 1877, should be read by every minister. Some of the outstanding volumes since Brooks are "Nine Lectures on Preaching", by R. W. Dale, "The Sunday School", by H. Clay Trumbull, "Modern Criticism and the Preaching of the Old Testament", by George Adam Smith, "The Educational Ideal in the Ministry", by W. H. P. Faunce, "The Building of the Church", by C. E. Jefferson, "The Preacher; His Life and Work", by Jowett, "The Romance of Preaching", by Charles Sylvester Horne, and "The Modern Use of the Bible", by Fosdick. Beecher, Brooks and Jefferson are worth rereading. My New Testament teacher once made the remark that no student ought to leave the Seminary without having read Jefferson's "Building of the Church."

So far as I know, the only layman who delivered these lectures was George Wharton Pepper, in 1915. He is the same Pepper who is in the United States Senate at present and in whose behalf the Republicans spent over a million dollars in an unsuccessful attempt to renominate him in the recent primaries in Pennsylvania. His volume is entitled, "A Voice from the Crowd". He is an able lawyer and a deacon in the Episcopal church, but will be appreciated most by those who do not know his political career.

The subjects of Jowett's lectures are as follows: The Call to be a Preacher, the Perils of the Preacher, The Preacher's Themes, The Preacher in His Study. The Preacher in His Pulpit, The Preacher in the Home, and The Preacher as a Man of Affairs. The manner of one man's call may be very different to the manner of another man's call but essentially they are the same. In every genuine call to the ministry, he insists, there is a sense of the divine iniative, a solemn communication of the divine will, a mysterious feeling of commission, which leaves a man no alternative, but which sets him in the road of this vocation bearing the ambassage of a servant and instrument of the eternal God.

Among the perils of the ministry he mentions four: first, the deadening familiarity with the sublime. Ministers, dealing as they do with holy things, are in danger of losing the wonder and awe and sacredness of them. We may be so absorbed in words that we forget to eat the Word. We are in peril of assuming that fine talk is fine living, that expository skill is deep piety. Second, the deadening familiarity of the commonplace. Ministers are brought into the presence of Death, for example, so many times that there is danger of a minister remaining strangely unmoved while all about him are breaking hearts. Third, the danger of perverted emotions. Fourth, the peril of the gravitation of the world. This is the preacher's greatest peril. "Expediency", "tactfulness", diplomacy", often amount to a compromise with the world. "We pay the tribute of smiles to the low business standard. We pay the tribute of laughter to the fashionable jest. We pay the tribute of easy tolerance to ambiguous pleasures. . . .We seek to be all things to all men. There is nothing distinctive about our character. It is neither one thing nor another." The result is inevitably a loss of spirituality. One of the most gracious services of the minister ought to be to create a climate by his presence by which the faint and the overburdened are revived. This requires the most painstaking care in the cultivation of the spiritual life.

As to the Preachers study, he suggests that preachers ought to go to work as early as the working man does. Idleness is the great vice of many a minister. "If the study is a lounge the pulpit will be an impertinence." He suggests that study ought to be done as systematically as a business man does his work. Amid all other reading, the preacher ought to be engaged in the comprehensive study of some one book in the Bible, and that book should be studied with all the strenuous mental habits of a man's student days.

His closing lecture is so full of wise counsel that I must devote what space is left to that. He offers the following principles of business management:

1. Never move with small majorities. Never take an important step in church life if a large minority is opposed to your proposals. This principle, he says, he inherited from Dr. Dale of Birmingham, England, his predecessor. "You may exclaim about the waste of time, the frequent and irritating delays! Yes, but

remember that when Dr. Dale's diaconate did move it moved to some purpose, with unbroken solidity and with no hampering hesitancy in its ranks." Far better wait than try to run some new engine with lukewarm water.

2. Avoid the notoriety and the impotence of always wanting something new. Instead of having new schemes to propose at every meeting, concentrate upon a few and work them to the utmost. Lay your hands upon a few things, and hold on to them like grim death, and make them pay daily tribute to the Lord your God."

3. Never mistake the multiplication of organization for the enlargement and enrichment of service. Do not be deceived into thinking that you are doing work when you are only preparing to do it. A small organization with breath in it can do the work of an army.

4. Never become a victim to the standard of numbers. In this holy enterprise statistics cannot measure enterprise. The preacher's work goes where it cannot be seen, in the creation of vision and dream, in the loosening of hidden fear, in the healing of unknown sorrow, in deliverance from secret sin. Who can measure such results with numbers?

5. "You never help the business by advertising yourself. Self-advertisement is deadly in the ministry of the Lord Jesus. Puffy, showy paragraphs concerning ourselves and our work; egotistical recitals of our powers and attainments; all these are absolutely fatal to the really deepest work committed to our hands . . . .Never tell people what a clever fellow you are. Never write a private paragraph to the newspaper giving its readers the same information. . . .Of one thing we can be perfectly sure: when we display ourselves we hide our Lord; when we blow our own trumpet men will not hear "the still small voice of God."

Lester Hostetler.

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

Dear Young Folks:—

Several years ago it was my privilege to spend a few hours at the Art Institute in Chicago. It was my first visit to a place of that kind and I felt myself quite as much a stranger as if I had suddenly been transported to a foreign country. Surrounded with works of art of various kinds, some famous masterpieces which had been admired and praised for centuries, I scarcely dared to call them beautiful. It seemed as if the criteria by which I had always judged things did not apply there. An electric current cannot be measured with a yardstick, and no more could I measure artistic values in terms of anything I had previously experienced. All individual sense of fitness and propriety forsook me; the best I could do was to re-echo the praise or disapproval of my companions whose aesthetic appreciation was more highly developed.

Novel and interesting though the experience was, it yet afforded me considerable relief when I again stepped out into the world from which I had come. Here I felt at home, and could express my opinions without fear of causing laughter or inviting ridicule. No longer was I entirely at the mercy of the opinions expressed by my neighbors; I could, in a measure, think and feel for myself. Well, I do not get to art institutes very often and thus seldom need endure the shame and humiliation of having my ignorance of that field exposed. But I am continually being surprised at the number of people who seem to be as ill at ease in the world in which they habitually live as I am in a crowd of artists. They are not well enough acquainted in the world to have independence of vision and judgment. They have no criteria by which they can measure the value of the stuff with which they must deal every day, not material stuff such as farms or houses, but the intangible stuff of which life is made, attitudes and viewpoints—political, social and religious. They can do no more than re-echo the opinions of others and fall an easy prey to the demagogue. To visit, occasionally, a world in which one is stranger is interesting, but to be a stranger in the world where one habitually lives must be exasperating.

Within the next month thousands of schools will open, and millions of young people will enter their doors. Whatever other purposes schools may serve, they should certainly acquaint their pupils with the world in which they must eke out their mortal existence. To be sure, they are not the only place where perspective, vision and independent judgment can be gained, nor do all who frequent them gain these worthwhile attributes, but those of us who are young and are seeking to live satisfactory and useful lives cannot afford to overlook the opportunities and advantages which they offer. As a neighbor of mine told me years ago, "There is only one time to go to school", and you all know when that time is.

—Elmer J. Yoder

THE OPEN FORUM

THE GOLDEN RULE APPLIED

Dear Editor:—

Therefore, all things whatsoever ye would that men should do unto you, do ye even so unto them. Matt. 7:12.

It seems to us the application of the "Golden Rule" given by Christ after ending His Sermon on the Mount, is a cure for all the ills existing in the Mennonite church at the present time. Results would quickly follow if the few men in authority in the Mennonite church would apply the Golden Rule. Friction would disappear. Young people would do constructive work, older people would have confidence in one another, it would also result in a general clean-up of "Mennonite Politics". How long will people in the Mennonite church stand for a few men to dictate to the church, the policy that they think must be followed. It is the same policy that England followed before the Declaration of Independence was signed, and the results are the same.

Give the people a voice in church government then friction will be removed.

We hope the leaders of the Mennonite church who are in authority at the present time, will also apply the lesson learned from the life of Moses, namely: To be a good leader one must be a good follower. We think if some of the leaders of the Mennonite church who are dictating the policy of the church according to their own ideas, and who are elected year after year to the different offices of the church and Sunday school, would quietly withdraw and gently follow some of our young people who have been trained for service in the Mennonite colleges, a great change would take place in the attitude of the members of the Mennonite church toward those in authority.

—C. V. Hostetler, Orrville, Ohio.

Notes from Here and There

On Sunday, August 8th, Mr. and Mrs. J. R. Duerkson, appointed missionaries to India, were ordained in their home church at Goessel, Kansas.

Dean and Mrs. Whitmer and sons of Bluffton, Ohio, spent several days at the Lakeside Bible Conference. Among the speakers whom they heard were Dr. F. W. Norwood of London, Dr. C. W. Kilkie of Chicago, and Edward Shillito of London.

In a report from India, it was stated that a Brahmin language teacher made a definite stand for Christ in Barjeeling. He intended to move to Ghatula in July in order to get away from the influence of his Hindu relatives who live near Benares.

Plans are being completed for the twenty-fourth session of the General Conference of the Mennonites of North America, to be held at Berne, Indiana, August 22-29. The English conference sermon will be preached by H. J. Krehbiel, president of the conference, and the German conference sermon by the vice-president, P. P. Wedel, on Sunday morning. Business sessions will be held on Monday, foreign and home missions will be considered on Tuesday followed by consideration of education, publication and relief interests on Wednesday and Thursday, doctrine and discipline on Friday, business on Saturday and missionary, young people's and peace programs on Sunday.

Herbert Groh, Dominion Botanist at the Central Experiment Farm, Qttawa, Ontario, spent some time recently at the Laboratory of Plant Pathology at Charlottsville, P. E. I.

Prof. A. S. Ebersole, head of the Voice Department at Heidelburg University, Tiffin, Ohio, spent part of his vacation in Chicago studying with Felix Borowski.

On Sunday, August 15, Ernest Bohn, formerly of Topeka, Indiana, was ordained to the ministry and installed as pastor of the Mennonite Church (Central Conference) at Tiskilwa, Illinois. The service was in charge of Rev. Allen Miller, Pekin, Illinois, and Rev. E. Troyer, of Carlock, Illinois.

Prof. Melvin Landis of Hesston College delivered a series of readings from the Book of Job at the Young People's Retreat, which was held at Bethel College, Newton, Kansas, August 7th to 15th. The leaders of the Retreat were Rev. H. A. Fast, Rev. H. T. Unruh, Mrs. Paul Baumgartner, Dr. J. R. Thierstein and Rev. J. R. Duerksen.

Twenty-five young people were recently received by baptism into the Sterling Avenue Mennonite church (Independent) at Kitchener, Ontario.

Rev. M. M. Lehman, pastor of the First Mennonite Church, Chicago, Illinois, preached two sermons in the First Mennonite Church at Berne, Indiana, August 15.

A. D. Wenger, president of the Eastern Mennonite School at Harrisonburg, Virginia, is spending his vacation at Fentress, harvesting and marketing his grape crop.

Rev. Joel Sprunger from Oregon is visiting Berne, Indiana, his former home, for the first time in many years, and preached in the First Mennonite Church recently. He was formerly a teacher in the Sunday School at that place.

John H. Mosiman of Lancaster, Pa., was ordained a bishop in the Millersville Mennonite Church on Thursday July 29. His bishopric comprises nine congregations with a combined membership of about 1800. The ordination was in charge of the bishops of the conference district.

"The Christian Review", a new Mennonite weekly published at Winnipeg, Manitoba, which made its first appearance in April, has discontinued publication on account of lack of sufficient financial support.

The Warren Street Mennonite Church, Middlebury, Indiana, by voice of the congregation, decided to affiliate with the Central Conference of Mennonites. The Maple Grove church at Topeka, Indiana, has decided to postpone conference affiliation until some later time. Both of these congregations were excluded from the old conference of Mennonites a few years ago. The independent congregations at Sugarcreek, Ohio, Springs, Pa., Bristols, Ind., and Kitchner, Ontario, have not yet taken any definite action towards uniting with a conference.

PACIFIST CONFERENCE AT CARLOCK, ILL., AUG. 30 TO SEPT. 1.

The Brethren, Friends and Mennonites are drawn together by their common belief that the followers of Jesus Christ can take no part in war. Is it sufficient for Pacifist churches to refuse to take part in war? Is it not our duty, as individuals and churches, to help prevent war? How can we help to remove the causes of war? These questions underlie the program of the Carlock Conference to be held at Carlock, Illinois, August 30th to September 1st.

PROGRAM

Monday, Aug 30, 7:30 P. M.—Opening Meeting

Period of Worship, led by W. S. Shelly, pastor of Carlock Mennonite church.
Introduction to the Conference.
Address: "The Individual Christian and World Peace"—Thomas Q. Harrison.

Tuesday, Aug. 31, 7:00 A. M.

Period of Worship.
Outline of Discussion Groups. (Each member of the Conference is expected to select one of these groups, and to share its work.)
Discussion Groups Begin Work.
A. Steps Toward Understanding—N. E. Byers.
B. The Individual's Peace Program—Elmer E. S. Johnson.
C. The Part of the Church in World Peace—Elden H. Mills.
D. A Complete Peace Program—Richard R. Wood.

Tuesday, August 31, 2:30 P. M.

Discussion Groups Continue their Work.

Tuesday, Aug. 31, 7:30 P. M.—Public Meeting

Opening Period of Worship.
Address: "A Working Peace Program"—Elmer E. S. Johnson.

Wednesday, Sept. 1, 9:00 A. M.

Discussion Groups Continue Their Work.

Wednesday, Sept. 1, 2:30 P. M.—Plenary Session of Conference

Opening Period of Worshpi.
Reports of Discussion Groups, and Discussion of Reports.
(It should be the hope of the Conference to formulate their reports in such a way that the findings of the Conference may serve as useful recommendations to help the several congregations and denominational bodies to take their full share in the crusade for world peace.)

Wednesday, Sept. 1, 7:30 P. M.—Final Meeting (Public)

Opening Period of Worship.
Completion of Reports of Groups (if necessary).
Discussion of Plans for the Future.
Address: "World Organization for Peace"—Elden H. Mills.
Final Period of Worship, led by Emanuel Troyer.
Adjournment.

WANTED

The office needs twelve more copies of the July 30th issue of the Exponent to complete the files. Subscribers who will send us this issue will do us a much appreciated favor. We thank those who responded to the previous call.

Address: The Christian Exponent Co., Sugarcreek, Ohio.

BOUND VOLUMES of the Christian Exponent, 1925, are now ready. Address: D. S. Gerig, Treasurer, Goshen, Ind.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

September 10, 1926

EDITORIAL

MEXICO AND THE CATHOLIC CHURCH

ECHOES FROM THE LONDON CHRISTIAN ENDEAVOR CONVENTION

O. F. Gilliom

THE LOVE OF GOD

H. J. Krehbiel

THE GENERAL CONFERENCE MISSION IN CHINA

Ed. G. Kaufman

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The Editor's Chat

Dear Readers:—

At this writing I am at Carlock, Ill., where the Peace Conference, sponsored by the Friends, Brethren and Mennonites, has just closed. Carlock is a nice village of several hundred people, located ten miles west of Bloomington. The Mennonite church in which the conference was held is a comparatively new brick structure with Sunday school rooms and basement—in fact it is in appearance and accommodations unusual for a town of that size.

The attendance at the conference was not large. The number registered was below one hundred, which included the names of a few of the local people. But the interest was good and an exceedingly fine spirit prevailed throughout. Some definite results should follow as a result of it. A report of the finding of the conference will be given in the next issue of the Exponent.

Among the Mennonites who stopped on their way home from the General Conference, which was held at Berne, Indiana, were Elmer Basinger and family from Freeman, South Dakota, Rev. and Mrs. J. E. Kaufman and Rev. H. J. Schrag from Iowa; J. J. Voth and Rev. Friesen from Oklahoma, P. P. Wedel and H. P. Krehbiel from Moundridge and Newton, Kan., respectively, and a brother from Washington. Orie O. Miller from Lancaster, Pa., and Chris. Graber from Goshen, Ind., were the only representatives from the Old Conference of Mennonites. Dr. Elmer Johnson from Hereford, Pa., pastor of the Mennonite church at that place, represented the Schwenkfelders. The leading spirits among the Friends were Richard Newby, Elden H. Mills, Richard Wood, and the chairman of the committee.

Most of the sessions were conducted on the discussion group plan. I think all present were impressed with the need of more serious and thorough-going thinking regarding our doctrine of peace. To learn of what others have been doing to get others to accept Jesus' teaching on peace makes some of us ashamed that we have done so little. Should not every Mennonite preacher study this subject afresh and resolve anew to teach and to live brotherly love?

It occurs to me that our paper should have more articles on the subject of peace. There are some of our readers who have given this subject special study and are in a position to make a definite contribution to our thinking on this great theme. We invite such to send in articles for publication.

The Central Conference of Mennonites will hold their annual meeting at Washington, Illinois, beginning Saturday, September 4 and continuing until Tuesday, September 7. We expect to attend at least a few sessions of that Conference after which we shall return to our post of duty at Sugarcreek.

We were much pleased to get the following note from one of our readers and friends in Holland, Douwe Woelinga:

Leeüwarden, 14-8-26
Netherland

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Dear Friend and Editor:—

Please notice as a new subscriber of the Christian Exponent DS. Onno van der Veen at Wieringen, Netherlands. In the fall of this year I intend to send your subscription prices of the readers in the Netherlands who are known to me—if you agree with this way of doing. Your friend, Lester Hostetler, knows me by writing. My greetings to him!—you don't read Dutch, I suppose. As a token of friendship, nevertheless, I'll send you these days the last issues (April-August) of our small Mennonite monthly "Yong Leben" (Young Life). In one is to be found the martyr story of the brethren, Hofer 1918-1919 in U. S. A. In another a little story about Mennonite conscientious objectors in Russia. The spirit of "Yong Leben" is much the same if not to say quite the same as the spirit of the Exponent.

In Christian love,
Yours sincerely,
Douwe Woelinga.

Recently a criticism has come to us very unexpectedly. Several critics object to the use of the term **Old** Mennonites. The word "Old" is apparently distasteful to them. I wish to explain that the term is used by the editor only to differentiate and never in any derogatory sense. In fact usage makes it exceedingly difficult to avoid the term when writing for all groups of Mennonites. The term is not of our creation, but is in general use by our other church papers, in Mennonite books, etc., and it is this general usage which compels us to use the term. We invite any one of the "Old" conference to suggest a practical way out. In the meantime we shall use the term "Old" and we kindly ask our friends to read into the term "Old Mennonites" something of the same connotation that is suggested by such expressions as "old friends", or "the old home" or "the old swimming hole" or "the old Goshen College". One critic suggests that the old conference should be referred to simply as "The Mennonites". We are aware that this suggestion is in line with a more or less general attitude in the "Old" Conference regarding their relation to other Mennonites. But we see difficulties in the way which prevent our adopting the suggestion.

While attending the General Conference at Berne, we have been profoundly impressed with the fact that the difference between Mennonites is not as deep-seated as some would have us believe. They have in common, so far as my understanding goes, the same seriousness of purpose and the same desire to express life in terms of spiritual realities. I recently heard the statement made in a public address that the "Old Mennonites" are now entirely free from modernism. I would add to that statement that all the Mennonites in America are deeply evangelical. They believe in God, in the Bible as the sufficient Guide of life, in Jesus Christ as Lord and as Savior. They hold in common the doctrines of peace and of non-secrecy. They have in common the same heritage from the past. There are differences; and they should be respected. But I for one am convinced that our differences are not on essentials, but upon non-essentials; and that the younger generation must emphasize the things we have in common, and be ready to put in the background the incidentals which make us different.

We are interested in unity. We are also interested in diversity. We see no good reason why every Mennonite should believe alike or why a super-organization should supplant all the smaller organizations. Caesar, Charlemagne, and the Kaiser, if we understand correctly, acted upon some such principle. Mennonite unity which is gained at the expense of individuality and diversity, is to be abhorred. What seems more desirable is a unity of purpose which comes from mutual sympathy and understanding; a confidence in one another's sincerity and purpose; a recognition of others as fellow soldiers in the same cause; and a willingness, wherever possible and advantageous, to join hands in the forwarding of that cause.

Sincerely,
The Editor.

THE
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LESTER HOSTETLER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Esther Smucker, Missions; Elmer J. Yoder, Young People's Page. **Consulting Editors:** J. S. Slabaugh, Paul E. Whitmer, J. C. Meyer, Wm. B. Weaver. **Contributing Editors:** J. E. Amstutz, J. B. Cressman, A. M. Eash, Henry A. Fast, O. B. Gerig, J. E. Hartzler, Ivan Groh, Hervey Schnell, Elva Schrock, Crissie Y. Shank.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

A SCHOLAR CRITICISES BUSINESS METHODS

Less than a year ago Professor Ripley of Harvard, an economist, pointed out the fact that many large business enterprises in this country are controlled by a few people who own the voting stock. He suggested that this was a dangerous centralization of authority and opened the way for misapplication of other people's money. Wall Street as well as President Coolidge took notice and an attempt was made to correct this evil.

Now this same professor takes a second shot at our business methods. He criticises many important concerns for not sending out to their stockholders a complete statement of the income and expenses at regular intervals. This statement he thinks should be clear and concise, and not be like so many statements that are issued now—simply an attempt to conceal the worst facts. Under the present plan it is possible for those on the inside to make a losing business look profitable and then sell it to the unwary public which sooner or later finds it has been cheated. If Dodge Brothers Inc., has an investment of almost $100,000,000 which represents "good will" but no other real property, the statement should inform the investor of that fact. It is reported that the stock market was again affected by this second suggestion. Apparently this professor of economics has the ability to convince people. Those who know Professor Ripley might be surprised that the influence of one unassuming professor should be so great.

THE VAGARIES OF SCIENCE

In this scientific age there are many who pin their faith on science. They feel that the problems that have baffled the human mind for ages will soon be solved. All must admit that science has done great things but few should be so short-sighted as to deny that it has its shortcomings.

At the Institute of Politics which was recently in session at Williamstown, Mass., some of the scientists reached widely different conclusions, all seemingly based on the same facts. One pointed out that the world was in danger of overpopulation; that the food supply would be insufficient. It was actually suggested that China had already reached the stage where food supply was a limiting factor in the population. On the other hand another scientist suggested that thirty men in a factory could produce as much food as 1000 farmers on 75,000 acres.

The crux of the weakness of science was best brought out in the lectures of Sir James Irvine, the Scotch chemist who served his country as an expert on chemical warfare during the World War. He was grieved because his science was prostituted for the destroying of human life during the war. He saw no way of limiting nations in the future from using the chemicals which increased the horrors of war many fold. He gave no hope that chemists (although he said they were internationally minded) would be conscientious objectors in the next war. In fact he rather suggested that they would serve their countries in the death-dealing chemical warfare.

It is clearly evident that science unfolds new pow-

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ers for mankind to use. The problem is to get men to use these powers for beneficent purposes. Thus far chemistry has failed in providing the motive which would cause these powers to be applied for the betterment of the race. The directive force must be sought in some other field—probably ethics or religion.

—o—

STARVATION VERSUS MEDDLING

The long-continued coal strike in Great Britain has raised a fine point of ethics for sympathetic Americans. Efforts are being made in this country to raise funds to keep the strikers, and especially their families and those only remotely connected with the strike, from starvation. The prime minister seems to be opposed to this policy, and has sent a message pointing out that adequate relief measures have been taken and therefore that the aid from this country is not needed. The ink from his pen was hardly dry when a message came from the former prime minister stating that people were really in need and the aid from America would be very much appreciated. This latter message also points out that the present powers that rule Great Britain are hoping to starve the strikers and thus coerce them to go back to work at a starvation wage. With over two millions unemployed the relief agencies in Britain are unable to meet the problem, which is constantly growing worse.

This raises a difficult issue. Should we help men who are refusing to work because they are offered less than a living wage? If we do not help the strikers should we help the children? By helping them are we interfering in the political problems of Great Britain? "If thine enemy hunger, feed him", is the suggestion given in the Holy Writ. If we are to feed our enemies the implication would seem to be that starving children who are not our enemies should also be fed. Will America raise the million dollars which has been suggested as her share?

—o—

MEXICO AND THE CATHOLIC CHURCH

For four centuries the Catholic church has dominated the religious, social, educational, and economic life of Mexico but that domination has been threatened for a century. On August first of this year the Catholic authorities suspended their activities as a protest against recent laws which placed the control of all religious organizations under the state. The plea of the Catholics is that they cannot carry on their functions under the laws. The government insists that it cannot permit a powerful organization to carry on its activities within the state while taking all its orders from Rome. The deadlock continues as these lines are written.

The church insists that it is not in politics; but in Mexico, as in all other countries, the Catholic hierarchy has always stood for conservatism. It has opposed change in the political and social order. In Mexico it supported the aristocratic regime at the expense of the masses who are very poor. The church has been accumulating wealth while the people have been in the depths of poverty. The church has insisted on managing educational institutions, but the people after four centuries are steeped in ignorance. A turn has come in the political wheel. The aristocratic party which had the support of most of the wealthy Catholics has given way to the popular party. The masses want change. They demand their rights. The wealth of the church and its influence was against them so they attacked the church through its property.

Many Catholics in the United States have suggested that the party in power in Mexico is bolshevistic and that the United States should intervene. Not succeeding in this method the Knights of Columbus have asked that the embargo on arms should be raised so the Catholic party in Mexico can get arms from this country. At the same time Catholics insisted that the church was not in politics and that they wanted no bloody revolution. The Catholics in Mexico tried to force the head of the government by refusing to buy anything which was not absolutely necessary for the maintenance of life. Neither the protests nor the econonic boycott seem to have affected the government in Mexico thus far. From all reports it appears as though the progressive element in Mexico will finally bring about the reforms which they have been striving for during the last century. In that case the Catholic church in Mexico like the Catholic church in most other countries will be less powerful in politics.

J. C. Meyer

—o—

THE ROAD TO UNDERSTANDING

A good deal of the suffering and misery in the world is due to prejudice on the part of one individual or class against another. A Chinese student who received his Ph. D. from Columbia recently, made the remark in a public address that Chinese meals are not all made up of rice and mice, as Americans commonly suppose. And he added the observation that Americans do not eat dogs, as is commonly believed among Chinese, because they have heard of the immense popularity in America of "hot dogs". We frequently judge other nations, other races, other classes, yes, even other Christian denominations, upon the basis of information which is so meager and superficial that it shames us when the fuller light dawns.

Thousands of us were fooled during the war. We honestly believed that the Germans were Huns, that they were brutal and devilish, and capable of committing atrocities to which Americans and Englishmen could not stoop; we were deceived. We judged prematurely. In the excitement of the moment we took attitudes which a fuller knowledge of the facts has proven to have been decidedly un-Christian.

Personal contact is the road to understanding. And in making this statement we need not overlook the fact that some people are loved most by those who know them the least. If "when one knows all, it is hard to condemn", so too, we may add, when one knows all, it becomes somewhat difficult to praise.

On the other hand, it is a common observation that Americans who live in German villages and see at first hand the simple life of the German common folk, and talk with them, eat with them, and worship with them, find that the feelings of mistrust gradually disappear. A certain man once refused to meet another person because he hated him and preferred to keep on hating him. He understood correctly that meeting an individual and talking with him makes it more difficult to hate him.

This principle is too important for the Church to ignore. If it is our will, as members of various branches of the Church, to criticise each other, to compete with one another, if not to hate each other, then it is well to stay away from each other and to form our judgments and attitudes upon the basis of the cheapest gossip that is afloat. If on the other hand, there is a will to understanding, a genuine desire to see others from their own point of view, then personal contacts are necessary. We will go further and suggest that some machinery should be created whereby these personal contacts can be effected.

The remark has frequently been passed regarding the members of other branches of the Church, that when you come to know those people, you find them to be fine folks. What a pity that there are seventeen branches of Mennonites, all of them fine folks and neither fully appreciated because they are not well enough known by the rest of the sixteen.

We will not have unity until there is a will for it. And when we are once convinced that unity is essential, that in a united way we can accomplish for the kingdom of God more than in our present state of division—in a word, when we once have the will to love and cooperate, then we will seek the personal contacts which remove prejudice.—Lester Hostetler.

Echoes from the London Christian Endeavor Convention

O. F. Gilliom

Mr. Gilliom, from Berne, Indiana, with his family have recently returned from Europe, where he attended the World's Christian Endeavor Convention at London, as a delegate from the Christian Endeavor societies of Indiana.—Editor.

The Seventh World's Christian Endeavor Convention has just passed into history at London, with many happy and interesting pages. It was just twenty-six years ago that a similar convention was held in the same city, and the recent being the first gathering of its kind held since the World War, it was foreconclusive that the effect would be far-reaching and helpful.

Technically speaking, in preparation for, or attending any successful convention there are always certain fundamental and fixed principles that are expected regardless of its nature, and without these, the events quickly pass into oblivion: (a) There should be a clear and well-defined objective, closely associated and interwoven with all the proceedings; (b) Since it is impossible to carry on a convention successfully alone, an appreciative attendance is imperative; (c) Regardless to how exactly the blue prints of a convention may have been drawn up, unless the details, such as convenient housing and hotel arrangements, good seating quarters, publicity aid, and local committee work of every kind, connected directly and indirectly, it cannot be truly successful, unless properly disposed of; lastly, it is only naturally expected that a well-prepared and organized program stretching over a certain period of time, serve as a key to the various sessions.

The objective or theme for this convention was well selected: "The Youth of the World for Christ and the Churches." This large motto hung conspicuously, facing the auditorium in Crystal Palace, where most of the meetings were held. Historically, we remember this edifice had been built in 1852 for the International Exhibition during Queen Victoria's Reign, and as the place where most of the large gatherings of London are since held.

As a prelude to the convention pre-prayer meetings were held long in advance, especially by the American delegation enroute, which virtually opened the convention before Dr. Clarke struck his gavel at the opening session, July 16th.

The great theme implied a panoramic view of the future church and the whole objective was to marshall the young people everywhere on the side of righteousness and for the church of Jesus Christ. Truly, nothing more timely and important could have been suggested to the people of Europe, in this reconstruction effort, than just such an ideal. The various addresses emphasized this repeatedly, that only through such avenues as world peace, national sobriety, social purity and civic righteousness, could such a realization be reached. Only to the extent of what the young people of today are, is what you have a right to expect of the church of tomorrow; hence, such a call to at least ninety Protestant denominations to endorse through an organized effort, the training school of the church, was no small matter to open a convention.

The fact that America as well was interested in such a gigantic movement was voiced by the 700 delegates

present, from every State in the Union and Canada. It might sound somewhat boastful to say that this delegation was looked upon to give impetus to the whole convention, and all nations are looking to the United States for a leading example.

Large attendance is not always a criterion to a successful convention, therefore, no report was given out of the total attendance. Unfortunately inadequate quarters were provided at first, depriving many of the first meetings. Races, irrespective of color and tongue, sat side by side, and judging from appearances, many came at a great sacrifice. Besides in some parts of Europe, folks were so poor that it was impossible to send the desired number of delegates.

Germany was represented by a delegation of one hundred strong, and from the reception they received, one would not have believed that only a few years ago, they were considered enemies to many. They frequently responded with songs in their own language and the fellowship was most genuine.

At least 35 countries were represented in person, mostly by native delegations and several others by messages sent. The details that usually add zest and weight to a convention were almost entirely lacking. Britishers do not believe much in details, therefore, the general information was mostly received from the traffic policemen and other details customarily expected, had to be forgotten, and without doubt subtracted considerably in establishing wholesome sentiment throughout.

The program, as was naturally expected, was quite distinctly British. Songs, speakers, presiding officers, and methods, all reverberated the British peculiarities with the House of Lords accent. Such personages as the Archbishop of Counterbury, Dr. F. B. Meyer, the Lord Bishop of London, Hon. David Lloyd George, Hon. J. Ramsey MacDonald, M. P., and many other renowned Englishmen, frequented the program.

Two of the outstanding messages of the convention on peace and world prohibition were given by Americans. We felt justly proud to think that the world is looking to this country to guide them in these important issues. There seemed to be a universal desire for a warless world and the mere mention brought a most vociferous applause.

To give the reader somewhat of a comprehensive view of the occasion (and if this alone would have been accomplished all the efforts of the convention were well repaid), one must draw on the imagination. In the roll call of nations that were represented, each nation responded, almost invariably by a native of his own country, by coming forward and presenting his country and its flag, while the fellow delegates from the same country rose to their feet, until the spokesman had placed the large flag behind the large C. E. monogram, on the platform, caressing the flags of all other nations present. To say that the ceremony was impressive, is putting it mildly, when at the conclusion 35 flags were counted. These flags remained there throughout the convention, and were a fitting symbol of the spirit that prevailed and the concerted effort made toward world brotherhood. This was not minimized when again at the very last session each nation responded to, alphabetically, through an interpreter—"What Christian Endeavor was doing in their own country." The responses were in songs, testimonies and select Scripture passages and indeed very impressive. As a fitting climax the whole audience, nation with nation, joined hands and sang spiritedly, "Blest Be the Tie That Binds".

May I state in passing, that any reference to prohibition was not greeted with such friendly applause. Be it remembered that the liquor interests recently spent three-quarters of a million, advertising in England alone the terrible failure of national prohibition in America. Especially in England and France are the best arguments visible in favor of prohibition. The mere mention of it with the average person meets with resentment, however, the thinking class give credence and invite any action toward its total elimination. Even David Lloyd George voiced his feeling, that the nations that ultimately will survive and will be the leaders, are bound to be the temperate nations.

With the splendid opportunity that our delegation had, a very effective prohibition address was delivered on the program before the delegates of so many nations, and it is difficult to ascertain how far-reaching the results may grow. Space will not permit a concise report of each session of the convention, but no doubt, no meeting was ever held that did so much toward healing the wounds of a war-wrenched world, and besides burying the misunderstandings of the past, as this convention served to do. As an appropriate benediction and conclusion of the last session, following the clasped-hand ceremony of the nations, Dr. Clark, official chairman and founder of this world-wide movement with up-raised hands, requested the audience to stand. He related how many years ago, he was crossing the turbulent ocean, and after a stormy and dangerous night, morning dawned with serene calmness and a passenger on boat, in gratitude penned as author of the memorable stanzas in the well-known song, "O Golden Day". As a final charge and commission and beautiful conclusion to a great world convention, the audience reverently sang the last stanza

"O golden day, the ages crown,
Alight with heavenly love,
Rare day in prophecy renown,
On to thy zenith move
When all the world, with one accord,
In full voiced unity,
Shall sing: One Master, Christ our Lord,
And brethren all are we."

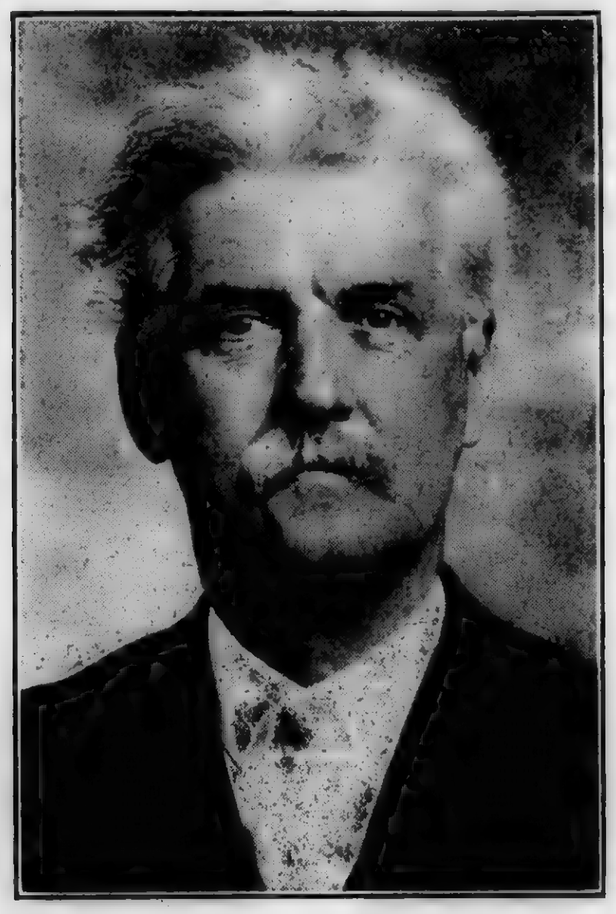
OUR BI-WEEKLY SERMON

The Love of God

H. J. Krehbiel

The following sermon was preached at the opening of the twenty-fourth session of the General Conference of Mennonites of North America held at the First Mennonite church at Berne, Indiana, by the Moderator, Rev Krehbiel of Reedley, California.

Rev. 2:4—Nevertheless, I have somewhat against thee because thou hast left thy first love.



Rev. H. J. Krehbiel

Dear members of the conference and Christian friends:—Thirty-three years ago at the St. Johns church at Bluffton, Ohio, I attended for the first time a session of the General Conference. The program committee appointed me to preach one evening, and as I stood in the pulpit there sat behind me five older ministers — leaders in the conference, pillars in our churches. These have all since laid down their labors and gone to their reward. When today I look back over these thirty-three years I cannot but thank God for the success of the work which the conference has done and for the blessings which God has given us. To a great extent I think this success with which God has crowned our labors is due to the Christian motto which I heard at that first session: "In der Hauptsache Einheit, in den Nebensachen Freiheit, in allem die Liebe"—(Unity in essentials, liberty in non-essentials, in all things love.)

It is this motto, especially the first clause, which I should like to emphasize as the keynote of this conference. Three years ago in the conference sermon at Freeman, S. Dak., I emphasized faith without which it is impossibe to please God, or to do great works for Him. Today I want to emphasize that which is greater even than faith—Love. Without it all eloquence is sounding brass and tinkling cymbals, all Christian profession a hollow mockery. It seems to me at this point in the history of the General Conference we need love and forbearance as never before. Through our generous gifts and especially through the self-denying sacrifice of our brethren in Canada more than 12,000 Mennonite Russian refugees bereft of all material things came to Canada. These have organized churches which are altogether German. I suppose that some of these will apply for admission into the conference at this session. Other churches which are altogether English may apply for admission. There must be mutual love and forbearance to overcome this language difficulty. The time is past when old Bro. Schowalter of Iowa stood on the floor of the conference, and pointing his index finger at the brother who attempted to speak English and shaking his shaggy beard, said: "Sprich Deutsch, du kannst Deutsch sprechen".

Then, from outside of our conference the accusation has been broadcast that some of our leading ministers are modernists in the direst sense of that term. Some of us not knowing the truth in the matter nor taking the trouble to investigate may be inclined to believe this accusation. I have been going through our churches preaching the possibility and the Christians' duty of abolishing war, and some good brethren think I am flying in the face of Providence and thwarting the plan of God.

Our foreign mission treasury comes to this conference with a larger deficit than we have ever had before. There may be other difficulties confronting us. So I believe in order to overcome them, and to do the work in the future which God has given us to do, we need as never before that love of God in our hearts which beareth all things, believeth all things, hopeth all things, endureth all things, and thinketh no evil.

There are many things in the Book of Revelation which I do not understand, which I think nobody understands; but this message to the church at Ephesus is perfectly plain. In the first place it describes the condition of the church, and when you read that you must admit it is a remarkable church. It was diligent and patient. It was intolerant of evil and quick to discern evil and deception. It was long suffering and persevering and above all it was loyal to Christ. Such a church today would attract much attention and favorable comment.

Am I saying too much when I say that the Mennonite church has many if not all of these Christian virtues? At the 400th Anniversary of our denomination in Switzerland last summer I was greatly pleased when prominent Christian men outside of our denomination acknowledged that all of these sterling qualities were present with the founders of our denomiantion, and when they commended our denomination for still possessing many of these virtues I felt proud of the fact that I am a Mennonite. Yet although such a church should receive favorable comment and perhaps praise from men it did not then nor does it now satisfy the Lord. He says, "Nevertheless, I have somewhat against thee because thou hast left thy first love." This church was good, unusually good, but not good enough for the Master. There was something wrong, and I can see the face of the minister cloud up with anxiety when he hears the word "nevertheless". And there is many an anxious heart when he delivers the message to the congregation. What can it be? Has some one been dishonest, embezzled, some one stolen?

Has some one been impure, committed some crime, or denied the faith? And when they hear, "Thou hast left thy first love", they heave a sigh of relief and say, well, that is not as bad as I thought, that is not so serious. But we shall see that it is most serious, and we need not stop to debate whether it was the love of God or to their fellowmen, for these two are, if not identical, at least inseparable. John writes, "If a man says he loves God and hates his brother, he is a liar." James says, "If a man love not his brother whom he seeth, how can he love God whom he seeth not." This love they had lost, and Jesus tells them unless they repent He would come and remove the candlestick. This is a matter of life and death. When a husband loses his love for his wife or vice versa, that family relationship dies. So love is the very essence of Christian life, and without it there is no such love at all. When Jesus was asked about the greatest commandment, he replied, "Love God with all your heart, mind, soul, and strength, and your neighbor as yourself." John writes, "We know that we have passed from death to life because we love the brethren." Jesus said: "By this shall all men know that you are My disciples if you love one another", and He commanded them to love one another as He had loved them. Paul tells us that if he spoke with the eloquence of men and angels without love it would be sounding brass and rattling noise.

Two years ago a brother visited me and in the course of the conversation said he had thought of writing a pamphlet showing why a Christian cannot participate in war and that the suggestion had come to him from Drummond's book, "The Natural Law in the Spiritual World". You remember that Prof. Drummonds says that as anything enters into a higher realm of being it becomes subject to a superior law. For instance, ground belongs to the animal kingdom and is subject to the law of gravity, but when particles are taken up into the plant kingdom, the law of growth supersedes the law of gravitation. These particles are lifted up from the earth as they rise into the animal kingdom and they come into the law of locomotion, and the law of self-defense, for self-preservation is the first law of life in the animal kingdom. So self-defense is perfectly natural and justifiable as long as man remains in the animal kingdom, but when by regeneration he rises into the higher realm of the kingdom of God and is made a partaker of the divine nature, he comes under the law of love, and can do no man any evil, least of all, kill him.

When the Pharisee quibbled about this law of love and wanted it confined to his own race and nation, Jesus told him that wonderful parable of the Good Samaritan, the point of which is that the priest who was the embodiment of orthodoxy and the Levite who was the correctness in religious belief and practice passed by on the other side but the Samaritan whom they condemned as a heretic and denounced as a dog had love and compassion and was willing to help. Jesus said: "Go thou and do likewise". I think that Jesus meant exactly what He said when He made the statement, "By their fruits ye shall know them", and "Not all that say unto me, Lord, Lord, shall enter into the kingdom of heaven, but they which do the will of My Father which is in heaven." When after the resurrection Jesus met Peter on the shores of Galilee, He did not ask ask him about theology or orthodoxy, but he asked him three times: "Peter, lovest thou Me?" When Peter broke down and with tears confessed "Lord, Thou knowest all things, Thou knowest that I love Thee", Jesus replied, Then you will love My sheep, feed them and care for My lambs.

Did you ever see a mother disappointed in her son? The higher the hope, the deeper the love, the sadder and more tragic the disappointment. Here infinite love is disappointed in those whom He loved and for whom He gave Himself. Are we disappointing Christ or are we glorifying Him as He gave Himself? Are we disappointing Christ or are we glorifying Him as He requested that we might in His last intercessory prayer? Let me illustrate. An Irish mother who was a widow had an only son. He became a drunkard and one time crazed by liquor, he beat his mother so that she ran from the home with a bleeding face. The law stepped in, he was tried, found guilty and sentenced to ten years' imprisonment at hard labor. When the judge had pronounced the sentence the old mother arose in the court room and stepping toward the judge, lifted up her hands and said, "Yer honor, I can't do it, he's me only son." In her excitement she fell upon the floor and died with a stroke of apoplexy. The cruelty of an ungrateful son killed a loving mother. The opposite of this as told by Dr. Ross of London is this. A widow in England had an only son. By industry and economy she helped him through college and a seminary from both of which he graduated with honor. He became a renowned preacher and when thousands listened to his message of the Gospel with bated breath she sat in the rear of the church and was glorified in him because in all his work he loved and honored her.

Oh, that in this conference again our hearts might be filled with the love of God, so that our deliberations here, in our individual lives at home, and in the great work which the conference is to do in the future Christ may be glorified!

Peace is not a virtue by itself. Peace must be based on justice and right doing. William Penn did not dream that he could cheat and oppress and betray the Indians, and then by throwing up his hands and saying, "I am unarmed", be safe. His policy was a whole, as our Lord's teaching was a whole. It was his belief that the Indians would treat him fairly if he first treated them fairly, and our Lord's warning that if you break one part of the law you are guilty of all was taken very seriously by William Penn. He knew that we must begin with justice and righteousness, and then we can trust to that power of God which defends us from hurt.—A. Maude Royden.

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

III. GENERAL CONFERENCE MISSION IN CHINA

Looking on a map of China, you may locate our mission approximately 750 miles straight inland from the southern part of the Korean peninsula in the south end of Chihli Province—itself a diminutive Chosen in shape. Our field covers six counties, each about the size of an average county here in America, giving us an area of four thousand square miles. There are approximately 2,220,000 people in those six counties, making about 600 to the square mile. Mission work was begun here in 1911; it was in 1914 that the General Conference of Mennonites made itself officially responsible for the same. At present there are eighteen missionaries in the work.

A GROUP OF EVANGELISTS STARTING OUT ON THE WEEK'S WORK

"Go out into the highways and hedges and compel them to come in, that my house may be filled."—Lk. 14:23.

There are two main stations, Kai Chow and Taming; these are considered the strategic centers of the field. Here the missionaries are stationed, and here, besides the churches, we also have our institutions such as hospitals, high schools, Bible schools, and so on. Then at each of the six county seats the Mission maintains at least a chapel, a primary day school for boys, and another for girls. The work at these places is done by able Chinese under the supervision of missionaries. In the country towns or villages the mission owns no land or buildings as this work is to be more distinctly Chinese. They are to furnish land, buildings, furniture, and all else that may be needed here except the Christian worker whom we send them to serve as teacher during the week and preacher on Sunday, and even his salary they are gradually to be responsible for. Already we have a goodly number of these places distributed over our field.

Mission work naturally falls into the following three phases: Evangelistic, Educational, and Medical. It is self-understood, of course, that all mission work is to be evangelistic. The only excuse for the educational and medical phases is that they are a means to the same end; they serve as entering wedges for the evangelists.

Now a word as to how the more distinctly evangelistic work is carried on. The first stage is to spread the Gospel all over the field by means of traveling evangelists, colporteurs, Bible women, and a band of tent workers. Thus the attention of the people is directed to places where they can learn and hear more about the glad news. This brings us to the second stage of evangelistic work, namely, to the six county seats where, besides the regular Sunday and weekly services, we also have, at least twice a year, Bible instruction or catechetical classes which last from two weeks to a month. To these classes any such from all over the field who have heard the Gospel call and wish to know more about Jesus' religion can come and be instructed. They must, however, bring their own bedding and provide their own food for these weeks If after these weeks of more intensive study and prayer they wish to join the church they are put on probation a year or two before they are taken in. Naturally when there is one real Christian in a community, he will soon make himself felt, and soon there will be more in that same community who will desire to take the same step, and so we come to the third stage of evangelistic work. After there is a group of Christians in any given place, they are organized into a congregation which has its annual meeting, elects its own deacons, treasurer, Sunday school superintendent, and if they can partly pay his salary, also their own pastor. At present our mission has something like 38 preaching places, and 10 of these have organized themselves into congregations; four of these have elected and called their own pas-

tors and are paying part of their salaries. Our constituency, including the children, is over 1,000.

The educational work is the second phase of our mission activities that we wish to consider. Education in China is divided on the 6-6-4 basis, i.e., six-year primary (4 years lower and 2 higher); six years high school (3 years Junior and 3 Senior); and four years college. A small mission can hardly afford to go higher in its educational system than through high school, so for our better prepared pastors, Bible and high school teachers, and Chinese doctors, we have to send our young people to Christian colleges and seminaries or else secure prepared men from other missions. Accordingly, we consider now the primary and high schools. The first of these we shall classify into Boarding Schools, City Day Schools, and Country Day Schools. Our first boarding school was begun at Kai Chow in 1926 with two teachers and forty pupils. A few rooms 14 by 14 served as lodging quarters for 10 boys each. Soon we had more applicants than could be taken in, and so City Day Schools were started. The same plan has been adopted for the Girls' Schools. At present we have these Boarding schools, which gradually drop the lower grades and take on the higher, at our two main stations, while we have the City Day Schools in each of the six county seats. As the work grew, Country Day Schools were started, where the Chinese furnish land, building, furniture, and at least twenty pupils, and we send them a Christian worker who teaches during the week and holds religious services on Sunday. At present we have more than 30 of these schools for boys and a smaller number for girls. These Country Schools, many of them, were the entering wedge and forerunner for the smaller congregations that grew up in these places later. Our latest endeavor along the educational lines was the erection of the new high school, or rather Academy building at Kai Chow. Although most of the funds for this building came from America, an appeal was also made to our Chinese Christian and heathen friends to contribute out of their poverty. As most of this came from heathen friends, it shows that these people are interested in Christianity, for in all our schools Bible instruction and the Christian religion is made the predominating factor, which, in fact, is the only excuse for a mission to exist. The Academy now offers, besides the high school course, a Normal and a Bible course, each extending over three years' work. The faculty is composed of 8 Chinese and two foreigners. The enrollment we have had so far is 123. In all our 56 Mission Schools we have 84 teachers employed and an enrollment of about 1,600 students, while in our Sunday schools we have an enrollment of over 2,000.

During the summer months our more mature Christian students do Vacation Bible School work. The other year 18 of these boys worked in their respective communities and gathered over 350 non-Christian children for a six-weeks' course of Bible stories, Christian songs, Chinese characters, and organized play. Besides this, summer schools are held every summer for all Christian teachers and workers and any others who are qualified and wish to attend. They run for six weeks and are of an educational and inspirational nature. Last year our enrollment was 102.

The third phase of our mission work is the Medical. Ever since Mission work was opened here there was a dispensary where we aided the sick what we could two days out of the week. Although before the doctor came the help we could give was very limited, yet, with castor oil, Epsom salts, iodine, quinine, and a number of other drugs, the Chinese thought the missionaries could work what to them seemed miracles. In 1921 the doctor arrived, and ever since the medical work grew by leaps and bound, so that at present over 4,000 patients are treated annually. Plans are now under way for the erection of the much-needed hospital.

As stated, we are responsible for 2,220,000 people; that makes over 100,000 for each of the 18 missionaries, or more than 15,000 for each of our Chinese workers—one high school for six counties of 2,220,000 people—one doctor for six counties of 2,220,000 people. But we are not discouraged. In the last years we have received about 100 new members into the church every year; that makes two every week on an average. Our present church membership is 650. A beginning has been made, and the Chinese are more and more taking hold of things. At present we are working on a new constitution which shall give the Chinese Christians equal representation with the missionaries on the Medical, Educational, and Evangelistic Boards on the field. Our great goal is to produce an indigenous, self-propagating, self-governed, and self-supporting Christian church. **Ed G. Kaufman.**

WHAT CHRISTIANS COULD DO

Had the church possessed a conscience against war, as it did in the pre-Constantine period, or as it now has a conscience on definitions and organizations, the last war would have been impossible. But because the churches failed in this instance there is no reason why they must fail again. There is now a widespread awakening. More than sixty peace organizations are functioning in England alone, and in many instances Christians are among the leaders, as may be observed in many of the peace organizations in other countries. But every church ought itself to be a peace society, seeking to express the spirit of Christ in terms of international brotherhood. The number of Christians in the world today is easily sufficient to abolish war if they would refuse to share in it, thereby compelling the national authorities to adopt methods of reason rather than physical force for the adjustment of international disputes.—Peter Ainslie.

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

A YOUNG PEOPLE'S DISCUSSION COURSE

Through the courtesy of The Christian Century Company and The Christian Century Press of Chicago we are publishing several assignments from the second year of a discussion course for Sunday School pupils, thirteen to sixteen years of age, on the subject, What Does Christ Expect of Young People Today. The course was prepared by Dr. T. H. P. Sailer and has been tested in actual use. The outlines for the first year were published recently by the Pilgrim Press, 14 Beacon St., Boston 9, Mass., and those for the second year will, no doubt, be available soon.

Assignment No. 1.

The other night Tom Sharp dropped a tumbler outside of his sister Mary's bedroom door. He picked up some of the broken glass, but he was in a hurry to get down to the movies and the light was not very good, so that he was not sure that he got all of it. Later that night Mary crossed the hall to the bathroom opposite in her bare feet, and cut herself on a piece of broken glass. She was especially annoyed because she was expecting to play in a tennis tournament the next day. She said that Tom was outrageously careless.

Tom said that he did not mean to drop the tumbler, that he took up all the pieces he could see, that the hall was not well lighted at that point, and that Dick Sears was waiting for him downstairs. Mary said that he ought to have gotten a flashlight and made sure that all the glass was picked up. Tom replied that if Mary had worn her bedroom slippers, as Mother was always telling her to do she would not have cut her foot. If she had a tennis match the next day, she should have been especially careful. Mary asked what reason had she to expect that there would be broken glass on the hall floor just before a tennis match, any more than at any other time. Tom knew that she had a habit of running across the hall without her slippers and should have taken especial care for this reason. Tom said that he was really sorry that Mary had hurt herself, but that he did hope it would teach her not to go around in her bare feet any more.

1. What do you think Tom ought to have done after he dropped the glass? Why?

2. What difference did it make (a) that he did not intend to drop the glass, (b) that he picked up some of the pieces, (c) that the light was not good, (d) that some one was waiting downstairs to go to the movies with him, (e) that it was nearly time for the show to begin, (f) and that he knew that Mary was apt to run across the hall in her bare feet, even if Mother had told her not to do so?

3. To what extent do you think Mary was at fault?

4. To what extent are we responsible for things that happen unintentionally, but as a result of our own carelessness?

5. To what extent are we responsibile for things that happen as a result of the carelessness of others?

6. Read Luke 17:1-2. Does this mean that we are responsible for others getting into trouble? Give an instance of what you think it means.

Suggestions to Teachers.

This discussion is the first of a series on responsibility. Emphasis is first laid on individual responsibility which those in the lower teens are apt to appreciate more readily. Later the issues of cooperative and social responsibility are treated. It wil probably be better not to announce these subjects to the scholars, but only to have them keep in mind that the purpose of the course is to discover what Christ expects of young people today.

The teacher as well as the scholars should answer each question in writing and should begin this process preferably early in the week in order that thought on the subject may mature. In this connection illustrations and further issues should be noted for further use; also the idea that the teacher is to impose it upon the class, but only to set a good example of conscientious preparation of ideas to be shared with the others. Throughout there should be sense of curiosity as to how these questions will strike the young people, and an effort to see the situation from their viewpoint.

First, have the class read over the statement together and then inquire what the scholars have in their notebooks as an answer to question No. 1. Remember that the aim is not to have the scholars agree with you, but to learn to think for themselves with as little assistance from you as possible. Therefore listen to what they have to say and talk yourself only to draw out the less active members, to present difficulties that may have been overlooked, and to challenge them to criticize each other. If there is a difference of opinion or lack of ability to form any conclusions, suggest that this be reserved for general discussion with other classes studying the same assignment, if there is to be such a discussion. The differences of opinion that represent real feeling may be referred back for further study during the week. Beware of becoming a convenient oracle to render thinking on the part of the scholars superfluous. Be very respectful of any opinion, however perverse it may seem, that appears to be honest, and especially avoid ridiculing any awkward statement which is open to such treatment. Be as appreciative as possible of any contribution to the conclusions.

Question No. 2. brings out in detail the issues involved in question No. 1. If none of the scholars take Tom's part, the teacher may do so sufficiently to bring out the fact that most of us would find it easy to present just such excuses for shirking responsibility if we were in Tom's place. Call for agreement or criticism of opinions expressed, if they are not spontaneously offered.

No. 3. Have the scholars discuss the great inconvenience that may result from failure to take some trifling precaution such as putting iodine on a sore. Have them realize the value of making such precautions habitual.

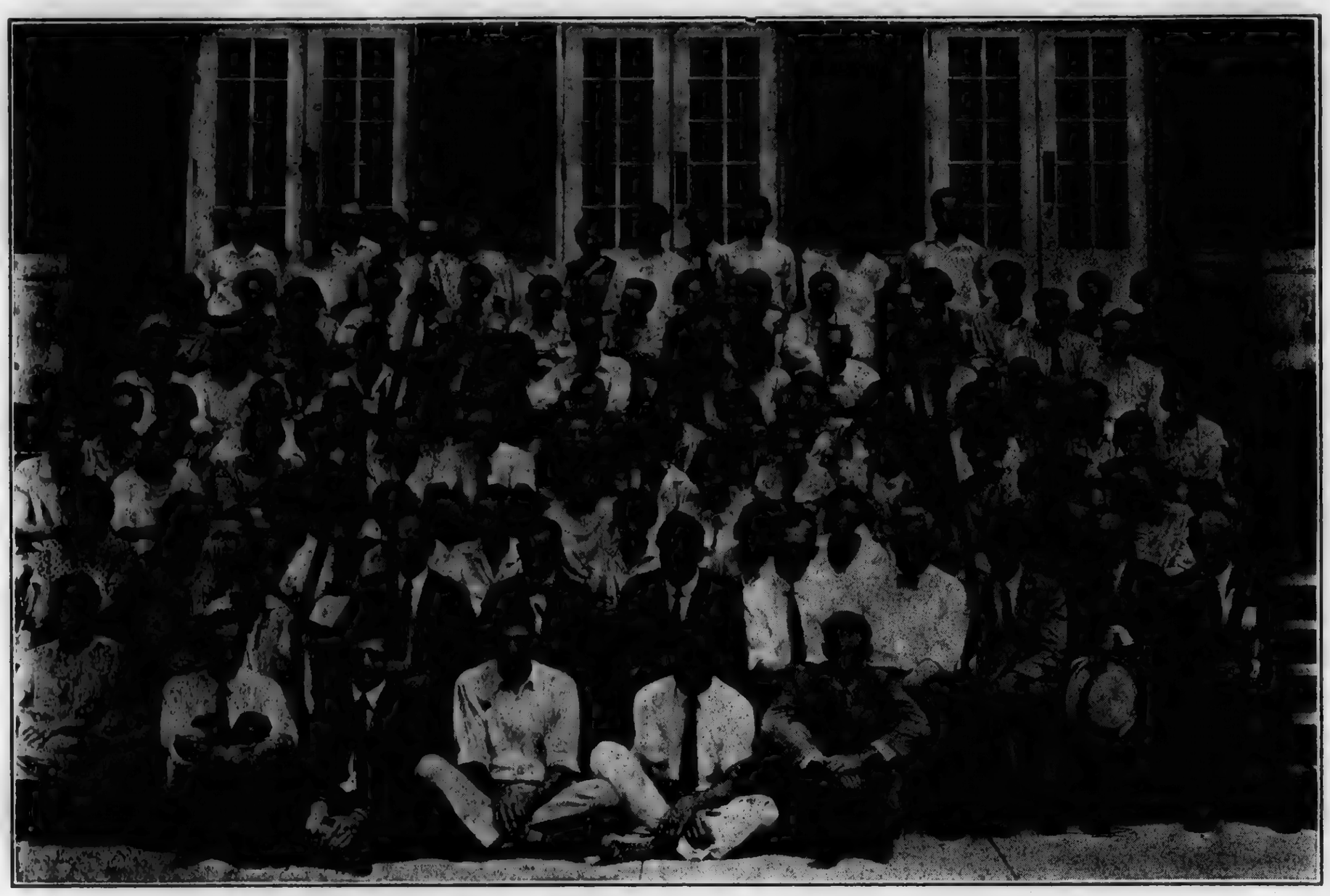
No. 4. The point in this question is to help in applying the principle being discussed to other cases. Is "I didn't mean to do it" a sufficient excuse? Are good intentions sufficient? If a clerk in a store gives back too much change by mistake who ought to bear the loss? Ought we to expect other persons to clear up messes we make even unintentionally?

No. 5. If we ought to do our best to repair the damage we cause, have we a right to expect everyone else to do the same? If a man's house catches fire through his own carelessness, does that excuse us from helpong him to put it out? If the driver of another auto is reckless or drunk, ought we to be more, or less, careful? What rules would you draw from these question?

No. 6. In using the Bible passages care should be taken to avoid the idea that they are proof texts or specific rules. They should be seen against their background as teaching great principles. Have the passage Luke 17:1-2 read with care and ask what it means. Note that Christ seems very deeply concerned about actions that cause harm to others. We are very particular about injuring our own property, but often very thoughtless about injuring other persons or doing things that lead them to injure themselves. One of the things that we may be very sure Christ expects of us is to take pains to avoid doing anything that may harm other persons. If we have done such a thing He expects us to do all we can to repair the damage.

THE YOUNG PEOPLE'S RETREAT

The success of the second Young People's Retreat which was held at Bluffton, Ohio, August 7 to 15, seems to indicate that the Retreat idea is becoming increasingly popular and that it is filling a need among Mennonite young people as well as those of other denominations. Ninety young people from seven different states and one province in Canada registered and were in attendance during practically the entire session. Several more were there for a part of the session. Last year the attendance was sixty-six. The increase was due to the enthusiasm of those who attended last year and to the active work of Rev. A.



THE ENROLLMENT AT BLUFFTON RETREAT, AUGUST 7-15, 1926

Della Sprunger, Dalton, Ohio; Mollie Badertscher, Dalton, Ohio; Lillian Lehman, Dalton, Ohio; Martha Moser, Dalton, Ohio; Eldon Zuercher, Dalton, Ohio; Clayton Tschantz, Apple Creek, Ohio; Ruth Cellar, Ashland, Ohio; Pauline Amstutz, Dalton, Ohio; Paul Gottshall, Souderton, Pa.; Ivan Moser, Dalton, Ohio; Anna Cellar, Ashland, Ohio; Anna Smucker, Smithville, Ohio; Lola Hostetter, Smithville, Ohio; Mildred Neuenschwander, Grabill, Ind.; Helen Gable, Bluffton, Ohio; Mrs. Clyde Tschantz, Dalton, Ohio; Ivan Badertscher, Dalton, Ohio; Leroy Moser, Dalton, Ohio; Adeline Welty, Bluffton, Ohio; Orran Hofstetter, Orrville, Ohio; Eleanor Camp, Summerfield, Ill.; Marie Baer, Summerfield, Ill.; Allen Sommers, Dalton, Ohio; Vivienne Musselman, Bluffton, Ohio; Helen Burkhalter, Berne, Ind.; Fern Bixel, Bluffton, Ohio; Eva Burkhalter, Berne, Ind.; Frances Burkhalter, Berne, Ind.; Dessie Amstutz, Berne, Ind.; Oliver Bauman, Kitchener, Ont.; Norman Winteregg, Berne, Ind.; Cora Lapp, Bluffton, Ohio; Hildegarde Quiring, Bluffton, Ohio; Dorothy Quiring, Bluffton, Ohio; Luella Stonehill, Jenera, Ohio; Olive Locher, Bluffton, Ohio; Dorothy Cook, Jenera, Ohio; Melvena Gerber, Pandora, Ohio; Doris Brown, Chicago, Ill.; Loretta Osterbosch, Chicago, Illinois; Vera Holtzapple, Elida, Ohio; Lorene Stahly, Carlock, Ill.; Mrs. E. L. Harshbarger, Bluffton, Ohio; Freeman Burkhalter, Berne, Ind.; Etta Stahly, Carlock, Ill.; Leona Stahly, Nappanee, Ind.; Margaret Mullett, Nappanee, Ind.; Lois Hartzler, Topeka, Ind.; Catherine Kropf, Topeka, Ind.; Ina Plank, Topeka, Ind.; Goldia Stahly, Nappanee, Ind.; Anna Krehbiel, Donnellson, Ia.; Leota Rings, Donnellson, Ia.; Florence Schumacher, Pandora, Ohio; Goldie Krebill, Donnellson, Iowa; LaVerne Basinger, Freeman, S. D.; Gwendolyn Basinger, Freeman, S. D.; Lizzie Myers, Quakertown, Pa.; Leora Mosiman, Middletown, Ohio; Robert Krebill, Donnellson, Ia.; Verna Keiser, Milford Square, Pa.; Lloyd Krebill, Donnellson, Ia.; Arla Troyer, Middlebury, Ind.; Josephine Reusser, Berne, Ind.; Estelle Mosiman, Middletown, Ohio; Clarence Schneck, Pandora, Ohio; Elizabeth Habegger, Berne, Ind.; D. L. Miller, Fentres, Va.; Mabel Yoder, Middlebury, Ind.; Francis Eicher, Wayland, Ia.; LaVerne Eicher, Wayland, Ia.; Gilbert Schantz, Wayland, Ia.; Victor Gingrich, Trenton, Ohio; Benjamin Burry, Pandora, Ohio; Marie Wenger, Washington, Iowa; Clinton Sprunger, Dalton, O.; Emma Kratz, Philadelphia, Pa.; Wilhelmina Kuyf, Philadelphia, Pa.; Luella Engel, Danvers, Ill.; Opal Moser, Pandora, Ohio; George Kirchhofer, Dalton, Ohio; Melvina King, Pandora, Ohio; Elnore Locher, Pandora, Ohio; Doris Diller, Pandora, Ohio; Margaret Zimmerly, Pandora, Ohio; Lillian Steiner, Pandora, Ohio; Carey Steiner, Bluffton, Ohio; Mrs. A. R. Keiser, Dalton, Ohio; Edna Diller, Bluffton, O.; Rev. J. E. Kauffman, Donnellson, Ia.; Mrs. J. E. Kauffman, Donnellson, Ia.

The Leaders

A. R. Keiser, Dalton, Ohio.
A. J. Neuenschwander, Philadelphia, Pa.
Lester Hostetler, Sugarcreek, O.
I. R. Detweiler, Goshen, Ind.
Clyde Tschantz, Dalton, O.
P. E. Whitmer, Bluffton, O.
Jesse Smucker, Smithville, O.
Dr. A. C. Garrett, Philadelphia, Pa.

R. Keiser in visiting a number of churches and talking to young people regarding the Retreat.

We have frequently remarked in these columns that the spirit of the Retreat speaks well for the future unity of the church. Among these ninety young people were five different branches of Mennonites. They dwelt together, studied together, prayed together and played together. Their inner life found a common level. They were scarcely conscious that the outside labels were not the same. "Together" is a great word. And when Mennonite young people find wholesome religious activities, and common religious tasks which will appeal to them and are large enough to bring them together in fellowship and in service it will be a great day for the church. We wish that someone would suggest a noble piece of Christian work which all active, progressive-minded Mennonite young people could unite in doing. We will count most as a church in the future if we can lose ourselves in self-forgetful service.

Another thing which the Retreat should accomplish is to confront our young people with the challenge of a world which is full of problems. The attempt is made in the Open Forum discussions to call attention to outstanding social evils which should claim the intelligent interest of every loyal young Christian. The problems of international peace, of class conflicts, of race hatred, of religious education, and of interdenominational good-will were touched upon. It is needless to say that the time allotted, one hour per day, did not permit of anything like thoroughgoing discussion. But in all probability the discussions created interest where formerly there was none and some of those present will be led to further study and investigation.

Plans are already made for another Retreat. The committee appointed for next year consists of Rev. A. R. Keiser, chairman, Vernon Smucker, Rev. A. J. Neuenschwander, Rev. Jerry Sauder, and Gerald Stahley. The committee represents four different conferences of Mennonites—General, Central, Defenseless, and Old. With the experience of two years to guide them the committee will probably be able to arrange for even a better Retreat than the first two have been.

The young people of the western states had a similar Retreat at Bethel College, Newton, Kansas, and another was held in California for the benefit of the young people of the Pacific coast.

THE MIDDLE DISTRICT CONFERENCE

Immediately following the Retreat, we attended the Middle District Conference of the General Conference of Mennonites which was held at the Ebenezer church near Bluffton, Ohio. It was the first of the kind that it had been our privilege to attend. My experience with Mennonite Conferences having been confined largely to the Old Conference, I could not help noticing the points of similarity as well as a few striking contrasts. There was the same seriousness of purpose and consecration, the same generosity and hospitality which is probably general among all Mennonites. So far as the program was concerned, it consisted of songs and speeches, some of which were well prepared and prophetic utterances. Sometimes there were more addresses scheduled than could well be given in the time allotted. I have often wished that those responsible for Conference programs would not try to cover the field so thoroughly; that the discussion type of program could more rapidly come into vogue. The meeting of the American Country Life Association which we attended at Columbus two years ago represents the type of program which I have in mind. A whole session was given to one subject. A live wire opened the subject with a half-hour address after which the meeting was addressed by anyone who could get recognition from the chair. There was sufficient time and concentration to create interest and gain momentum. To have four or five speeches on as many different subjects thrust at one in the course of two hours' time requires mental acrobatics which are too strenuous for most minds. Too many conferences leave no time for conferring.

A feature which struck me immediately at this conference was a spirit of democracy and equality. While the spiritual leadership was in charge of the ministers of conference, the delegate body was composed largely of laymen. Every church in the conference district was entitled to one vote for every thirty members. Their lay representation in the councils of the church, and their almost wholly congregational polity, it is safe to predict, will attract an increasing number of Mennonites who find outward authority in ecclesiastical affairs increasingly untenable. The West Mennonite church of Nappanee, Indiana, in response to their application, who, until a few years ago, belonged to the old conference, were received and welcomed into the General Conference at this session. In taking this step they surrender practically no rights as a congregation. They submit themselves to no authority or discipline outside of the Bible and the voice of their own church. In their new relationship they gain the benefits of a larger fellowship, and unite their forces with a larger group in the carrying on of the great program of the extension of the Kingdom through missionary and educational activities and the other larger work of the church.

Another striking feature was the interest shown in missions and in the church schools. The women's work seems to be well organized and a program of activities is being carried on which keeps every willing worker busy and interested. The Conference decided to send Dr. Pannabecker, who recently grad-

uated from Ann Arbor medical school, and Mrs. Pannabecker, to China and assumed not only their support when they arrive on the field, but in addition to that will be responsible for the $3,500 of debt which accrued in the course of the doctor's professional training. This is fair. A man who is worth supporting on the field, is worth supporting while in medical school.

The report of Bluffton College was given by Dean Byers and of Witmarsum Seminary by Dean Whitmer. Both of these institutions seem to have the whole hearted support of the Middle District Conference. Dean Byers reported that the college has enjoyed a steady growth, that the regular college students last year numbered 245. The prospects are that the attendance for the coming year will be larger than ever before. The endowment has now reached $250,000 and solicitation will be continued until the needed amount is raised for standardization in the Northwestern Association of Colleges. The college is rated a standard institution by the Ohio Department of Education. The faculty is growing in training and experience and everything is done that is possible for a faculty to do, to provide a school with a wholesome, Christian atmosphere for our Mennonite young people.

The Dean of the Seminary reported that the various conferences are responding well to the needs of the seminary. The institution has come through six years of existence without a deficit and is rendering an increasing service to the church in training young men and women for definite Christian work. Plans for a definite forward step for the seminary will be announced later.

A special feature of the conference was a series of lectures on "Evangelism" delivered by Rev. A. H. Leaman of Chicago, formerly superintendent of the Home Mission, and now of Moody Bible Institute. The lectures were well received.

A strong devotional spirit marked every session of this conference. The moderator, Rev. J. E. Amstutz, carried his work in fine spirit. Special musical numbers, quartets, trios, and choruses added variety and interest.

THE GENERAL CONFERENCE

The twenty-fourth session of the General Conference of the Mennonites of North America is at this writing holding the closing meetings at the First Mennonite church at Berne, Indiana. A more or less detailed report will be given of this conference in the next issue. At this writing the number of delegates and visitors registered approaches the 800 mark. A fine spirit prevailed throughout the conference. The note struck in the opening sermon by the moderator, Rev. H. J. Krehbiel, has dominated the spirit of the sessions so far. Berne is a fine village with a large church of hospitable Mennonites and consequently visitors have found their stay during the week most pleasant.

Rev. Krehbiel, whose sermon appears in this issue, is a master moderator in an assembly of this kind. He senses an issue quickly and puts expedition into the meeting, without dominating it by his personality. His sense of humor is a divine gift which keeps many a situation from becoming too tense.

The language problem is evident. There are still some delegates who prefer the German. On the other hand, there are an increasing number who do not understand the German. Only a few papers were read in the German language. So rapidly is the transition being made that it is safe to predict that before many more sessions are held, the demand will be for an exclusively English program.

A much appreciated feature was the musical program rendered by the mixed chorus of the Berne church. One hundred and fifty voices, under the direction of M. E. Stauffer, rendered the oratorio, "The New Jerusalem". The value of music to the religious life cannot be overemphasized and the encouragement of the development of music is worthy of every Mennonite preacher.

The discussion of the lodge question probably marked the climax of excitement. The ministerial body and delegates are apparently unanimously opposed to all forms of secret organizations. Not a single speech was made in defense of the lodge. The clash of opinion is on the question of method in dealin with those who have violated the historic and consistent position of the conference on this matter. Some are in favor of drastic measures, the ferreting out of offenders and excommunication of the same. Others consider this method as futile and in the long run ineffective. The recommendations finally adopted provide for diligent teaching and persuasion in the spirit of love and the dissemination of good literature on the subject.

It is perfectly evident that the professional crusaders against the secret orders frequently do more damage than good. The arguments which are used do not apply to the subject. They convince only those who need no convincing and aggravate those who need real help. Arguments which are based upon the major premise that the lodge is a religious organization are not entirely to the point. The major interests in the lodge are social and economic rather than religious. To argue against the lodge as a "sign of the times", an indication that the latter day is at hand, or a fulfillment of the symbols in the book of Revelation, is still more futile and positively repellant to many intelligent Christians. Too much of lodge literature and lodge speech making is of this type and Mennonites should protect themselves against it. On this point

it might be added that the discussions by Mennonite ministers at the conference were, in our judgment, far more constructive and helpful than was the lecture by a certain doctor from Taylor University. Any propaganda against the lodge will obviously succeed best if diligent care is taken to ascertain the facts and to understand the lodge from the view-point of its members and to base one's conclusions upon sound Biblical scholarship. Mennonites have too frequently been victimized by propagandists and faddists. The church has within its leadership men of ability, of scholarship and spiritual insight. Let such men tackle the problem and direct the crusade, if one is needed, in the church against the evil of secrecy.

THE OHIO SUNDAY SCHOOL CONFERENCE

The Ohio Sunday School Conference (Old Conference of Mennonites) was held at Walnutcreek, Ohio, August 17-19. The Mennonites and Amish Mennonites have merged their church organization in practically every section except Ohio, and, if we are not mistaken, in Virginia. Committees are at work at present to effect this merger in Ohio. The Sunday School Conference had, however, from its beginning, when M. S. Steiner and J. S. Coffman were among its leaders, been sponsored by both organizations. It has won in popularity until in the last ten years, since automobile transportation is common, it has assumed the proportions of mass meetings. It has on the whole been under the control of the more progressive element and has been a factor for progress in the old Conference.

Mass meetings, by their nature, cannot put over a program which is strictly educational. They are designed for religious inspiration, for social intercourse, and for the fellowship of Christian workers. A special feature of this conference was the series of Bible addresses delivered by Rev. S. F. Coffman of Vineland, Ontario. The breadth of human interest covered by the addresses as well as the fine spirit of the speaker made the addresses an outstanding contribution to the success of the conference.

Like many another conference, the program was crowded but not as much so as some in former years had been. Education, missions, and various phases of Sunday school activities and Young People's meetings were discussed. An interesting phase of the program was an open discussion on the work of the Young People's meeting. There was considerable interest in this subject and numerous responses. As usual the time was short and at the very moment when interest and momentum were accumulating, the printed program demanded a change of subject.

Goshen College was represented by Dean Oyer and Professors J. S. Umble and H. S. Bender. The educational problem was presented in a general way by Bishop A. J. Steiner, who is also a member of the Board of Education. The development of thought in the Old Conference on the question of education is marked and indicates progress. Liberals and conservatives, alike, among the leaders, are now agreed that attendance at college is desirable. Those of us who knew college sentiment among the leaders of the Old Conference but a few years ago can hardly believe our eyes, when we see prominent conservative bishops and ministers spending leisure hours at a Sunday school conference in soliciting students for college.

Rev. I. W. Royer has for many years been secretary of the Ohio Sunday School Conference and has sacrificed a great deal of time and labor in behalf of its work.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

CHARACTER VS. SUBMISSION

Dear Editor: Enclosed find $5.00 to pay my share of the guarantors' obligation. I am very happy to pay this. There is a great need for some agency through which ideas may be classified. Clear thinking is a greater need today than drill in doctrines. The former makes for strength of character and action, the latter tends to discipline men's minds and actions into submission to ecclesiastical power. Let the Exponent keep up its good work of striving to help us arrive at the fundamental and basic ideas in the religion of Jesus.

Sincerely,
Samuel Burkhard.

Tempe, Arizona.

FOR AN UNOFFICIAL PAPER

Dear Editor: The Christian Exponent, I assure you, continues to represent my views quite satisfactorily. Of the twenty some religious periodicals with which it was my privilege to accquaint myself, the Exponent is the only one to fit me thoroughly. In matters of doctrine and in its general attitude I have not thus far discovered any room for improvement. I hope the Exponent may never be able to announce itself an official organ. Whenever I pick up a paper that announces itself an official organ I feel that I have gotten hold of something that has strings tied to it, something that has an earthly master to serve, therefore freedom of expression cannot be encouraged, and honest dealing and fairplay with all who may be concerned seldom find ample room. I like the paper best whose editorial policy indicates that it deems their readers able to do some thinking for themselves, and also that they can arrive at reasonably correct conclusions if the facts are presented correctly, and moreover, when there is the confidence in the truth that it will invariably rise to the top if given a fair show without the assistance of fretful or warlike or officious spirits.

Sincerely,
H. A. Schnell.

Orrville, Ohio.

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Notes from Here and There

The male chorus of the Berne Mennonite Church sang at the Middle District Conference held at the Ebenezer Church, Bluffton, Ohio, Monday evening, August 16.

Prof. A. E. Kreider of Witmarsum Seminary who is doing graduate study at Chicago University preached several times at the Home Mission and recently delivered a sermon in his home church at Sterling, Illinois.

Rev. A. H. Leaman, formerly superintendent of the Mennonite Home Mission, Chicago, but at present teacher, extension worker, and host at Moody Bible Institute, delivered a series of addresses on Evangelism during the sessions of the Middle District Conference held at the Ebenezer church near Bluffton, Ohio.

Rev. S. F. Coffman, Vineland, Ontario, delivered a series of Bible lectures at the Ohio Mennonite Sunday School conference held at Walnutcreek A. M. Church, August 17 to 19. Among other speakers were Orie O. Miller, Akron, Pa., J. A. Ressler, Scottdale, Pa., and Professors John Umble and Harold Bender, Goshen, Indiana, Bishop A. J. Steiner, North Lima, Ohio, served as moderator of the conference.

The West Market Street Mennonite Church, Nappanee, Indiana, which was excluded from the old conference two years ago, recently decided by practically unanimous vote to join the General Conference of Mennonites. The pastor, Rev. Ezra Mullet, presented the church's application for membership at the Middle District Conference which was in session near Bluffton, Ohio, August 15 to 18. The application was acted upon favorably by the delegates of the conference and a hearty welcome extended to the church. The West church is well organized with a membership of 122.

Ninety young people from South Dakota, Iowa, Illinois, Indiana, Ohio, Pennsylvania, Virginia and Ontario, representing five different branches of Mennonites were enrolled at the Retreat held at Bluffton, Ohio, August 7 to 15. Rev. A. J. Neuenschwander of Philadelphia, one of the leaders at the Retreat, suffered a severe attack of appendicitis before the close of the week, but recovered sufficiently to go to his former home at Berne, Indiana, where he and his family attended the General Conference of Mennonites.

The committee which was elected to arrange for next year's Retreat consists of Rev. A. R. Keiser, chairman, Rev. A. J. Neuenschwander, Vernon Smucker, Jerry Sauder and Gerald Stahley.

Homer F. North was recently ordained to the ministry at the (old) Mennonite Church, Nappanee, Indiana. The Gospel Herald reports the event as follows: "On July 18 the brethren, Jacob Christophel and David Yoder, were with us at which time votes were taken, and the following week the Executive Committee met, who had the work in charge, and with much prayer and supplication, and the church praying at home, it seems the Holy Spirit called Bro. Homer North to be ordained. . . . . On Aug.1 the brethren again were with us. . . . . At the close of the meeting Bro. Yoder then ordained Bro. North to the ministry and gave the charge to the church."

Allen Y. King and Miss Edna Thut, formerly students at Goshen College, were united in marriage Sunday morning, August 15, at the home of the officiating minister, Rev. S. E. Allgyer, West Liberty, Ohio. Mr. and Mrs. King will reside in Struthers, Ohio, where Mr. King is connected with the Junior High School.

Lloy A. Kniss, missionary under appointment to India, was the principal speaker at the Quarterly Mission meeting held at the Oak Grove Mennonite church, West Liberty, Ohio, August 29, 1926.

Passage has been booked on the S. S. China for Misses Stalter and Wenger of the Dhamtari Mission Station in India to sail from Bombay on August 14. They expect to reach New York about September 11. The work these missionaries leave will suffer until some one is found to take their places.

Miss Mary Yoder has again returned to her duties as librarian at the College of Wooster (Ohio) after spending the summer in New York City.

Miss Violet Bender of Goshen, Indiana, a recent graduate of Oberlin College, left on August 29, for Beirut, Syria, where she will be principal of a school conducted for the daughters of America missionaries in the Near East.

Gaius Baumgartner and Miss Ruth Allgyer were united in marriage at the home of the bride at West Liberty, Ohio, by her father, Rev. S. E. Allgyer on Sunday, August 22. Mr. and Mrs. Baumgartner will reside at Dayton, Ohio, where Mr. Baumgartner is a member of the Westminster Choir.

Dr. and Mrs. C. L. Pannabecker, graduate of Bluffton College, recently appointed as missionaries to China, will sail on October 14, from Vancouver, B. C., for Peking, China.

NOTES FROM THE GENERAL CONFERENCE AT BERNE, INDIANA

Seven hundred and eighty visitors and delegates have registered up to the present time and undoubtedly will reach the 1,000th mark by Sunday. At least twenty-one states and countries are being represented, including Canada, China, India, and the states from coast to coast.

Approximately 475-500 visitors are served at each meal.

The 125 churches are represented by about 300 delegates. A few of the churches are not represented. There are 22,895 communicants in our 132 churches. 21 of these churches are without a minister. 34 of the churches use the English language, 48 churches the German language, and 45 of the churches use both languages.

Perhaps the greatest in numbers attending were from Kansas or Ohio. The oldest man attending is Mr. Christian Wirkler of Los Angeles, California, who is eighty-six years old.

Among some of our missionaries attending the conference are Mr. and Mrs. Ed. G. Kauffmann and child, Rev. and Mrs. S. J. Goering and Miss Aganetha Fast of Kai Chow, China; P. J. Wiens and family of Mauhadei, India; Rev. and Mrs. Alfred Habegger and family of Busby, Montana; Rev. M. M. Lehman and family and Catherine Niswander of our Chicago Mission; Lavina Burkhalter, Rev. and Mrs. Albert Claassen of our Los Angeles Mission; Rev. Alvin van der Smissen of the Hutchinson, Kansas, mission; and Rev. and Mrs. D. J. Unruh, Mechanics Grove, Pa.

A crowd of 125 people attended the Bluffton College reunion during the conference week at Berne, Ind. The Bethel College reunion was represented by over 125 students and professors. Among this group were Mr. and Mrs. J. R. Duerksen of Goessel, Kansas, who leave soon for India, and Miss Marie Regier, outgoing missionary to China.

WANTED

The office needs twelve more copies of the July 30th issue of the Exponent to complete the files. Subscribers who will send us this issue will do us a much appreciated favor. We thank those who responded to the previous call.

Address: The Christian Exponent Co., Sugarcreek, Ohio.

BOUND VOLUMES of the Christian Exponent, 1925, are now ready. Address: D. S. Gerig, Treasurer, Goshen, Ind.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

September 24, 1926

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1. To promote fellowship and good-will among all the Mennonite churches in America.

2. To provide Mennonite young people with an interpretation of the highest ideals of the denomination.

3. To confront the rising generation with the challenge of common religious tasks.

4. To clarify and deepen our thinking regarding the teachings of Jesus as they relate to the problems of our day and to point out the duty of the church and the individual concerning these problems.

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THE
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VOL. III. SEPTEMBER 24, 1926 No. 20

LESTER HOSTETLER, EDITOR

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

WHAT IS FUNDAMENTAL?

Dr. J. Frank Norris, pastor of the First Baptist Church of Fort Worth, Texas, has been a prominent evangelist, fundamentalist, and reformer. He not only "cleaned house" in the Baptist College by fighting the professors who did not agree with him but showed his zeal in driving a professor out of the Methodist University. He also demonstrated his zeal by preaching against the Catholics. He seems to have been a crusader for what he thought was right.

On September 13 this same pastor is to come up for trial for murder for which the grand jury has indicted him. He asked for the indictment and at the same time asked the congregation, which has generally followed his leadership, for money for his defense. No one denies that he shot and killed a man who had come to see him in behalf of a friend who had been assailed by the pastor in a sermon. The man was unarmed and was probably intoxicated. The pastor shot and killed him.

Such incidents are a discredit to the church. The pastor was too sure he was always right and though he thought he was standing on the fundamentals he seems to have missed one important commandment. (Matt. 23: 39). Such incidents make it easy to believe that infallibility is not a monopoly of the priesthood.

THE CAUSES OF THE WORLD WAR

While the World War was on, almost every adult in America seemed to know just where to place the blame for its beginning but now that twelve years have passed almost every month sees a new book on the cause or origin of the war and even the experts cannot agree in fixing the blame. What once seemed quite clear has assumed an abstruseness that is baffling the expert. The reason for this abstruseness lies in the fact that new evidence is coming in which makes a revision of our former attitude a necessity. Russia, Germany, and Austria have opened their archives and this mass of evidence is now available. France and England have not yet given their documents to the public so the evidence is not all in and a final judgment cannot be rendered.

In a recent book entitled, "The International Anarchy", G. Lowes Dickinson, an Englishman, reaches the conclusion that the Germans were at least no worse than their erstwhile enemies. This conclusion coming from an Englishman seems to be in accord with the opinions of many who have looked into the available evidence. But why should this generation turn back to dote on the terrible catastrophe and its causes? Mr. Dickinson is interested in the peace of the world and approaches the problem with a view to avert future wars. He points out that at least one of the diplomats (the Russian) who was instrumental in bringing about the war was "an accomplished liar". He also feels that the mistakes of the past are about to be repeated by the diplomats and it is high time to bring about a change in the international situation if the "next war" is to be averted. He is not convinced that nothing can be done but is trying to do his part. If he succeeds he should find his place with the peacemakers.

CANCELLATION OF WAR DEBTS AGAIN

Newton D. Baker, former Secretary of War in Woodrow Wilson's cabinet, recently raised anew the war debt issue. He came out in favor of cancellation, thus making the people of the United States pay the debts which the European nations owe to the people in America. His suggestion evoked considerable discussion on both sides of the Atlantic.

There are those who feel convinced that the European nations cannot pay all that they owe but many of these maintain that they should pay as much as they can since the debts were lawfully contracted. It has also been suggested that these nations should pay at least as much each year as they spend for armaments. This latter test of a nation's willingness to try the way of peace seems logical. Any nation that owes more than it can pay and still believes in a war policy, should pay for its folly, according to this plan.

There is another side to the issue. Mr. Baker's argument was made public by the Union Trust Company of Cleveland, Ohio, one of the largest banking concerns in the Middle West. Now it is well known that the bankers are in favor of cancellation but their reason may not be so well known. The fact that American banks have also made loans to these debtor countries might be one reason for the attitude of the bankers. If the United States collects all the debtors can pay, it would seem extremely difficult, if not impossible, for the bankers to collect their claims but if "Uncle Sam" cancels his claims on these countries, the bankers' loans will be worth more on the market. Are the bankers trying to appear like "Good Samaritans" while they are lining their pockets with the gold extracted from the poor people of Europe?

Finally, it seems evident that it is the poorer classes in the United States and Europe that will bear the burden of the debts. It is these who cannot keep above want if they are heavily taxed. If the United States cancels the debts the people who hold the bonds (and they are not generally of the poorer classes) will still demand their money from the government. The money must then be raised through taxation and, according to some statistics, many of the laboring class families are not getting sufficient to live in decency now, so the added burden of a higher tax rate will be a hardship for them. If, however, the United States collects from Europe, it will be a burden on the poor people of Europe who are the first to feel the burdens of taxation. —J. C. Meyer.

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DEBTS

Whether a Christian should pay his debts is not a debatable issue. However, one thing might be emphasized, and that is the matter of risking investments that are too big should things turn out adversely. A Christian's attitude should be such that he will keep himself safely within the limits of financial security. Heavy breakdowns can be avoided by refusing undue risks and then debts will never become an unbearable burden. No matter how much others may be responsible for getting one into financial trouble, a Christian should regard it his duty never to let his creditors to suffer the loss. Although the task of wiping out a debt is not an inspiring one, it can be turned into a happy victory.

Whether Mr. Hayden was a Christian is not told in the story, but he certainly took a manly attitude toward his misfortune. His noble example carries an inspiration and a lesson. —Rudy Senger.

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Paid Up. Fifteen years ago Samuel Hayden, business man, failed in Clay Center, Kansas, and went $15,000 into debt. He vowed to pay every cent, and did so, at the rate of $1,000 a year. Now he just paid off the last of it at the cost of much self-denial. "It's the happiest day of my life," he says. He now lives in Chicago.—Goshen Daily News-Times.

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Earning Happiness. Revolutionary writers who would "revaluate all moral values" and who question the most fundamental principles in human conduct should consider the case of Samuel Hayden, a Chicago business man, who at the age of 43 has just celebrated the happiest day of his life.

What brought Mr. Hayden the maximum of happiness was not the sudden acquisition of fortune, not public recognition, but the consciousness of a moral duty fully and voluntarily performed.

Fifteen years ago because of the fault of others Mr. Hayden failed in business and was able to pay his creditors only a quarter of what he owed them. He might have availed himself of the bankruptcy law and obtained a discharge from his debts, but he was not satisfied with what has been called "law honesty". He determined to pay in full, no matter how many years it might require.

It required fifteen years. Mr. Hayden now has paid in full. Consequently he is happy.

Honesty not only is the basis of credit and of business but in its various manifestations it is the one source of inward satisfaction.

In human beings who are truly civilized the "still, small voice" of conscience is neither still nor small.—Editorial, The Chicago Daily News.

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FAITH AND REASON

Reason is not opposed to faith. When a man becomes a Christian he need not lay aside his reason. Faith in God does in no sense mean that the mind is no longer to be exercised. Christian faith is a reasonable faith.

"Come now, let us reason together", said the phophet Isaiah.

There is an impression abroad that a good Christian must believe many things which are contrary to his reason; that faith consists in "believing what you know isn't so". We have been told that the difference between a believer and a skeptic is that the one relies on faith while the other tries to reason things out. Many Christians are afraid of reason. They themselves do not like to think. They ask no questions about the doctrines. They feel that if a man thinks or asks questions about the doctrines of his faith he is almost certain to become a heretic. Religion to them

is a sentimental and emotional thing, without much thought. "Yon Cassius has a lean and hungry look, he thinks too much." So thought Julius Caesar of Cassius, and that is the attitude of many today towards Christian thinkers. They prefer men who are sleek and fat.

It is not the exercise of reason but the lack of it that leads on the downward road. It is in times when we lose our reason that we do and say things which later on cause us the most pain. A theater crowd becomes panic-stricken and people trample each other to death when the fire alarm is given because they are carried away by their feelings. They exercise no reason. It is the same in time of war. Individuals take attitudes and commit deeds during the passion and excitement of conflict which would be utterly impossible in the quiet and calm of the court of reason.

One mark of a well-disciplined mind is the ability to do the reasonable thing in the time of an emergency. When Stephen was stoned, his faith remained strong and his mind steady. He lost his life but not his head. "Lord, lay not this sin to their charge." These magnanimous words, uttered in the presence of an angry mob, strike us as coming from one who had consecrated all his mind to the service of God, as well as his soul and heart and strength.

Reason is not everything. It cannot take the place of faith, and hope and love. It cannot supplant the emotions, for our emotions too are God-given. But it has a place and without it religion becomes shallow.

There is a difference between reason and opinion. A man may deny the existence of God, or the divinity of Christ, or the working of miracles, because as he says, "these things are not reasonable to me. I cannot understand them, therefore, I will reject them." What is ascribed here to reason may be nothing more than an opinion. An opinion is based upon one's experience and with the growth of experience, one's opinions frequently change. When a man says that Jesus is not divine and that He was only a man, he is not stating anything of great significance, for that is only an opinion, and that opinion might change after he has read more, and thought more, and lived more. It is furthermore not reasonable to reject what we cannot understand. It is, on the other hand, unreasonable to do so, and exceedingly impractical. Few people **understand** all the processes by which a grain of wheat grows and is finally converted into bread. That lack of understanding, however, does not make the eating of bread an unreasonable act. It is likewise with religion. The great doctrines of the Bible—the doctrines of the Incarnation, of the forgiveness of sin, of the Resurrection and of the future life—these doctrines have fed and inspired the souls of men and women for ages, and to reject any of them because they are not fully understood would be folly rather than reason.

Reason is a God-given faculty of the mind, and Christianity has nothing to fear from it. Christianity rather demands the use of reason. "How think ye?" "Consider." These words were frequently upon the lips of the Master. Christianity is the truth and truth appeals to the reason.

Preachers of the Gospel will do well to appeal to the intellect as well as to the emotions. The fatalistic stories which some revivalists indulge in, told in a quivering voice, and accompanied by a tear at the right moment, will excite people and temporarily move them. But the message which brings permanent results must also appeal to the reason.—Lester Hostetler.

France

C. Henry Smith

The following letter comes from Dr. C. H. Smith, of Bluffton, a member of the Sherwood Eddy party which toured Europe this summer studying internal economic and political conditions. —Editor

To one interested specially in the Economic and Political conditions of Europe this is a most opportune time for a visit.

After a most delightful and seasickless voyage on the Berengaria we arrived in Paris just at the time of the most acute crisis through which France has passed since the close of the war.

The ills of France are financial and political not industrial. Everybody seems at work. There is no unemployment. Upon the surface everything seems to be going on smoothly, but the great anxiety among all classes of French people is that they may be called upon to face a grave crisis.

Franc Causes Unrest

The cause of all this fear is the rapidly declining franc. The normal value of the franc is about five to the dollar; two years ago when my wife and I were over here it had fallen to 18 to the dollar; this year on the way over we received 32 on the Berengaria; when we arrived it was 34 and before we left its value had fallen to 37 which makes a 19 cent franc worth less than two and one half cents in American money.

And it seems that unless something is done immediately France may pass through all the tragedies and hardships that were common to Germany during the period of inflation. The Frenchmen all know this, but how to remedy the situation is their great concern.

Experts Study Question

Some time ago the government appointed a committee of experts to make an impartial study of the whole question with recommendations for a solution.

That committee has now made its report and the French Parliament is now debating its recommendations. We had the pleasure in Paris of hearing from one of the members of the committee before the re-

port was presented, as well as from a number of other statesmen and economists.

All are agreed that the greatest need of the hour is the stabilization of the franc, which can be brought about only by a heavy taxation upon a people already heavily taxed, a greater economy on public expenditures, and on immediate understanding of some sort with the United States and England on the question of inter-allied war debts.

Urge Cancellation

While the people urge the cancellation of these debts, the government knows that to be impossible.

This hope among the people that the United States may be generous enough to call off the whole French debt is greatly supported by such foolish remarks as are continually made by such men as Seymour whose recent speech favoring such action was given wide publicity in the European papers, as well as the strong fight that is being made by a handful of United Senators to bring about the same result.

While everybody knows that the only salvation for France lies in the adoption of the experts report, yet no French government has the courage to put it into operation. The French people do not want any more taxes and any government that suggests such a remedy will soon go out of power.

Government Hesitates

Each party wishes to retain the reins and consequently hesitates to adopt a policy which it knows will result in its loss of power.

Besides there are fifteen different political parties in France, instead of two as in America; and this accounts for the fact that cabinets have been rising and falling with alarming frequency in recent months.

The French were unwise in running the war on borrowed money instead of taxing the people as they went along, as was done in England and America. After the war they made the mistake of believing that Germany would pay all the bills; and consequently they kept on borrowing, expecting Germany to pay it all.

Must Pay Own Bills

But now they have found out that Germany can not, and will not pay; and they must pay their own bills. And so while in America taxes were high during the war they are becoming lighter each year; in France on the contrary taxes were low during the war, but must be increased now each year.

In the meantime nobody is saving anything. With the money that becomes less valuable each day, nobody wants to keep it longer than necessary.

The stores are all busy. There is much buying and selling and at the surface everything seems prosperous. Everybody wants to exchange money for goods before the money they have loses its purchasing power.

Situation Grave

This only accentuates the gravity of the situation of course, and can only be a temporary expedient.

No one can foretell just what will happen. If the present government fails to stabilize the franc, and stop its further decline, there is likely little hope of solving the problem and it would seem that France like Germany might have to call in some Dawes to do for them through international cooperation what was so successfully done for Germany.

The French are an excitable people and have passed through a number of revolutions during the past century. Unlike past revolutions, however, they cannot blame their government for their trouble, since they now control their own government. But something likely will soon happen, and all regard the situation extremely grave.

Franc Lower

As I write the franc has again dropped several points and the papers do not seem to record much progress toward a favorable settlement.

We are now in London and today had the pleasure of a visit with the Prime Minister of England and his wife, a party of about 100 Americans, and were given a fine reception being entertained with a brief address and personally received and shown through the house and grounds.

Meet Lady Astor

This evening we were given a reception by Lady Astor,, whom we are to visit also at her country home.

Lady Astor is a Virginian by birth, the first woman member of the English Parliament a small vivacious, energetic, fascinating and clever woman, and evidently a good politician.

After assuring herself that there were no reporters present she told us very frankly of some of her experiences in fighting for prohibition in England, an unpopular cause here in which both she and her husband Viscount Astor are extremely interested.

In talking to a small group of us who happened to come from Ohio she said, "The Lord was more considerate of the Nation than was Ohio, since He saw fit to call home a certain distinguished Ohioan before the term of his office expired."

We remain in London for two weeks, hoping to make a visit to the House of Commons, and hearing during this period a number of the leading statesmen and educators of England on the questions of the day.

THE GRAVE POWERLESS TO HOLD CHRIST

A stanza from an old hymn says that Jesus Christ "burst the bars" of the grave and "tore its bands away." If a man bursts the bars of state's prison, all the police force of the commonwealth is after him to bring him back. If, on the contrary, he has served out his full time, all the power in the state cannot retain him a single hour longer. Jesus Christ must remain in the grave three days "according to Scripture," but after the three days had expired there was not power enough in heaven or in hell to retain Him another moment.—A. J. Gordon.

Carlock Conference on Pacifist Action

The fifth Conference of the Pacifist Churches was held in the Mennonite church at Carlock, Illinois, from the 30th of August to the 1st of September, inclusive. Delegates from Kansas, Oklahoma, South Dakota, Ohio, Indiana and Pennsylvania joined with those from Illinois in making it a representative gathering. Brethren, Mennonites, Friends and Schwenkfelders were included.

W. S. Shelly, pastor of the Carlock church, Ernest Zoll, Chairman of the committee on arrangements, and the members of the Carlock community deserve great praise for the efficient management of the conference, and warm thanks for their generous hospitality.

Action was the objective of the conference, and a useful educational program was hammered out of the discussions which occupied the morning and afternoon sessions each day. This program is included among the Findings, which accompany this account. Their principal features are four in number: a re-affirmation of the faith of the Brethren, Friends and Mennonites that the followers of Jesus Christ can have no part in war, and must bear His testimony against it and do what he can to prevent it; a definite protest against compulsory military training; the recommendation that means be considered of forming a joint commission to work out Christian solutions of some of the definite problems of foreign policy as they arise, and to give our members better information on these questions; and fourth, an educational program that, if carried out, would mobilize the individual and collective resources of our churches in a systematic effort to create the will to peace.

These Findings were drawn up by a committee headed by W. B. Stover and Merlin G. Miller, both of Mt. Morris, Illinois. They were summaries of the results of two discussions continued throughout the entire Conference. The first, on "The Part of the Individual Christian in World Peace", was presided over by Elmer E. S. Johnson of Hereford, Pennsylvania. The second, on "A Peace Program for the Churches", had as chairman Elden H. Mills, of Indianapolis, Indiana.

The three evening meetings were fruitful gatherings. The Mennonite Church was well filled when Thomas Q. Harrison gave the keynote address on "The Individual Christian and World Peace". After having served in the American Army in France, Mr. Harrison had become convinced of the terrible denial of Christianity that war involves, and has dedicated his life to working for world peace. He said that the starving of German children was bad enough, but that the poisoning of the minds of the young people of all countries with false propaganda was worse; and that war means both of those things. In talking with young Germans who had served in the war, he found that they had gone in with the same fine idealism, and belief in "the war to end war", that the American boys had. They now knew that you couldn't do it that way. America, today, with its belief that this country has never done anything unjust to other nations, with its unconscious materialism, and its tremendous economic power, is the menace to world peace. Americans do not realize how this country looks to others; we do not realize how much we are feared. Young people all over the world are beginning to realize that it is blasphemous to preach Christ unless you practice brotherhood. What is needed is a new dedication to Christ, and a willingness to make sacrifices for peace. You cannot serve God and Mammon.

Elmer E. S. Johnson took as the topic for the second evening: "A Working Peace Program". By interesting historical analogy, he compared the present with the period four centuries ago, the period of the Reformation. There were discouraging conditions then; nationalism was rampant, the carnival spirit was abroad, the world was full of war and suffering. Yet out of that period came a great religious movement and a great peace movement.

To inaugurate an effective peace movement today we need first the will to peace, a passion for peace. We must talk about peace to our children and give them our passion. We must take Jesus seriously, we must naturally go the second mile and smother evil with good. We must carry this peace program into the schools, the Sunday Schools and the Churches. We must help in establishing a law for the enforcement of peace. We must use such available machinery as the League of Nations and the world Court to this end. We must face the menace of military training in our schools and colleges, and we must seize every opportunity that offers. This is the most tremendous business that confronts the Churches today. We must confidently say to others, "Come and join us."

Reason the guide, Christ as the basis and the way, brotherhood as the result, and the Church as the generator, was the summary of the program of "World Organization for Peace", presented by Elden H. Mills at the closing session of the Conference.

Reason is necessary, for example, to control the instinct of self-preservation, once useful, but suicidal in our complicated modern civilization. Reason, were it in control, would direct us to Christianity as the regular thing, not as a last resort. We must take the spirit of Christian fellowship out of our own meetings, into a hostile environment. That is the test. And the result is brotherhood, regardless of race or color. We must love all men. And the Church should be the generator, through which the all-conquering Love is transmitted to our complicated society. Why not use God's mathematics, by which "One man shall chase a thousand, and two shall put ten thousand to flight"? On this basis, with complete devotion to our Master,

what could not be done by our three denominations?

At the final business session, the following continuation committee was appointed:—N. E. Byers, William B. Harvey, J. M. Henry, H. P. Krehbiel, Elmer E. S. Johnson, Orie O. Miller, A. J. Neuenschwander, Wilbur B. Stover, Norval E. Webb, and Richard R. Wood.

Findings of the Conference of the Pacifist Churches

Held at Carlock, Illinois, August 30 to September 1, 1926.

PREAMBLE

We believe in Jesus Christ, the Prince of Peace. We believe that He taught non-resistance, both on the part of the individual and on the part of the nation. We believe that this teaching of Jesus was the expression of His profound reliance on the forces of love and good-will.

The Pacifism we espouse is that practice of self-control, as taught and practiced by Jesus, which by loving refusal to retaliate and by returning good for evil, seeks to win the evil doer and aggressor to right living.

We believe our churches collectively and individually, are under obligation to continue faithfully their witness against participation in war and preparation for war, and to continue their works of good will, such as have been carried on by their service and relief committees.

We hold war to be a crime, personal, national and international, even though not yet so decreed by law. The Washington Peace Study Conference recognized a difference between armies and the police force, as follows:—

"The motive and the end of police force is fourfold: it is inspired by good-will for the common welfare; it is corrective and remedial in its nature; it is exercised by neutral parties; it is strictly limited by law, and has justice as its aim. . . . War is very antithesis of police force."

Despite our opposition to war, we honor all those who in sincerity and devotion have given their lives for their countries. We believe that history can be so evaluated as to show that there has been as great heroism in time of peace in behalf of the welfare of the nation, as has been manifested in time of war.

We believe in a positive program for Peace, rather than merely decrying war, not purposing to give offence.

Peace in principle and practice is more than relative; it is absolute when based on the whole spiritual program of Jesus. From this basis, the economic values can readily be presented.

THE PART OF THE INDIVIDUAL IN THE PEACE PROGRAM

The consecration of the individual to the program of Peace is the first essential of its success.

One's part in the program for Peace should be—

1. As an individual.
2. As a factor in community-life institutions.
3. As a citizen of the state.
4. As participant in agencies for Peace.

Fearlessness and kindliness in presentation is needed for greater effectiveness.

Individuals, by conversation and correspondence, should use their influence for legislation leading to the out-lawry of war.

Woman is a strategic factor in all the work for peace.

Each individual Christian is urged to participate in some specific portion of the peace program of the churches, outlined below, recalling that by his individual daily life he should reflect the life and teachings of Jesus Christ our Lord.

EDUCATIONAL PROGRAM FOR THE CHURCHES

The special opportunity and chief duty of the pacifist churches is to formulate a constructive educational program to develop the will to peace.

This educational program should be designed not only to reach the non-pacifist Christians, but our own membership as well, for only so can we assume an intelligent leadership in this great crusade.

This educational program should be particularly designed to reach the youth, for the ultimate solution of this problem lies with the next generation.

Specifically, we recommend as the most practical educational methods, the following:—

1. A Sunday School Lesson on Peace each quarter, placed at once in our denominational literature, by each denomination; in addition, petitions for peace lessons in the International Series.

2. Denominational and local Peace Committees in all our churches.

3. Regular and thorough peace teaching in all young people's organizations of our respective churches.

4. In all our church schools
   (a) persistent and thorough study of the whole problem of war and peace, incidentally in regular college courses and directly in discussion groups;
   (b) presentation of the peace program of the church, both by faculty and by students, in oratorical and discussion contests and through Peace Teams.

5. Conference and correspondence on the part of church leaders and interested individuals with pub-

iic school teachers, with reference to the teaching of peace and international good will, particularly in connection with the study of literature, geography, history and civics.

6. Urging our own young people, who are teachers or may become teachers, to consider teaching a sacred calling, with exceptional opportunities to develop attitudes of good will and peace.

7. Regular provision for furnishing newspapers with publicity and news material on peace, even when the periodicals are known to be militaristic.

8. Greater exchange of peace literature and informational materials by our respective denomination peace committees, and fuller cooperation with other peace organizations.

9. Intensive development of contacts with the Foreign Brethren of our several denominations, to cultivate within our own bodies more international good will.

10. Regular observance by all of our churches, of Armistice Day, Memorial Day, Good Will Day, and other suitable peace days, with appropriate recognition of peace time patriotic service and sacrifice.

11. Encouragement of the collection and publication of the experiences and testimonies of conscientious objectors.

12. Use of every opportunity, and creation of every possible agency, to exchange information on the basis of good will between classes, races and nations.

THE ISSUE OF MILITARY TRAINING

We protest against compulsory military training in the educational institutions of our United States, and against the increasing insistence of military authorities in extending such military training.

We urge our members and cooperating organizations to make this protest effective in every possible way.

EXTENSION OF COOPERATION

This conference records its profound gratitude to our gracious Father for the blessed experience of fellowship and cooperation between us as individual brethren and friends. We believe such cooperation should find expression in further conferences, and also in the search for further means of coordinated effort in the cause of peace.

The Conference therefore requests the continuation committee to consider the establishment of a joint commission on American Foreign Policy. The functions of such a commission would be to work out and publish practicable Christian solutions for some of the problems of American Foreign Policy. The commission would also be expected from time to time to make available to our members information on various aspects of the question of world peace.

Interesting Old Letters

GETTING SETTLED IN AMERICA

Interesting Old Letters

This is the last installment of a series of letters written by members of the Krebill family to friends and relatives in Germany describing their journey from their former home at Rhein Kreis Baiern, Germany, to their new home at Hayesville, Ashland county, Ohio.

The translations were made a few years ago by Mr. Fred H. Krebill and sent in for publication by Paul E. Whitmer.

Hayesville, Ohio,
June 2, 1834.

Dear Mother and Brothers:—

You will say a letter at last. One reason for waiting so long to write was that I knew you were anxious to hear how we like it here, and for quite a while I could not say. But now I can truthfully say I am fully satisfied and not one of the family would want to go back. We are all together, the same as we were when we left. We are all real well and wish you were free from the worries of which we have none here.

I will later describe the country when I know more about it. Now, I will write some about our trip. The so-much-feared and so-much-talked-of trip, in Germany, was for us the easiest part. Our Abraham was in bed sick for 17 days and two little children died on the trip, but they were not of our company. We had a good French merchant ship and a good captain, but emigrants should always take a mailship. We did not know this and it did not seem to suit at the time we paid 91 francs per person. When we landed in New York the first question was, "Where do you want to go?" I said: "To Ohio, by canal to Buffalo." They said: "Yesterday the canal was emptied." Now, we must go by land. We started to Philadelphia on a ship, then in stages, then on a wagon that rolled along on a railroad track, then on a boat again. By evening we had made only — miles. All of us declared this our hardest day. Peter Helmenveich from Phiffinghien decided to buy horses and travel that way until compelled to stop by the weather or roads. I bought a horse for $9.50 and a good one for $45.00. Helmenveich bought a wagon and one horse for 100 Fl. My team I brought clear through and put in the spring crop with it. The Johannes hauled rocks. The blind horse ran against a tree and killed himself, the other one I traded off and got my money back all right.

Two days before New Years we left Philadelphia. A few days later it got bitterly cold and a deep snow fell but we kept on till we got to the Alleghany Mountains. There are mountains four to eight miles up and then down. The road is smooth as glass, no one stayed in the wagon except the smallest children and they had to get out once. My wife and Mrs. Helmenveich often were a mile or more ahead or behind the wagons. This lasted about ten days. I tell you, my wife learned to walk; she footed it about 460 miles.

It did not seem to tire her but she did not get fat, although her eating cost a pile of money or rather the landlords took it. It seems in this country they charge according to their needs, so differently did they charge for us twelve, from $2.50 to $6.00 for supper, lodging and breakfast. When we got near Pittsburgh it began to rain and got so soft that we could not travel, so we waited seven days till our baggage arrived. When that was done our board bill was $16.00. We started, it being cold and the roads bad. On the second day we came to a small town called Economy. The inhabitants are nearly all from Wuertenberg, ruled by one man. He preaches for them. They have a nice church. It was on a Sunday so we also attended at 3:00 p. m. They have two new houses purposely for entertaining travelers, who can just move in without charge. If they wish to buy anything this ruler has a store and all kinds of workmen and everything is very cheap. They shod our horses without charge. For one day in their midst I liked it but I would not like to stay there. For instance, after milking they take it all to the tavern and there it is distributed to each family according to its size and the rest stays there. So it is with everything, one big family and he is the father.

The cold weather increased and the roads worse, but we drove on up hill and down, I do not know how many days. Some creeks did not bear up. We often got stuck and my horses lost their hair on their legs this spring as far up as the ice and water came. When about eighty or ninety miles from my brother-in-law our Johannes and Abraham left and went ahead and we drove on to Canton, where we stayed a few days, the roads being so bad. Then my brother-in-law came with two horses and we drove on. Helmenveich stayed there and we arrived at my brother-in-law's on February 9th and were glad the trip was over with. We lived with my brother-in-law six weeks. On the 18th of March we bought 80 acres with a sawmill that was built three years ago, a windmill, and a plow for $1,050.00. The field is pretty level and good, judging by the growing crop, a nice meadow of twenty acres, two small houses that with a little repair will suit us well. There is forty to forty-five acres clear, the balance is heavy timber—oak, sugar, walnut.

Our stock consists of three horses, two four years old and one two years old (they cost $134.00), three cows, three heifers, seven sheep, sixteen hogs, eight of them large, and twelve chickens. We have 70 apple trees, many of them bearing fruit, and far more peach trees. But there will be no fruit this year. They bloomed fine but a frost in the middle of May killed them.

We have had some great experiences this year. On the 21st of June occurred a cyclone. Where it struck, it leveled the largest timber and much stock was killed. The day before I was at my brother-in-law's helping to raise a barn. My Johannes and my Fritz were alone; they had the wagon. They left it in the timber with a log loaded on it. They took the horses to the house. There they (horses) ran off and it took three days till we got them. Then we wanted to get the wagon which had stood in the direct path of the storm. Risser and I with three other men worked all of one day to get it out. All around it only three steps off lay big oaks. The wagon was not touched. On our farm no harm was done but Risser had much damage, but no stock was killed like in some places; horses and sheep were killed by falling trees, but we did not hear of any people getting killed. The storm came between 9 and 10 p. m., so people were at home. I was in the sawmill and had started it. The storm came so suddenly that I could not shut it off. My hired man, Henry, and Samuel were with me. We stayed as long as we could. Brandt fainted, being so scared, but he soon recovered, so we took the boys and led them to the house. It poured down so that we got soaked.

There is much cleared around our place. We have one-half mile to Hayesville, where there are plenty of Germans. We have three miles to Simon from Kindenheim, on the other side, one mile to Schaufax and Scharf from Niefconheim, two miles to John and Jacob Risser, two and one-half miles to Roth, three miles to Beutler and his brother John and many more Germans live here. Hellwig from Asselheim, Baade from Kevzenheim, Franz Satschorf from Muenchof, Daniel Krehbiel from Weierhof have been here and said that they like it so well that they would like to live here too. Latchaw said he would go to Buffalo after his folks as they had stayed there over winter but he has not yet come. There is still good land for sale here at $10 to $12 per acre, where half of it is cleared. The Americans want to go further. Should any of you want to come be sure to start earlier and take no implements along for we have better ones here. But take good clothing and shirts along; they are hard to get here. I thank God for the thought of making this move. All who have come here say, sorrows and many troubles for this and that are over. All that we need to do here is to work a little; living here is good and the land produces well. I have sowed some barley too and it looks fine.

Closing, I hope you will be satisfied with my poor writing and will answer soon. Write all the news, especially how the lawsuit of that careless hunter ended. You can tell Hasler's that their Fred sends greetings and that he never felt so well in all his life, if only they were here too. He has no other wishes only that he had gotten here a few years sooner. You can tell Risser from Kerzenheim that his Mary sends greetings. She is real well and that Elizabeth wishes he were here too. I hope this finds you all well as it leaves us. Goodbye, dear mother, brothers and friends. We greet you all heartily.

I remain your loving son,

(Signed) **Fredrich Krehbiel.**

Dear Mother:—

Our little Agnes greets you and says you shall all

come. Take all the folks along. Do not take a ship, but build a bridge across.

The little town here was named after a man whose name is Hayes. He was buried yesterday with great ceremonies. He laid out the town three years ago. Our address is Fredrich Krebill, Hayesville, Road Post Office, Richland county, Ohio.

My Dearest Mother:—

I cannot thank God enough for giving me the thought of coming to America. But must also thank you for giving your consent, for without that I would not have come. When I now look over my past life I can truly say with Jacob of old, God, I do not deserve all that Thou hast bestowed on me. It surely was hard to part from all the old friends but it was done with the firm hope of reunion in heaven. I could not have done so well for my children. If we keep well and the children work, we can buy more land here which we could not do over there. May God lead and guide us.

Goodbye, from your dutiful son,

(Signed) **Friedrich.**

OUR BI-WEEKLY SERMON

Saved by Grace

J. S. Coffman

John S. Coffman (1848-1899) was a pioneer in evangelism and education among the old Mennonites. He was a native of Virginia, but was known and loved by the whole church. He began his work with much opposition. His biographer says, "Some were prejudiced against the aggressive methods he employed, some against the charitable views he held for those who differed with him, some against his 'graceful appearance', some against zealous endeavors to gather in the lost and his success along that line, and still others against the confidence he placed in young people. A few ministers found fault with him 'because', said they, 'when people have listened to as good preaching as he does they will no longer be satisfied with our admonitions. The best thing we can do is to keep him out of our churches.'" (John S. Coffman, His Life and Labors, by M. S. Steiner.)

He did much to unite the Amish and Mennonites. He often said, "There is so little difference between us ana the Amish brethren that we can hardly trace it. And why should we? I can't help it that our great parents had a little quarrel and separated. And I am not held accountable for what they did, but if I continue the agitation on these non-essential points of difference in principle, and if the Amish brethren prefer to keep that little extra handle to their name to distinguish themselves from us I have no fault to find. Let them have it, but let us continue to work together!" (Biography, p. 47.)

He had for years felt the need of a school for the education of Mennonite young people and in his later life partially turned from the field of evangelism in order to solicit support for Elkhart Institute (later Goshen College) which was opened in 1894. Some of his warmest friends during his work as an evangelist now withdrew their support and "strenuously opposed his efforts, accusing him of many things that were foreign and repulsive to his nature." But in the words of a friend "no phase of his life more clearly showed his noble and sublime character than the way he stood and contended for the truth and for righteousness when under fire."

His labors were a truly prophetic ministry and his life a benediction in the home, among his associates, and in the church at large.

The following sermon is taken from his biography by M. S. Steiner:

For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Eph. 2:8,9.

It is an awful thing to be lost: and to be saved is the desire of every one who knows that he is lost. Thousands are lost and are not conscious of it. The fact that persons do not see their lost condition, and do not feel lost, is no evidence that they are saved. A person might in the darkness have his hands and face covered with ink and yet, because he does not see his actual condition, imagine himself clean and white. Let persons open their eyes and permit the light of God to shine in upon their sinful souls, and they will discover at once that the carnal man with all his moral qualities is stained with the blackness of sin.

Many persons have set up their own ideals of salvation, and no power of argument or all the plain teachings of the Bible will change their minds. No matter how much too low their ideal of the Christian life is, with them it is just right. They are saved and are right in their own minds and all Christian teaching together with the Bible that does not harmonize with their views point in the wrong direction. Such persons remind one of the man who took with him, when he made a long journey through the woods, a compass to prevent him from being lost. When in the depth of the forest he consulted the compass. He knew that on other occasions, when he knew the directions, that the needle always pointed north at this time, however, he happened to be mistaken in the directions. Instead of trusting to the compass he still maintained that he was right, and expressed great surprise that his needle which always pointed north before would swing around to the east at every trial.

It was no pleasant sight for one to look upon his soul and see it stained with sin, corrupted by evil deeds and vile imaginations, lost and under condemnation to banishment from God. From this loathsome sight men turn away their eyes, "Let us," they say, "look upon scenes more pleasant, let us have our thoughts engaged on things that we can enjoy. It affords no pleasant sensation to look at an ugly scar, a putrifying sore, or a ghastly wound, and persons avoid the sight of them and try to feel as though they did not exist. It is the same with the lost, sin-polluted soul. Sinners delude themselves by refusing to see themselves as they are. As an illustration of this I think of a woman I met in my travels. A Sunday school was organizing and a class of girls selected this woman for their teacher, but she persistently refused to accept the position as teacher. After the service she came to the minister and said, "You should

not think hard of me for not agreeing to take that class, for you certainly do not consider me a proper person to teach in a Sunday School." Said the minister, "You may not be a proper person, I know very little of your life." She continued, "Well, you don't think that one who attends pleasure parties and who dances as I do should be a teach in the Sunday School of these children of Christian parents?" The minister replied, "You are certainly right under the circumstances in refusing to teach that class; but it does look strange to me that you, when you see these things so well, and have been brought so much under Christian influence, should continue to live such a life." "I have," replied she, "at times, very deep convictions, and I feel very sad about the condition of my soul; but I go into gay company and to dance, and try to drive those serious thoughts away." Here is the secret: The sinner, instead of opening his eyes, and meeting the issue, declines to look at the subject. No matter how we feel, or what we think of our condition, we are unsaved and will forever remain outside of Heaven, unless when He comes to make up His jewels, our names are written in Heaven.

It is a blessed comfort to the lost soul—one who sees his condition—to read such a text as this in Ephesians 2:8. "By grace are ye saved through faith." How then are we saved by grace? Is there nothing for us to do? There is certainly something for man to do in the matter of his salvation, but it is not that doing that saves his soul. I have sometimes classified man's work as related to God's work. To man belongs three things—faith, repentance, and good works. Good works might be classified into many subdivisions, but let it here represent the keeping of ordinances together with all other Christian duties. Three things belong to God's work—regeneration, forgiveness of sin, and consecration. It is these that save the soul and make of us fit subjects for Heaven. Upon our faith God gives us regeneration; upon our repentance pardons our sins; upon our good works, which are the outward manifestations of our consecration, He consecrated us with the baptism of the Holy Spirit. It is the grace of God that saves, and regeneration, pardon, and consecration into His everlasting priesthood are the results of the working of His grace. God is not without faith in Himself or His works, or all His workings, any more than we are without faith in our own existence and our works, but man is carnally without faith in God. As man sees and learns more of God, he gets faith, and the more he knows of God the stronger will be his faith in God. A want of faith in God is the result of ignorance of God. But when we are convinced of God and His mighty workings so that we now have faith in Him and His Son Jesus Christ, does the faith we have within ourselves turn upon us this saving power? No, it is grace that saves. Yet we remember that the Saviour on one occasion said to one whose sins he had forgiven, "Thy faith hath saved thee." It was faith in Christ that brought this sinner to Him, and enabled her to accept the gift of salvation, but it was not the faith that was within her that accomplished the saving work. It was grace, the working of God. We must understand faith aright and not ascribe to our faith the power of salvation. It is by grace through faith. Faith is the medium by which we get to God. It is the vehicle on which we are carried to Him and brought into His presence. It is the electric wire that connects us directly with Him, and through which we converse,, as it were, face to face with Him. But when we are in His presence He does not turn the faith we brought to Him upon us in saving power; the grace that is in Him is the saving power that He applies to us.

Jesus said to the impotent man who had lain many years at the pool of Bethesda, "Wilt thou be made whole?" The poor sufferer understood not the power that was standing in his presence, not the power that would have been willing to get into the pool by his slow process, at the troubling of the waters, and be healed. The Savior then said to him, "Rise, take up thy bed and walk." The healing power was in God. It was grace, the working power of God, that saved him.

It was faith in the man sick of the palsy and those that bore him on his bed that induced them to bring him into the presence of Jesus; but it was grace in the Son of God with its blessed working that forgave his sins and enabled him to take his bed and go to his own house.

It was through faith that the suffering woman in the throng about Jesus said, "If I may but touch the hem of His garment, I shall be whole." Jesus turned about in the press and said, "Who touched my clothes?" His disciples answered, "Thou seest the multitude thronging thee and sayest thou, who touched me?" But he had perceived that virtue had gone out of him. Was it the faith in the woman that constituted the saving power? Certainly not but it was through that faith that she came to Him, and by that grace that was in Him that she was saved. So every regenerated, pardoned soul is yet saved by grace through faith.

What then is grace? Can we frame a definition that will convey to our minds the idea that we have of grace? I am not sure that I can give you the meaning of grace as I understand it. It is something that belongs to God and which mortals cannot measure. It goes to a height, depth, length and breadth that we cannot reach or explore or fathom. We may only write and talk about it and know its blessed workings upon the soul. A lecturer once said the ancients had associated with the word grace the idea of beauty. The horse, which they considered the most beautiful of animals —with his grand appearance and graceful movements —they called gratz (grace). They applied the same term to the sun. As they beheld the sun rising higher in the springtime, and saw his influence driving away the chill of winter, and felt his genial warmth and beheld the beauty which nature assumed under his

power, they would say, "Gratz (grace) is coming." "Grace" comes to be associated with the idea of beautiful influence. And now when we speak of the grace of God, may we not think of it as the blessed, easy, loving, beautiful, working of God upon the soul?

But let us keep clearly in our minds the fact that the grace by which we are saved is the grace that is in God. Paul writes to Timothy, "My son, be strong in the grace that is in Jesus Christ." The grace that saves and keeps us is not the grace that is in ourselves. Nearly or quite every one has grace, some more and some less than others. With good manners and pleasant words, and winning ways we are said to be graceful. Some Christians have grace enough to control their temper, to deny themselves hurtful luxuries, to heap coals of fire upon the head of an enemy by doing good for evil, by feeding him when he is hungry, by giving him drink when he is thirsty. But all the grace that man has in himself, however pious he may be, is not the grace that saves. Some are graceful who are not Christians at all. A certain young man was so graceful in his manners and conversation that he won the affections of nearly all with whom he met. But his mind was poisoned with infidelity. He talked against the religion of Jesus, and because he was so graceful he had the power of ruining a whole neighborhood of young people. "It is the grace of God that bringeth salvation," and not the grace that is in the natural man. Neither is it the grace that is in the regenerated man.

How vain then must be the attempt to separate from God the work of saving the soul, making man the instrument by which it is accomplished—making it depend upon man's work— or expecting man to do any part of the work. When we see the construction that is many times put upon the work of salvation, it is no wonder that we find so much godless religion among those calling themselves Christians. What a rest to the weary, heavy laden soul, what a relief to the sorrowing, penitent heart when the discovery is made that salvation does not depend upon the effort and the work of poor, weak, fallible man, but upon him "Who is mighty to save!" What a blessed text is this to the soul that has been fighting against sin by his own efforts, his own grace, his own faith, but to find himself subdued and in the power of the enemy! Now he discovers that God will undertake his case for him, and his salvation depends on the grace of Him who vanquished death and led captivity captive.

See the glorious truth that shines out of each clause of this text. "By grace are ye saved." Blessed, loving, beautiful grace; beautiful working of God; saved by almighty power; saved by His grace alone! "Through faith." Glorious faith, triumphant faith by which we rise above every doubt and stand in the presence of God, that He may save us by His grace! "And that not of yourselves." Not my prayers, not my tears, not my sincerity, not my power, not my grace saves this poor helpless, sinful soul; but He to whom was given all power in Heaven and earth, He saves by grace. "It is the gift of God." Myrrh from the forest, gold from the mountain, and pearls from the ocean cannot purchase salvation; all the treasures of earth cannot buy it; blood, nor death, nor suffering in the torments of hell can be given in exchange for it. Not as a reward can man receive it, it is a gift—blessed, glorious gift by the working of His grace. "Not of works, lest any man should boast."

OUR MISSION DEPARTMENT

Conducted by Esther Smucker

OUR WORK IN THE NEAR EAST

Katherine Bredemus

One of the most interesting fields from every standpoint is undoubtedly found in the land from which the Gospel came and the regions which surround it. Since many of the earliest triumphs of the first Christian missionaries were achieved in Syria and Turkey, that part of the world should have a fascination for every student of God's Word.

The lands that are usually embraced in the term Near East are Palestine, Arabia, Syria and Asia Minor. The first Mennonite Brethren in Christ missionaries reached Turkey in Asia in 1898 and the work was carried on in Turkey until 1920. Wars, deportations, privations, oppression, bribery, persecution and massacres have characterized the Ottoman dealing with Christians. The Turk has for many years been a barrier and menace to Christianity and under the old regime the penalty of death had to be faced by the Mohammedan who dared change his religion. Since the French evacuation in 1920 there are comparatively few Armenians or Greeks left in Turkey. The majority of them are refugees in Syria, Greece, the islands of the Mediterranean, France and other places. Suffering, heartaches, heartbreaks and extreme poverty are the inevitable accompaniments of all they have been compelled to go through.

Some of our missionaries and many others who were laboring in Turkey have followed their people and are giving their time in orphanage, educational, relief and evangelistic work among the thousands of refugees. We are now operating in Syria, where we have five stations. Our strongest work is now located in Aleppo, one of the largest cities in Syria. Before the world war there were very few Armenians there, but now there are forty or fifty thousand. Of this number 17,000 live in a refugee camp outside the

city and the remainder are scattered in houses in the city.

How we praise God for the rapid development of the Lord's work in this large centre under the supervision of our trusted native preacher and evangelist, Rev. Abraham Seferian. A recent report from this humble, deeply spiritual man of God, whom we were well acquainted with in our early missionary days in Hadjin, tell us of a Sunday school with fourteen teachers and three hundred scholars. The regular evangelistic services have an attendance of six to eight hundred people. At times of special revival it is not an uncommon thing to ask those who attend the afternoon meetings to give room to others at night. There was a gracious out-pouring in the special meetings held in the spring, when many sought and found Christ and others received the baptism of the Holy Spirit.

Semi-weekly meetings are held for thirty-five sisters and weekly meetings for twenty-six brethren who are giving more or less of their time to visitation and personal work. The Bible School for the training of native workers is also located in Aleppo and this year six regular and four special students were in training for definite work. The print press purchased a few years ago by friends in America is being used to spread the Gospel. 350,000 tracts have been printed and distributed during the year. They have been sent to over one hundred towns and cities in Syria, Palestine, Egypt, Irak, Turkey, Persia, Cyprus, Abyssina, France, Greece, also North and South America. A monthly paper, "Maranatha", with a paid subscription of over a thousand is being published. The well known book, "Jesus Is Coming", by Blackstone has recently been translated into Armenian by Rev. Yehhoian and has been printed on the little press.

Our three missionaries, Mr. Eby, Dorinda Bowman and Bertha Fidler, are located at Beirut. They will be joined in a month or two by Elizabeth Remington, a sister of Mrs. D. C. Eby, who laid down her life in Damascus in July of 1925.

The response to the Gospel in Beirut is most gratifying. Our place of worship which is located in the congested refugee camp, has been enlarged to twice its former size. This building, also some of the refugee shacks, is set up on posts about nine feet from the ground, and is now 24x55 feet in size. The sights and sounds to say nothing of the smells remind one that they are not working in America. We are planning to put up a new place of worship outside of the camp just as soon as political conditions become a little more stable in Syria.

We have native workers in the towns of Zahle and Tripoli and our Damascus Bible Man and Bible Woman are continuing the services in that ancient city that has been so disturbed for over a year. Visitation and some relief work among the Armenians who remain there is also being continued. The short Bible Conference which was largely attended was held last year in Zahle, a pretty little town in the Lebanons. At the close of this conference fifty-two consecrated Armenian Christians were baptized by Mr. Eby. We are glad that the Armenians themselves are taking a more prominent part and sharing a greater responsibility in the work for their own people.

In spite of political conditions souls were saved or believers sanctified at each one of our stations during the year. It has been a great pleasure for the writer to meet so many friends of the work as we have traveled from place to place. Our deputational work has taken us into eleven different states, and everywhere we have found those who have stood nobly by us and the suffering Armenians. It has been a great joy for us to be associated with such a band of intercessors and givers and we want you to know that you have been appreciated. But we need your faithful cooperation in the future. Not only in our field, but from every field across the sea, they tell of need—of vast, unfathomable, spiritual, human need—of hunger and thirst that nothing but the Bread and Water of Life can quench—of darkness that only the Light of Life can dispel—of sufferings and sorrows that the Divine touch alone can assuage. Will we respond to the insistent and piteous calls to bring the Bread and the Water and the Light of Life to those who are perishing?

Over seventeen years have passed since Katherine Bredemus first sailed for Turkey. Just now she is at home in Wakarusa, Indiana, in an endeavor to gain new strength for the work. In the meantime she is editing a little bi-monthly missionary paper in the interests of the work in the Near East. The work she here describes is that of the Mennonite Brethren in Christ Church.

THE CENTRAL CONFERENCE OF MENNONITES

The annual session of the Central Conference of Mennonites was held at Washington, Illinois, September 4th to 7th, inclusive. Despite the fact that there was a good deal of rain and slippery roads, the attendance was unusually large. The big tent was filled to capacity on Sunday and the sessions on Monday and Tuesday were well attended.

The congregation at Washington is housed in a new church building of which they can be justly proud. It is a serviceable brick structure with balcony, Sunday school rooms, and basement, with ample seating capacity to meet the needs of its three hundred or more members. The delegates meetings of the conference were held in the church. The church was formerly located several miles out of town but the new building is inside the limits of Washington, a town of nearly two thousand inhabitants. Rev. Val Strubhar and Rev. Ben Eash are the pastors.

The Central Conference numbers nearly three thousand members. At this session the independent churches of Middlebury, Indiana, and Bristol, Indiana, of which S. S. Yoder and W. W. Oesch are the pastors, respectively, were received into the conference, making a total now of twenty-eight churches, including the two mission stations in Chicago, of which A. M. Eash and E. T. Rowe are the superintendents. Most of these churches are located in Illinois; six are in Indiana; two are in Michigan (Comins and Washington Center, both pastorless); one at Aurora, Nebr.; one at Columbus, Kansas; and one at Nampa, Idaho. The original church of which Rev. Stucky was the pastor, is located in the open country several miles from Danvers, Illinois. Rev. Wm. B. Weaver is the present pastor. Rev. Weaver has recently completed the manuscripts for a book on the history of the Central Conference. The book is expected to be off the press within the next few months and will contain much valuable and interesting material not only for the members of tat conference but for others as well.

The Central Conference is not large in numbers. It has among its leaders, however, men who supply the vision of large fields of usefulness. An attempt will be made to raise among their constituency $200,000.00 for a new hospital building at Bloomington. They support an Old People's Home at Meadows, of which Rev. G. I. Gundy is superintendent. They support three city missions, two at Chicago and one at Peoria. In cooperation with the Defenceless Conference of Mennonites, they support twenty-nine missionaries at the Congo Inland Mission in Africa. They have contributed liberally to Bluffton College and Witmarsum Seminary. They have shouldered heavy responsibilities and are earnestly endeavoring to discharge them. During the last year the ladies' missionary society was organized for the first time which was greeted with much enthusiasm and a generous response of cash and donations.

It is this program of activity in the extension of the kingdom, which probably accounted for the spirit of unity and cooperation that dominated the conference session. The call to sacrifice was repeatedly heard from the various speakers. As to their attitude towards other Mennonite bodies, we quote a resolution, which was passed last year at their session near Goshen, Indiana: "The Central Conference of Mennonites are a body of Mennonites who wish to be known as being desirous of a closer fellowship and unity between the different Mennonite Conferences, independent churches and individuals who are of kindred faith; therefore, be it resolved that we heartily invite all such groups who may be of like desire to effect with us a closer cooperation through their appointed representatives."

This willingness to shoulder responsibility and the desire to cooperate with others will without a doubt make a distinct contribution to Mennonitism in the future in America.

A unique feature of the conference program was a demonstration on Sunday evening of a meeting of the executive committee of a Christian Endeavor society. The chairmen of the various committees, together with an adult advisor and pastor of the church, constituted the meeting. Every one present was interested in this mock meeting of an executive committee. The secretary read the minutes of the last meeting which the Program Committee, Lookout Committee, Devotional Committee, Publicity Committee, etc., each reported in turn. A program of this kind was not only different from the ordinary but it gave the audience a better understanding of the work of a well-organized Christian Endeavor than any number of addresses could have done.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

LIBERTY

Dear Editor: Eternal vigilance is the price. "Stand fast in the liberty wherewith Christ hath made you free." Gal. 5:1. What brought that first conference into being? A real crisis in the church. The Gentile Christians were about to be robbed of their liberty. What a fine spirit prevailed in their conference, "that we do not put a yoke on their necks" and why trouble them.

I remember when the old 18th Street mission was planned some of the promoters asked the writer whether the same requirements would be mode of mission converts that is made of those who grew up in the faith. I answered, no. I did not then know that my opinion coincided with the decision of the first conference. Seemingly that conference was in control of liberals, at the same time reflecting a fine spirit of fundamentalists who knew how to be liberal. The tragedy that befell the Galatian church was not sanctioned by the conference. It was the work of troublers, outlaws, that brought forth Paul's denunciatory letter to that church.

We should always be on the lookout for troublers. The woods are full of them today. It was our privilege a number of years ago to visit in a conference district where they still retained some liberties. Afterward outside influences were injected that robbed them of their liberties. What a contrast! Before, all was brotherly love. Now, as you come in contact with these same people you find them breathing severity and cruelty. Where the iron heel and the mailed fist are in evidence, love cannot survive.

And now as to the decree to abstain from meats offered to idols. The pagans killed their meat animals by strangling. Those restrictions have become obsolete but the last one is still in force. Unshackled by the church, it is no wonder that Christianity grew and survived the ten edicts by the Roman Emperors, and by the year 312 found itself in control of the Roman government. When liberty and congregational rule were lost, error and its concomitants prevailed. Gibbon blamed Christianity for the decline and fall of the Roman Empire. It was not Christianity, but evils the church took within its fold and misrule.

Sincerely,

Abram Burkhart.

Sterling, Illinois.

Notes from Here and There

Mr. and Mrs. Frank Raber, who spent the summer at Aurora, Ohio, recently accepted a call to the mission force at the mission at Knoxville, Tennessee.

Four former Bluffton College singers, Mr. and Mrs. G. A. Lehman and Mr. and Mrs. Gaius Baumgartner, have been accepted as members of the Westminster Choir at Dayton, Ohio.

The Publishing House at Scottdale, Pa., announces that the Annual Report of the Mennonite Missions and Charities is now ready for distribution. It includes reports of the City, Rural and Foreign missions of the board.

About 250 students have enrolled at Bethel College according to early reports, for the ensuing year's work. Dr. J. W. Kliewer is president of the institution.

Rev. B. B. King of Fort Wayne, Ind., recently conducted a two weeks' series of evangelistic meetings at the Walnutcreek Amish Mennonite church, Walnutcreek, Ohio.

President J. E. Hartzler of Witmarsum Seminary returned from his trip to Europe with the Sherwood Eddy party, on Saturday, August 28th. Dr. C. Henry Smith, who was also a member of the party, remained in Europe a month longer in order to investigate a number of places of Mennonite historical interest.

On Sunday, August 29, about 150 former Goshen students, teachers, and friends met in the afternoon at the city park at Goshen, Indiana, and enjoyed a social time together. Among those present from a distance were Mr. and Mrs. F. N. Burkey, Mr. and Mrs. A. W. Slagel, Prof. and Mrs. J. M. Kurtz, Margaret and Agnes Anderson, all from Chicago; Mr. and Mrs. S. P. Unzicker from Fon du Lac, Wisconsin; Prof. and Mrs. N. E. Byers from Bluffton, Ohio; Rev. and Mrs. Lester Hostetler from Sugarcreek, Ohio. It was decided to hold a similar informal gathering next year, on the last Sunday in August.

At least twenty young people of the Berne, Indiana, congregation have entered a number of universities and colleges for the year.

Rev. P. A. Penner, the founder and superintendent of the Leper Asylum of the General Conference Mission in India, was recently awarded the Kaiser-I-Hind silver medal by the Viceroy of India for his services to the lepers. The Asylum of which Rev. Penner has charge is the second largest in India with almost 500 inmates.

Rev. and Mrs. Alfred Habegger and family, for several years missionaries at Busby, Montana, are spending a year's furlough at Berne, Indiana, their former home.

Miss Aganetha Fast, missionary to China, who spent her furlough in study at Witmarsum Seminary, will sail for her field of work from Vancouver, B. C., on October 14. Her parents, Mr. and Mrs. H. J. Fast, reside at Mt. Lake, Minn.

Rev. P. P. Wedel of Newton, Kansas, was elected president of the General Conference of Mennonites at the recent triennial meeting which was held at Berne, Indiana.

Rev. Ernest Miller of the Mennonite Mission at Dhamtari, India, is the author of an interesting pamphlet on "The Bisrampur Christian Community". The substance of the pamphlet was read before the Madkhu Ghat Convention on February 24, 1926.

Howard Liechty of Berne, Indiana, a graduate of Bluffton College, sailed from New York on September 7th for Sidon, Syria, where he will teach during the next three years. He will have charge of native students of high school age.

Paul Erb of Hesston College spent part of his vacation with his family touring through Mennonite churches in the South. South.

The Diller Mennonite church at Newville, Pa., held a one hundredth anniversary meeting on September 11 and 12. S. F. Coffman of Vineland, Ont., was the principal speaker.

Miss Ruth Yoder has again begun her work in the public schools of Bluffton, Ohio, as instructor in Religious Education, in the grades. The work is voluntary on the part of the pupils but during the past two years all of the children have elected the courses. The patrons of the school are convinced that the work has had very beneficial results.

Witmarsum Theological Seminary has announced that it has again been able to close its financial year on August 31st without a deficit. This is the fourth successive year in which it has closed its year in this way. Only once, the first year of its work as an independent institution, did the Seminary report a deficit. This deficit was covered the following year, leaving the Seminary free from debts or deficits of any kind. The Seminary is greatly indebted to its many friends and supporters for this good financial showing. The resources of the Seminary are not large but the institution has thus far been able to pay as it goes.

Bluffton, Ohio.
September 20, 1926.

The work at Bluffton has gone on quietly during the summer months, but with the advent of the college students and professors, the Sunday school and church attendance has almost doubled. With this fine group of young people coming from the various Mennonite communities, a powerful stimulus is being felt for an enlarged field of service.

On Sunday, September 19, Rally Day was observed in Sunday school and church. A wonderful demonstration of new life penetrated every department of the work.

During the past months, many conference delegates visited the church and college.

Another interesting feature of our summer experience was the Retreat during the month of August, held on the college campus. To have a hundred Mennonite young people gather during the hottest month of the summer for serious study concerning problems confronting church, state and nation, argues well for the future of our church.

At the close of the Summer School session, all of the college buildings were completely renovated, thus making it more inviting for the students.

Among the professors who were and are abroad, are Dr. and Mrs. Mosiman, Dr. Smith, Dr. Hartzler and Miss Ruth Krehbiel. In the absence of Dr. Mosiman, Dean Byers is acting president.

The first chapel was held Wednesday, September 15. Dean Byers addressed the students on the subject of "American Youth".

At this time, the registration stands at 250, with nearly 100 Freshmen.

Among the new teachers are Mr. and Mrs. Swift, Mr. Swift teaching in the Music Department and Mrs. Swift in the English Department. Dr. Perron, professor of Spanish and French, comes to us from Manatte College, Washington, at which place he taught for the past eight years.

Witmarsum Seminary, on our campus, is starting out with a number of graduate students coming from Pennsylvania, Ohio, Illinois, Iowa, Kansas, South Dakota and California. Some of these young men will be ready for pastorates at the close of the year. Congregations in need of help will do well to confer with the Seminary authorities.

The endowment for the college will be vigorously continued throughout the year. An appeal for helpful cooperation in this strategic epoch in the work of Christian Education as it is related to our constituency is hereby made. Let us pray that this may be a year of great achievement for our church and school, and thus fulfill the commission given by the Master when He said, "Go ye into all the world and preach the Gospel."—B. D. S.

Goshen College Library X

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

October 8, 1926

EDITORIAL

THE LORD LOOKETH ON THE HEART
WHAT DOES CHURCH MEMBERSHIP MEAN?

WAR AND PATRIOTISM

D. H. Richert

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A YOUNG MAN WHO MISSED HIS CALL

W. H. Grubb

THE TWENTY-FOURTH SESSION OF THE GENERAL CONFERENCE OF MENNONITES

The Editor's Chat

Dear Readers:

I wish to make a special plea to the readers of the Exponent at this time that the subscriptions which are due be paid up at the earliest possible time. Within the last year, three religious weeklies which came to our desk were compelled to discontinue publication on account of lack of sufficient financial support. One of them closed with a deficit of over $60,000,000. We are grateful for the support which the Exponent has received and for the promptness with which many of the subscribers respond to the "expiration notice." We are perfectly willing to extend credit wherever necessary; but we urge it as your share in this undertaking that you pay the small subscription price that is asked of each subscriber as promptly as possible. During the past year we have called for only one-fourth of the amount pledged by the guarantors of the Exponent. If every subscription would be paid in promptly we could close the year without a deficit and without any further call upon the generosity of the guarantors.

During the past week I have been delightfully busy marketing the crop of peaches from my three-year old orchard. During this orchard venture (which has been my hobby for some years) I have made several observations:

1. That the growing of fruit has become a specialty and that the success of it depends upon a thorough study of the project, the use of modern equipment, and the application of the best known methods in the care of the trees and fruit. The free services of the extension specialists of the Ohio State University who visit my orchards several times a year have been of inestimable value to me.

2. That man looketh on the outside. It is for this reason that an Elberta peach which is large and yellow and of fine finish will sell over the Champion, a white peach which is less attractive but of far better quality.

3. That many people, including church goers, have no conscience against using the Sabbath to scour the country for their season's supply of fruit. Scores of automobiles have come to my orchard on Sunday with the full intention not only of seeing the fruit but of seeing me pick it and sell it to them. One man came on Sunday forenoon with twelve baskets on a Ford truck. When I returned from church about noon he asked me where I was so long. Among the afternoon callers was a farmer who had come twelve miles and wanted one bushel of peaches. He explained that he is extremely busy with wheat sowing, that he attended church and Sunday school in the forenoon and that he thought it would not be a very great sin to fetch a bushel of peaches on Sunday. At any rate, he said he knew of people who do things that are lots worse than that on Sunday. What shall I tell him? I explained that I was glad to have his company on Sunday and the privilege of visiting with him, and that I agree with him that there are worse things that one might do on Sunday than picking a bushel of peaches, but inasmuch as this is a Christian community and I a minister of the Gospel, it would not only be a violation of my own conscience but serving as a bad example for the neighbors if I bartered my peach crop on the Lord's Day. He immediately caught the point and smiled. "I have been church treasurer for twelve years," he said, "and I know just how people talk about the minister's faults." A few minutes later a young couple from the city of Dover rolled up in a big car. Mrs. Peachcustomer was at first very insistent and expressed great surprise that I would not let them have "only two bushels." They were people of the world, generally speaking. I put on no sanctimonious airs and studiously avoided any holier-than-thou attitude. I hate such things. I talked to them with respect, as one does to his equals. We walked to the orchard together, visited, ate peaches and had a genuine pleasant time. Before they left three more machines loaded with potential buyers stopped, whereupon the same Mrs. Peachcustomer remarked: "I don't blame you for not doing business on Sunday. Why if you just think, one might know that you should have at least one day in the week for rest." They returned the following week, as practically all of the others did, even though they had come on Sunday because they were "too busy" during the week.

4. That church people are not in every case the most pleasant to deal with in a business way. I made the following experiment with two customers, one a so-called worldling, a working man, and the other the pastor of a church. I piled ten extra pounds of peaches on their baskets to see what their reaction is to getting more than they paid for. After rounding out their baskets I turned to them and asked whether they considered that a full bushel. The working man replied, "My God! you surely give good measure! That's the biggest bushel I ever bought!" The preacher said in a droll manner, "O, I guess!" and looked at me as if he wanted more. I would not generalize from this one incident. My experience leads me to think that most prachers are honest and honorable—above the average. But I am also convinced that ministers cannot be too careful about the spirit and manner in which they do their necessary trading. Regarding just weights, my experience is that most people feel best satisfied if they feel that they are getting just a little more than what they are paying for.

Some readers whose eyes chance to fall on these lines will ask questions. Should a preacher ever have any secular interests? And if so, should he not avoid those which are particularly tempting to Sabbath desecration? Is a preacher justified in entertaining prospective customers on Sunday? Should he not leave his home in order to avoid Sunday visitors? What would Jesus do under such circumstances? These are practical questions and the editor would welcome practical answers from any readers.

Two millions dollars were recently paid for admission fees, to say nothing of railway fares and hotel bills, by an interested public to see two human huskies wallop each other with their fists. It was a historic battle, this event, at the sesqui-centennial at Philadelphia. It decided forever that Gene Tunney's fist can make a bigger dent than Jack Dempsey's. And we wonder what per cent of the gate receipts were paid by "children of light." That thirty-five minute bout cost more money than would be necessary to endow four standard colleges. The spending of money for that which is not bread is only one evidence of the paganism that still stalks among us.

FROM OUR MAIL BAG

Elk Lick, Pa.
Sept. 1, 1926.

Enclosed find check for renewal of the Exponent. I have enjoyed it very much, especially the copies during the last month. "The Perfect Lover" was the finest thing I ever read or listened to from that text. I felt that I would like to shake hands with the writer. One naturally thinks of him as a man with ideals that are not often met with. With all good wishes for a prosperous future. I am,

Sincerely,
(Signed) E. K. B.

Sterling, Ohio.
Sept. 21, 1926.

We enjoy the paper very much. Just what we need.

(Signed) R. I. K.

THE
CHRISTIAN EXPONENT

VOL. III. OCTOBER 8, 1926. No. 21

LESTER HOSTETLER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Esther Smucker, Missions; Elmer J. Yoder, Young People's Page. **Consulting Editors:** J. S. Slabaugh, Paul E. Whitmer, J. C. Meyer, Wm. B. Weaver. **Contributing Editors:** J. E. Amstutz, J. B. Cressman, A. M. Eash, Henry A. Fast, O. B. Gerig, J. E. Hartzler, Ivan Groh, Hervey Schnell, Elva Schrock, Crissie Y. Shank.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

THE KLAN SWEARS TO GO TO CHURCH

At their third biennial convention recently held in Washington, D. C., the delegates of the Ku Klux Klan bound themselves by oath to worship regularly at Protestant churches. Just what the purpose of the oath is has not been reported, for if these delegates are good church members, the oath would hardly seem necessary to make them go to worship on Sundays. On the other hand, if they are not interested in the worship and need an oath to make them swallow it as a bitter pill, their presence could hardly be considered a positive contribution for the church. As for ourselves, we prefer a voluntary system for worship.

—o—

GERMANY ENTERS THE LEAGUE OF NATIONS

On September 8, Germany was unanimously elected a member of the League of Nations. This in itself is an important event for Europe and for the world but the fact that it automatically makes the Locarno treaties effective might be even more important. Those treaties provide for a system of negotiation and arbitration for future disputes among the powers of Europe. Apparently the states of Europe are in earnest in their endeavor to avert war in the future.

The counterpart of the election of Germany to the League and of the Locarno treaties is to be seen in the announcement dated September 10 that France is planning to reduce her army. Mutual guarantees and confidence make this reduction a possibility.

On the other hand, Spain is leaving the League and no doubt the pessimists will try to make as much as possible of that fact. The reasons for Spain's action are internal and therefore are not as important as they might appear at first thought. The peacemakers are making progress even in war-torn Europe.

—o—

THE ILL-MANNERED AMERICAN

American tourists in Europe have been severely criticized of late on the ground of their bad manners. They are blamed for being unthankful when the European goes far out of his way to make their stay in Europe pleasant. No doubt the courteous European does have ample reason for criticizing the brusque American but it may be that at this time the criticism is partially due to the fact that Europeans are especially jealous of Americans because America is so much richer than any of their countries.

On the other hand, it might be well to make a survey of American manners. (This is an age when everything is being surveyed). Undoubtedly there is much room for improvement in American manners and the suggestion that comes from Europe might be taken as a word of warning. Tourists, of all people, should be careful lest they cause international complications by creating prejudices.

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A BRIBE OR A FEE

During the war the government of the United States took over property which belonged to German companies in America as is customary in such cases.

According to international law, such property is to be returned or settled for after peace is made. In 1921, when the property of the American Metals Company (a German owned company) was given back the transfer was made through the alien enemy property custodian and the attorney-general of the United States. It now appears that the man or men who made the transfer were paid over $400,000 and the courts are trying to decide whether this is a fee or a bribe. To the layman it appears as though such a matter could be decided in but one way. The alien enemy property custodian and the attorney-general of the United States are paid a salary and for them to charge $400,000 to do the work for which they are paid can be nothing short of bribery. At least when one is further informed that the attorney-general and his brother burned the records of the bank to hide the facts, it is hard to believe that they themselves thought they were doing their duty in the matter. Sometimes a man gets a long sentence in the penitentiary for stealing $5 At that rate what should the punishment be for the man who steals $400,000?

—o—

"THE LORD LOOKETH ON THE HEART"

Recently it has been reported that four nuns of the Franciscan order were arrested while on their way from Canada to the United States by the customs inspector on the charge of smuggling. They had been in Canada on retreat and on their way back to this country they stopped in Montreal, where they acquired $5,000 worth of fine laces which was later found concealed in their clothes. When the customs inspector asked them if they had anything to declare they replied in the negative but his suspicion was aroused by the size of their garments as well as by a bit of lace which was protruding from the garment of one of them. He ordered them searched and the lace was found in their clothes.

The one that could speak English told the inspector after they had been caught, "Our ways and manners of life do not give us much knowledge of worldly affairs." One feels like suggesting that if their crime was due to innocence and ignorance it is strange that they fell upon this valuable lace and that they knew enough to try to hide it from the inspector. It is not generally the innocent and ignorant that carry goods across boundaries in such a manner as to make it possible to make thousands of dollars in profit. If they did not know better it appears as though someone was using them as instruments. Uncle Sam fined them to the extent of $4,000, according to the report.

Such incidents are unfortunate but not new. Christ had to criticize the Pharisees frequently for parading their religion on the outside. The man who feels sanctified simply because he is wearing a coat of a certain type is not always careful about weightier matters. No doubt the customs inspectors hesitate to challenge the integrity of nuns but as long as there are those who take advantage of a garment of a peculiar type to smuggle goods, the nuns should not complain if they are searched.—J. C. Meyer.

—o—

WHAT DOES CHURCH MEMBERSHIP MEAN?

To a great many people it means very little that is of any significance. They were baptized, they may conform to certain customs, they may be present more or less regularly at the services of worship, all of which gives them a sense of security, a false security, for the future. So far as living is concerned, they do precisely what respectable people outside of the church do—they please themselves, they make money, they have a good time, they do whatever suits their tastes, or inclinations or ambitions. They fail entirely to apprehend the teachings of Jesus and the laws of His Kingdom.

The trouble with the church is that her center has been dislocated. The center of the church is the cross. "If any man would come after Me, let him deny himself, and take up his cross and follow Me." Whatever else the cross means, it surely means a call to self-denial.

The cross, interpreted in terms of sacrifice, is not in the forefront in the life of too many churches. Sam Jones once said that some church members live as if Jesus had said. "If any man would come after Me, let him **enjoy** himself, take up his **ice cream freezer,** and follow Me." The missionary activities of too many churches depend for their success upon the sale of ice cream, pop corn, or oysters. And, as someone has remarked recently, the less spirituality there is in the church, the more oyster soup it requires to run it.

For one reason or another, the cross has shifted from the center to the periphery of our church life. It has been interpreted as a superstition, or as an ornament or as something to place on the top of the steeple. But the cross in the New Testament is not an ornament. It is a rugged cross, a cross of suffering, of self-giving to the utmost. And the church began at the foot of the cross.

The call of the church is not a call to a holiday vacation. It is a call to unselfish devotion to the Kingdom of Heaven. Her mission is to bring God into the lives of men, a work which has always been fraught with danger and has never been accomplished except through a willingness on the part of someone to suffer and sacrifice.

If the work of the church means anything, it means everything. And membership in the church, the body of Christ, should mean to every Christian his highest privilege and should claim his utmost devotion.—Lester Hostetler.

—o—

Fate, Time, Occasion, Chance, and Change, to these all things are subject but Eternal Love—Shelley.

War and Patriotism

D. H. Richert

Mr. Richert is head of the Department of Mathematics and Astronomy in Bethel College, Newton, Kansas. He has also for years been a student of the question of international peace.

War and patriotism have always been associated together in the minds of men, and this is true to a large extent even in our day. A teacher in Michigan asked a hundred Juniors to write down what they understood by patriotism. The answers were much alike: Love of country, loyalty to the flag, willingness to die for country in time of war, attending military training camps, etc. Patriotism was thus defined in terms of military service of some kind by these young people. Would the answers be different if the question were put to a hundred average American citizens?

Is it true that patriotism finds its highest expression in military service? Are we most patriotic when we are most sure that if need be we can lick the world? Does the term patriotism imply that a man's first and highest loyalty is to the state? Am I first of all an American or am I first a Christian? Does my loyalty to America even begin to compare with my superior loyalty to God and all mankind? If ever national action makes these two conflict, must I choose God or America? If people were willing to substitute for their narrow conception of patriotism the broader one suggested by Jesus: "Loyalty to God's will for all mankind", they would soon begin to question whether the highest type of patriotism, the Jesus type, could ever be associated with war and the war system.

Historians tell us that the colonists in the early days of the American Revolution desired a flag. So they raised one that depicted a rattle-snake poised to strike, with the motto: "Don't tread on me". Our current conception of patriotism had its origin in those days of struggle for independence, and now, after 150 years of national life, when we live in an age of the most thorough-going interdependence, too many of us are inclined to heark back to the motto of the old rattlesnake flag. Because there are as yet too many of us whose conception of patriotism has not outgrown this spirit of the old rattlesnake flag, this spirit of sovereign rights, this old idea of independence, we still support a war system for "national defense", so that Congress this year, without our voice of protest, has saddled on the American people one of the largest peace time war budgets in the history of this country.

Some will say, suppose war is forced on us, must not patriotism of necessity be linked up with the war system for national defense? But is war ever "forced" on us? One begins to doubt it in the light of what modern historians have revealed to us concerning wars of the past and especially about the last war.

Concerning the question as to whether war is ever forced on us, read what Richard Roberts, in the World Tomorrow, January, 1922, has to say: "There is no such a thing as an inevitable war, that idea is a bugaboo. There are no fated wars between any two nations ahead of us—they can all be forestalled and averted."

During the war all kinds of means, fair and foul, were employed by the 100 per centers to stimulate "patriotism". After the war a great disappointment came because it seemed that not a single objective of the war was secured, and people began to ask why we were so thoroughly duped as to the real causes of the war. Along this line everyone should read the thoroughgoing research work that one of America's foremost historians, Dr. Barnes, has done and published in the issues of the Christian Century of the current year. The subject he treats is "Was America Deluded by the War?" The game of playing upon the patriotism of the rank and file had been overdone. What was the effect? The effect was that practically all church denominations have denounced war as futile and absolutely un-Christian, and has raised the question in the minds of many whether patriotism can any longer be associated with the war system.

Hence, gradually but surely a new content is being infused into the term patriotism. The World War has so thoroughly revealed the nature, the methods and the futility of all war that in the minds of a great multitude of people patriotism is divorced from the war system. That the conception of patriotism is undergoing a revision is best illustrated by various statements of churches and individuals. The Reformed church, for example, has gone on record as follows:

"We avow our sincere patriotism and our unquestioned loyalty to the nation that we love, but we claim for ourselves the right and the liberty to speak at any time CONTRARY to those who may temporarily be in control of the government, if loyalty to the Spirit of Jesus Christ, as we apprehend it, demands such action." (Bethlehem, Pa., October 27-30, 1924.)

Three hundred ministers of Beloit, Wisconsin, October 8th, 1924, wrote thus: "As followers and churches of the Prince of Peace, we declare our firm and increasing determination to create the conditions of world peace . . . We affirm our patriotism unqualifiedly, but we are resolved to support NO WAR in the future solely because of the dictum of the state." Similar statements might be quoted from nearly all church denominations.

Just one more quotation from a prominent American to show that it is entirely consistent with true patriotism to refuse to participate in war: "There is hardly anything more needed now in the international situation than a multitude of people who will sit in judgment on the action of their governments, so that when the governments of the world begin to talk war they will know that surely they must face a mass of people rising up to say: War? Why war? We are no longer dumb beasts to be led to the shambles, we no longer think that any state is God Almighty. Our attitude must be that of Jesus, one absolute loyalty to the will of God for all mankind."

Impressions at the Opening of the Seventh Assembly of the League of Nations in Geneva

O. B. Gerig

Prof. Gerig is at this writing in Europe investigating peace problems under the auspices of the American Friends Service Committee. He recently resigned his position at Simmons College in order to devote his entire time to the work of the Committee.

It is the opening session of the League of Nations. I am writing from the gallery of the large Salle du Reformation. It is now half past ten, a half hour before the time set for the beginning of the order of the day, and I am watching the delegates as they are meeting each other, exchanging friendly greetings more or less formally and slowly taking their places assigned by countries alphabetically around the floor. This puts Albania and China right in front of the President's chair.

Just now the French delegation is coming in and I recognize the genial Aristide Briand, nine times Premier of France and at present Minister of Foreign Affairs. Following him is Paul Boncour, Socialist Minister of Interior, and France's greatest orator. Across the floor is Sir George Foster, delegate from Canada, who two days ago made a most impressive speech at the conference of nations discussing the admission of the United States into the World Court. I am told he is eighty years of age but his mind is keen and alert while his manner makes him appear fifty at the most.

To my right in the gallery are four hundred press representatives with a dozen or so photographers taking pictures of some of the famous personages on the floor below. Pencils and notebooks are much in evidence for these are the men who are telling the world what is happening here. In the group I recognize the breezy special reporter from the Chicago Tribune whom I met on the boat coming over. I am quite surprised as I look around at the number of Americans who are here. One meets hundreds of them in Europe but I did not think so many would be admitted here as the admission cards are very limited and America is not a member of the League. Perhaps like myself they all think they have a special pull with some member of the Secretariat which makes them part of the favored two hundred out of over a thousand applications.

Some yards to my left there is a knot of people doing much handshaking. It is Mrs. Woodrow Wilson in the center. Everyone now is watching her as she appears to be trying to move on to a less conspicuous place in the gallery. How different is her role today compared with the time I last saw her eight years ago when she came to Paris with the President. Then she walked between two Presidents as they went from the depot to the waiting carriage. Today she has a seat in the gallery alone and I seem to recognize a tinge of sadness in her expression as she possibly is thinking of the blasted hopes of the founder of the League of Nations. As I came by the Palais at the entrance I noticed some flowers and wreaths on the tablet erected by the citizens of Geneva on which is this inscription:

To Woodrow Wilson
1861-1922
Founder of the League of Nations.

Perhaps she had them placed there. Today she is not alone in her disappointment in the events following 1918, and in the hope that America will yet agree to cooperate with the other nations in the promotion of international understanding, peace and justice.

Talking with M. Briand is a tall man in a grey suit and wing collar. His scant hair is brushed back and a pair of noseglasses are fastened to his lapel with a heavy black cord. Judging from his picture it is Sir Austen Chamberlin, Knight of the Garter, Member of His Majesty's Most Privy Council, and Minister of Foreign Affairs for England. An Englishman next to me tells me I am correct. Probably he and Briand are recalling Locarno, hoping to carry the spirit of that treaty even farther in this Assembly. Joining them is Herr von Eysinga, delegate from Holland, otherwise Professor of Political Science in the Faculty of Law at the University of Amsterdam. He presided last week over the World Court deliberations where he impressed all Americans in Geneva with his conciliatory attitude toward America which he urged in spite of the almost impossible reservations.

The temporary president of the assembly, Dr. Benes, Foreign Minister of Czecho-Slovakia, has taken his place in the chair above and in front of the delegates. To his left sits the Secretary-General of the League, Sir Eric Drummond. To his right lower down sits the Official Interpreter. English and French are the official languages of the League at present and every speech and remark is translated. Near the chair is Dr. Inazo Nitobe, Under Secretary-General of the League, a Japanese Quaker. Lower down are eight experts from the Legal Secretariat of the League among whom I recognize Professor Manley O. Hudson of Harvard University. There are perhaps a dozen Americans connected with the Secretariat of the League which is possible because all the 400 members of the permanent Secretariat are chosen because they are experts and not because they represent any one country.

It is several minutes past time to begin and I am ready but they are not. Perhaps they are waiting on the funny old man with long grey locks and a big black windsor tie who is walking up from the opposite corner evidently to sit among the delegates. I am told it is Paderewski the famous pianist who was also President of Poland. I wonder how he gets on with Marshal Pilsudski, who has recently set up a dictator-

ship there? Probably together they will produce harmony up and down the Polish corridor.

The Right Honorable Sir Robert Cecil of Chelwood has taken his place with the British delegation, my friend informs me. He is really a much more common man than his title would indicate. In fact these English titles are not taken at all seriously by the Englishmen themselves but like the King they have become an institution which they keep for decorative purposes. Lord Cecil is one of the fine idealists who was very close to Wilson in drafting the League of Nations Covenant.

Three hard strokes of the gavel has brought the house to order. Dr. Benes, small and slender but with a strong voice is starting to speak. It is in French and begins with the accustomed felicitous generalities. Amplifiers carry the sound to all parts of the hall and microphones to all parts of Europe. Now he is asking the states to be more expeditious in ratifying the conventions of the League and the Labor Office. . . . . Without mentioning Germany by name he bespeaks the satisfaction with which the nations will welcome the new member into the League. . . . . He expresses regret at Brazil and Spain threatening to withdraw. . . . .

Anyone seeing this for the first time cannot but be moved at the sight. Perhaps after all this is "the Parliament of Man, the Federation of the World". Certainly the League represents a new era in International Cooperation which should encourage all believers in social progress in the assurance of slow but steady advance.

OUR BI-WEEKLY SERMON

A Young Man Who Missed His Call

By Rev. W. H. Grubb, Pastor First Mennonite Church, Normal, Illinois.

Rev. Grubb is a son of Rev. N. B. Grubb of Philadelphia, Pa., who has more than 54 years been an outstanding leader in the Mennonite church. He was ordained to the ministry in 1903 and for a number of years was prominent in the activities of the Eastern conference. For the past five years he has been identified with the Central Conference of Mennonites, being at present the pastor of the First Mennonite church, Normal, Illinois.—Editor.

Text—St. Mark 10:21

"Then Jesus, beholding him loved him, and said unto him, one thing thou lackest: go thy way, sell whatsoever thou hast and give to the poor and thou shalt have treasure in heaven; and come take up the cross and follow Me."

This is a painfully interesting case before us, perhaps one of the most interesting we meet with in the Gospels. Viewing this character from his outward appearance there are three things very outstanding which we discover in the Gospels.

He is rich, he is young and he is a ruler. Rich men are always interesting character studies, whether they acquired their riches by industry and honest labor or because of the industry of someone else or if they honor the law of stewardship, etc. There is perhaps nothing so interesting to human nature as youth. Every youth is a casket of possibilities, before them lies the future with the multitude of undiscovered problems, facts and responsibilities which they will meet sooner or later in their lives and in what spirit they will face the facts of life, whether it will be in the spirit of Christ or upon the principal of stewardship, or if it will be in the self-reliant or proud haughty spirit. Rulers are always the objects of thought and comment, their character, ideals and administration are always before us.

This combination of interest leads us to discover something very remarkable in the rich young ruler. He is so unlike those of his class. He is in earnest and fearless. He comes openly and kneels before the Master, not like Nicodemus under the cover of darkness. What were his motives? He was surrounded with wealth and rank and all the opportunities which beset such a condition of life. Not every one of his class could say all these commandments have I observed from my early youth, even in letter as we believe he did.

We discover something deeper about him than outside morality. Life's solemn responsibility has sobered him, much here to make us very hopeful of him, Jesus makes a very startling reply. He dealt with men in a remarkable way. Each was to Him an open book. He replies to the thought more than to the word, Why callest thou Me good? This was intended to make him see how shallow was his conception of goodness. Our very approach to Christ tests us, and either convicts us of lack of spiritual insight and desire or it will call out that which is deepest and truest.

Christ meets him on his own ground, refers him to the six commandments which regulate man's conduct towards his fellows. Thou knowest them, keep them. "All these have I observed." Truly he knew not the deep spiritual reach of the commandments, yet "Jesus looking upon him, loved him." There was a fatal flaw, and Jesus applied a stern test to lay it bare. "Go, sell"—then, "Come, follow Me." Here is the very essence of Christianity, not correct belief, not blameless living, not human goodness, though all this is helpful and commendable, but self given up, fully surrendered. All else parted with, then following Jesus.

"He went away," to throw away position, prospects, wealth, seemed a hard demand. There was a flaw within. Something and perhaps a great deal, he was willing to do to obtain eternal life, but to fling this life away was too great a price. So his original question meant, "What shall I do and still retain my position?" He went away sorrowful. We are glad that he did not leave scornful or indignant. He car-

ried the arrow within. Did he ever return? Upon his history and final destiny the Scripture is silent. He missed his golden opportunity.

He made three serious mistakes, any one of which would have nullified his pursuit of spiritual things. 1. With respect to Christ. He addressed Jesus as "Good Rabbi" and was ready to pronounce Him the best of men but he did not believe or acknowledge Him as God. Jesus, all through His ministry, insisted that He was the long-looked-for Messiah and as such the very Son of God. 2. He was filled with self-righteousness and deemed Himself worthy. There was not that element of humility which is the first requirement of discipleship. 3. He was a legalist. "What shall I do?" he asked. He was willing to find salvation by works but evidently not by discipleship and faith in Jesus as the Divine Son of God.

China Mennonite Mission Society

L. H. Bartel

The writer of this article, Loyal H. Bartel, is the oldest son of the H. C. Bartel who figures so largely in the story of their mission in China. At present he and his wife are in Chicago, preparing to return to China. Another brother and sister of the Bartel family are now in Tabor College at Hillsboro, Kansas; after their school, they, too, expect to go out to the field in which their parents were pioneers.—Editor.

The China Mennonite Mission Society is primarily an inter-Mennonite missionary agency. It is independent of all denominational control in so far as organization is concerned, and is dependent, under God, upon all Christians who love the Lord and are concerned about obeying the last command of Jesus. Its objective is the preaching of the Gospel to the Chinese through the cooperation of all Christian bodies of like faith. Officers of the mission are elected at stated times on the field in China by the workers themselves, and the mission is represented by a permanent committee in America consisting of members from different Mennonite Conferences, of whom two are the Krimmer Mennonite Brethren and the Defenseless Mennonite Brethren in Christ of North America.

In 1901, on the 12th of March, through the urgent appeal of H. W. Houlding, a returned missionary, the Spirit of God set apart Mr. and Mrs. H. C. Bartel for mission work in China. They arrived in Tientsin on November 23, 1901, with a group of missionaries bound for the South-Chihli-Mission. Here they spent a year or more in language study, and while experiencing many trials, they were able to preach the Gospel to Chinese and to occupy themselves with such other duties as are connected with the work. But during all this period a growing conviction was developing that a work should be opened where the missionary spirit of our German Mennonites could find expression. A proposal to establish a Mennonite branch of the South-Chihli-Mission in the southern section of that field was met with a definite refusal from them, and so there was no way left but to either abandon the conviction or withdraw from the mission. The latter was the inevitable step.

The new mission consisted of three members in all, Mr. and Mrs. H. C. Bartel and Miss Margaret Warkentin, working in the city of Tsaohsien, in the province of Shantung, just south of the work of the South-Chihli-Mission. They arrived with not more than $50 in their possession, but possessed of a conviction that they were following the leading of God. At first a rented place was secured, but its being unsuitable, necessitated the purchase of a more suitable site outside the walls of the city. While yet the money was not at hand, the deed was made out and accepted in faith, believing God would furnish the funds, which also He did.

But it was not long before this this little band felt the burden of the great task of evangelizing these millions of people and that there were young people in the homeland whom God had called who would be willing to come and help if they knew the need. Accordingly, leaving his wife and two children and Miss Warkentin alone in China, Mr. Bartel left for America June 1, 1906. After three months in the homeland he returned with seven new workers! The story from now on is one of marvelous achievements amid fever, smallpox, sickness, revolution, and other hardships inevitable in the work. From time to time trips were made to America for reinforcements, and the rapidly growing interest and spiritual enthusiasm was no less marvelous there. A new party of four arrived in 1908. In 1911 there came nine new workers. And on the field, too, work was expanding; new stations had been opened and manned at Shansien, and at Tsaochowfu. The workers on the field numbered nineteen. It was soon felt that some sort of organization was necessary for the continuance of the work; in December, 1913, the work was incorporated under the laws of Kansas through the efforts of H. C. Bartel, who had returned to America for that purpose. The next twelve years have been characterized by more expansion in the field in mission stations and native Christians rather than in the foreign missionary force, although these years have seen twenty-two new missionaries gone out. The field is situated in the northern part of China in the provinces of Shantung and Honan (as nearly as the editor can discover, it lies just south and adjacent to the mission of the General Conference Mennonites, which was described recently.) The estimated square milage is somewhat over 5,000. There is no way for determining the exact population, but the conservative estimate is 3,000,000 people. The area consists of four counties in Shantung Province and three counties in Honan Province. Each county consists of many hundreds of villages, numerous walled villages, and one large walled city. There is one railway line running through the southern part of the field.

The following are a few facts about the mission at present; we state them humbly and to the glory of God:

1. NATIVE WORKERS: There are about 100 native workers in active service preaching the Gospel, mostly supported by Sunday schools, churches, or individuals in United States.

2. MISSIONARIES: There are 28 workers at present in active service, 5 are being detained in the U. S. on account of ill health, 3 pursuing studies during furlough, 2 preparing definitely to go, probably next year.

3. MISSION STATIONS AND OUT-STATIONS: There are seven mission stations with more than forty out-stations. Main stations are manned by missionaries while out-stations by natives.

4. CHRISTIANS: We have had the privilege of baptizing more than 1,000 souls upon their confession of faith, who have been redeemed through the blood of the Lamb, during these 25 years.

5. SCHOOLS: There are small schools at nearly all stations and out-stations where children are instructed in the elementary branches of knowledge and are trained in the Holy Scriptures. At Tsaochow-fu there is a Bible School for training of native workers.

6. ORPHAN AND OLD PEOPLE'S HOMES: From the very beginning it was felt necessary to do something for the many poor people and in that way exemplify Christian love and at the same time train children in the fear of God. The orphans' work began in 1905. Hundreds of children have been taken up and cared for in the name of the Lord. They are given a plain education and taught a trade whereby each may be able to make a living when they become old enough. In addition to the Orphans' Home there is also an Old People's Home at Tsaohsien. At present there are about 20-30 inmates, but many others have closed their earthly pilgrimage and gone on. It is soul thrilling to see the sin-raked, care-worn faces of the old people light up when they receive the knowledge of sins forgiven and can close their earthly life with HOPE of ETERNAL LIFE.

Among the more particular needs at the present are:

1. A good consecrated, well-equipped Christian doctor, and the necessary means to erect a hospital at one of the stations in the field. We have at present no doctor and no hospital for a population of three million people.

2. A rest home is needed for workers to recuperate during the hot season on the plains. (Mark 6:31.) This can be conveniently located at one of the summer resorts on the mountains.

3. New workers are needed. One station had to be vacated temporarily on account of the lack of workers. There are still two walled cities in our field unoccupied by missionaries which should be occupied as soon as possible.

4. There are no doubt thousands of homes and hundreds of villages that have never heard the Gospel for the first time after these many years of incessant work. And why should we be even limited to this field? There are regions in west and northwest China that are yet untouched by any missionary agency. Where are they who will arise and lay their lives on the altar as a living sacrifice to God for the sake of these dying millions? Who will stand up and fall in line and carry the blood-stained banner of the cross to these remote regions? Who will lift high the torch of the light of life and lead men and women out of darkness into the heavenly light? Has God called you, dear reader? Is there any sacrifice too great for the sake of Him who gave up all for you?

Germany and Czecho-Slovakia

C. Henry Smith

(This is the third article by Dr. Smith, professor of History at Bluffton College, who spent the summer in Europe studying religious and economic conditions with the Sherwood Eddy party. The party has completed its tour but at this writing Dr. Smith is still in Europe investigating places of Mennonite historical interest.—Editor.)

Berlin, as compared with Paris and London, is still one of the cleanest, as well as one of the most modern of European cities. But when you mention this fact to a Berliner he immediately replies, "Yes but you should have seen Berlin before the war."

There is not the same busy life on the streets, however. Germany has not fully recovered from the war, though she is making steady progress toward better times.

There are still about 2,000,000 unemployed in the country with no immediate prospects of any reduction in that number, and this winter will undoubtedly see a great deal of suffering. The Germans are a proud people, and so do not make a show of their suffering.

Living Conditions Hard

One does not see any misery on the streets, and but very few beggers as compared with Paris and London. Nevertheless, living conditions are still hard and wages like everywhere on the continent, are extremely low, as compared with the American standard.

We have met a number of the leading educators and a number of Statesmen while here, including Prof. Richter of the University of Berlin, who spent several days in Bluffton last year, the guest of Prof. Quiring.

After listening to these men for a week, and talking with the men in the hotels and on the streets, one is impressed with the fact that Germans, as well as all other Europeans, are thoroughly tired of war and are striving earnestly to find a better way to settle their disputes.

Faith in League

Many of these are still passionately hoping that the League of Nations may increasingly serve this purpose and that America too may help to show the way.

The German Republic seems firmly established. Perhaps one-fifth of the population desires a monarchy, but even among these there is no desire for a return of the Hohenzollerns. The ex-Kaiser is without a friend in Europe and a man without a country.

The Germans as a whole have a warmer feeling toward the Americans than toward any other of their late antagonists, and American travelers are treated with the utmost consideration everywhere.

The help given them by America after the war, the Dawes plan which relieved them of French occupancy in the Ruhr and which helped to stabilize their currency, and our insistence that France and Italy pay their war debts, all these have developed a feeling of friendliness toward America. Most of the leading men of the nation were glad for the Dawes plan, but few of them expect that the terms can be carried out for any length of time, though all of them admit that they will do all they can to make it a reality as far as possible.

Germany at Work

In the main one gets the impression that the Germans have bowed to the inevitable and have accepted the consequences of the war and are buckling down to the big tasks that have been imposed upon them by their conquerors, with a determination to drag themselves out of the morass into which they were plunged by the events of 1914-1918, over the long, hard road that leads to the economic prosperity they enjoyed before the recent great world catastrophe.

There are two provisions of the Versailles Treaty, however, to which they will never become reconciled. One is the assumption of sole guilt for the war, and the other is the Polish corridor which divides their country into two distinct parts by a narrow strip of land given to Poland, but is inhabited by a population overwhelmingly in favor of union with the Fatherland. As to the former, it may be of interest to remember that already the leading historians of the world, including those of France and England, as well as those of the United States, are agreed that a radical revision of judgment is necessary on this point.

Czecho-Slovakia Friendly

Czecho-Slovakia, too, is very friendly to Americans. To the Wilsonian doctrine of "self determination of nations" she owes her political independence, and the Czecho-Slovaks are grateful for this fact as well as for what Americans did for them after the war in the relief work.

One of their railway stations in the capital city of Prague has been named after Wilson, while the street at which it is located is called Hoover street.

Nowhere on our trip so far was our delegation received with greater friendliness than at Prague. On the first day of our visit we were the guests of the city and were shown the various places of historical interest with which the city abounds.

See American Flag

The next day we were given a reception by the Mayor in the old City Hall, which included in its decorations for the observer, a fine large silk American flag placed in a conspicuous place in the building in recognition of our nationality.

The same day were given a garden party in one of the old castles by the Vice President of the Republic, where we met not only the Vice President and various members of the cabinet and other government officials, but the American Minister and Consul General as well.

Political liberty, however, here in Czecho-Slovakia, as well as in the other new political creations of the Versailles Treaty, has been purchased at too great a price. Political liberty too often meant the loss of economic freedom. One needs only to travel throughout these various new countries to be convinced that the 5,000 miles of additional unsatisfactory boundary lines, the eight new political governments, all with their high tariff rates and custom barriers makes for a poorer rather than a better European order.

Limited Markets

Czecho-Slovakia may now force its unpronounceable language upon all its subjects whether Czechs or Germans, send out its own ambassadors to foreign countries and make its own laws. But its markets are confined to a population of 15,000,000 instead of 54,000,000 before the war.

Two-thirds of all its manufactures must be exported and in finding markets for their exports the country must compete with others in a world scramble of cut throat competition.

That is another reason why Czecho-Slovakia is anxious to cultivate the friendship of America and Americans and why the American flag greeted our party wherever we met station or city officials in Prague, and why the same flag was placed on our special car by the railway officials when we left the city.

Talk United States of Europe

There is much talk of a United States of Europe, modeled after that of the United States of America. Although that would undoubtedly be a great political and economical benefit it is not likely that the mutual jealousies and suspicions of the various countries will permit such a beneficial arrangement for a good many years to come.

The burden of this economic competition falls heaviest on the working classes. The ordinary wages of women in the factories here is 60 cents per day and for men about 80 cents. The gap between skilled and unskilled labor is small, both seemingly based on a minimum needed to maintain a basis for existence without any of the luxuries of life.

The head of the shipping department in the Hardmuth Pencil Company, a very responsible position, told me at a dinner which the company gave us, that

he received twenty-five dollars per month. He was not an ordinary clerk but of sufficient importance in the affairs of the company which employed 1,700 people, to be included in the list of half a dozen officials as an important function.

Harvest Time

This is the harvest time in Europe. Farmers are everywhere busy in the grain fields gathering in the harvest which seems promising throughout central Europe, barring the fact that there has been too much rain recently.

I suppose the Ohio farmer of 75 years ago would find himself very much at home traveling through these regions.

The wheat is still cut with a reaping instrument which is but a slight improvement upon the one used by Ruth a great many years ago, and is still gathered from the fields in ox carts.

From Rotterdam to Berlin, and south of Prague, I saw only two machines in the grain fields, one was an American binder and the other a reaper known in the old days in Ohio as hay self rake.

The cradle is still the universal reaper here.

The whole family is in the field. The men swing the cradle (grain cradle), the women gather up the grain and set it up in shocks, the geese herded by the small girls and boys are the gleaners and seemingly follow the harvesters across the fields.

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

A YOUNG PEOPLE'S DISCUSSION COURSE

Tom wished to try out for the freshman football team at the high school. The trial was to be on Saturday. Uncle James sent him and Mary an invitation for an entertainment the night before. He proposed that they ride to the country club, where there would be an interesting show, and they would come back late. Tom was a little dubious about accepting, but Mary told him she thought he ought to go.

They started out with Uncle James early in the evening and arrived at the club by nine. The entertainment lasted until eleven, after which Uncle James insisted on having supper. It was nearly two o'clock when Tom finally got to bed, much later than he had expected.

The next day at the football practice Tom was not feeling in very good shape, since he was quite dependent on sleep, and was distinctly outplayed by a boy considered no better than himself. On the showing made the coach picked a team which did not include Tom. Tom went to the coach and told him that he was not in good shape and could not do himself justice. The coach asked why not. Tom replied that he had been up very late the night before. The coach asked what kept him up. Tom said that his uncle had given him an invitation to a very good show a long distance away in the country, which made it impossible to get back till long after midnight. At this the coach got very sour and said he did not want that kind of a boy on the team. Anyone who did not care enough about football to stay away from late entertainments the night before a game was no good.

1. Had Tom any right to decline Uncle James' kind invitation?

2. Was Tom to blame if he did not realize that he would get home so late?

3. Was the coach too hard on Tom?

4. What does this saying mean: "You cannot have the cake and the penny too"?

5. Name some of the most important things we lose because we fail to keep in condition for them?

6. Read Matt. 25:1-13. What do you think Christ meant by failure to be provided with oil?

Suggestions to Teachers

It may stimulate interest in the discussions of the smaller and larger groups if someone is asked in each case to act as secretary to record conclusions. The report of the secretary, if well written, may be a help in taking up the following discussion. It is also desirable without undue pressure for the teacher to suggest practical applications of the conclusions reached. The teacher who undertakes to make these applications personally is in the best position to make them to others.

1. As always let the teacher draw out all that the scholars have to say, and encourage them in gaining from one another's statements.

Under certain circumstances Tom might have been under positive obligations to accept Uncle James' invitation, in which event he would have to take his chance in making the team. But it was probable that Uncle James gave the invitation for Tom's pleasure rather than for his own, and that he would have been quite willing to have Tom decline for sufficient reason. If Tom had a choice in the matter, he should have weighed the alternatives and not have trusted to luck that he could go to the entertainment and make the team also. If making the team was of real importance, he ought to have avoided whatever interfered with it. He should not have drifted into accepting the invitation because it seemed awkward to refuse. If the scholars have not thought out these points, questions may help to stimulate them.

2. Tom was to blame for not taking into account things that were fairly probable. To think means to go over in advance what seems likely to happen, in order to foresee possible difficulties and avoid them. Some animals are easily caught because they never stop to think of possible dangers, but rush for the bait that is set up. Our mental growth is largely a matter of learning to look farther and farther ahead and to profit by this. We may all make mistakes, but we are responsible at least for looking as carefully as we can before we leap. This point may be illustrated in many ways.

3. In athletics, as in other things, the person who succeeds is the one who cares enough about winning to give his best. Some persons are fine players, but lack the nerve and determination to win in a match. But nerve is not sufficient if the player is not in good condition. Many games are decided in advance by the preparation that is made for them. Therefore, coaches are very strict about training, and players who break it, they put off the team. They feel that they cannot trust those who let their own enjoyment interfere with their best condition. Tom's coach was only following the rule.

When a fire engine comes down the street it is given the right of way because its business is supremely important. We must decide what things are the most important and give them the right of way. Pleasures must park on the curb for a while.

4. Some things demand the sacrifice of others. A boy put his hand into an olive jar and grasped so many olives that he could not get his hand out. He had to drop some olives or get none at all. Everything in this world that is worth having costs something. Those who will not pay the price cannot make the purchase. "What will you have, quoth God; pay for and take it." Plants that are not pruned will not bear the best flowers. Make up your mind what you want and cut out the things that interfere.

5. We cannot succeed in study or athletics unless we are

in condition. In this case we know when we have failed. But there are many failures of which we are unconscious, that we miss by lack of preparation. We fail to notice or be interested in many things that would attract us if we were prepared for them. A person who does not understand football or baseball wonders what all the excitement is about and fails altogether to understand the good plays. A person with uncultivated tastes may be bored by fine music or pictures or literature. Without practice we are unable to do hard and effective work. Unless we are in the right state of mind, religious influences are lost on us. The teen age is that in which most religious decisions are made for life, but they will not be made by those who do not put other things out of their minds for a while and give the highest thoughts a chance to sink in.

6. The point in the parable of the ten virgins is that if certain things are not prepared for they cannot be suddenly obtained in an emergency, no matter how great the effort. Illustrations are practice for a tennis tournament, study for an examination, and drill for soldiers. The people who have been loafing will find it impossible to catch up to those who have been long at work. The distractions that prevent our preparation for the best things are dangerous just in proportion to their attractiveness. The five foolish virgins may have been lazy or busy with other things less important than oil. In any event they were unprepared. We are responsible for being prepared for the best things.

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The Twenty-Fourth Session of the General Conference of Mennonites Held at Berne, Indiana, August 22-29

Two small churches in Iowa in the year 1860 united in extending an invitation to all Mennonites in the United States and Canada to a meeting which was to be held at West Point, Lee County, Iowa, for the purpose of considering ways and means for the unification of all Mennonites of North America. This meeting was attended largely by people of the local congregations, but there were a few visitors, the most important of whom was probably J. H. Oberholzer, then editor of the "Volksblatt", who, after much difficulty, traveled all the way from Bucks County, Pennsylvania, in the interests of a united Church. From this small beginning there arose the large organization of the General Conference of Mennonites, which now numbers 143 churches with a membership of 24,346.

The churches of the General Conference are scattered from Eastern Pennsylvania to Oregon and California. A large number of these churches are located in Kansas, where they comprise, together with the churches in Oklahoma and Nebraska, the Western District Conference. Within the group are found a large element which came from the Franconia Conference under the leadership of Oberholzer. Another considerable element is made up of Russian Mennonites who immigrated in 1871. Some of the Russian refugees which have come to Canada in recent years have already joined the General Conference and a large majority of the others will doubtless follow as soon as they become settled and organized. That a large number of them are of German descent is shown by the fact that eighty-two churches still employ the German language in whole or in part.

The bond of union which holds them together in one Conference is not custom, or dogma , or language, or any other external. It is a union which has within it diversity. The customs which are peculiar to one section are not imposed upon all the others. Matters of government and discipline are left almost entirely within the jurisdiction of the local congregation. The bond of unity is a desire for fellowship and the doing of the Lord's work more efficiently. At the first conference held in 1860 there were six resolutions passed. The first reads as follows:

"That all branches of the Mennonite denomination in North America, regardless of minor differences, should extend to each other the hand of fellowship."

Number five reads:

"That every church or district shall be entitled to continue, without molestation or hindrance, and amenable only to their own conscience, any rules or regulations they may have adopted for their own government; provided they do not conflict with the tenets of our general confession."

To the idea of **"unity in essentials"** and **"liberty in non-essentials"** the General Conference has steadfastly adhered. In his conference sermon, Rev. Krehbiel reiterated this motto as the basis of work.

Two outstanding interests which were present from the inception of the conference were education and missions. The need for a school to train ministers was felt early and the school at Wadsworth was the result of that need. Since that time Wadsworth has disappeared but the educational work has gone forward until today the Conference supports two first grade colleges, Bluffton and Bethel, and one Junior college, Freeman, besides Witmarsum Seminary.

The missionary interests have likewise grown. The leaders of the first conference had in mind only home missions. But today the General Conference supports flourishing missions in India and China. The leper asylum at Champa, India, which has for many years been under the superintendency of P. A. Penner, has 500 inmates and is the second or third largest institution of the kind which is trying to meet the needs of the one hundred thousand or more lepers in India. Besides foreign missions, the conference brings the Gospel to three Indian tribes in Oklahoma and Montana and maintains four city missions which are nearly self supporting, Chicago, Los Angeles, Hutchinson, Kansas, and Altoona, Pennsylvania. Efforts are being made to establish a fifth station in Portland, Oregon. The growth of missionary interest is shown by the following statistics which were read at the conference, relative to contributions for the cause of missions:

1907 to 1911	$ 70,196.00
1911 to 1914	82,651.00

1914	to 1917	119,124.00
1917	to 1920	240,081.00
1920	to 1923	282,256.00
1923	to 1926	351,076.00

The treasurer reported a deficit of $18,000.00 in the General Mission Fund, which will in all probability be met in due time with generous responses.

The Mennonites of Canada, through their Colonization Board, of which Rev. David Toews of Rosthern, Saskatchewan, is the chairman, deserve much credit for their work in relieving our stricken Mennonite brethren in Russia. The paper which was read by Rev. Toews at the Conference disclosed these facts: that since 1924 about 14,000 Russian Mennonites were brought to Canada and distributed in Ontario, Manitoba, Saskatchewan and Alberta among Mennonite families who were willing to receive them into their homes and care for them, feed and clothe them, until the Colonization Board could find farms for them to settle upon; that the expenses involved in the work so far amounts to $1,159,623.78, which sum

REV. P. P. WEDEL, Newton, Kansas,
who was elected president of the General Conference for the years 1926-1929.

was loaned by the Canadian government to the Board, nearly half of which has been paid back; that 250,000 acres of land were purchased at the average price of $50.00 per acre upon which between 1,800 and 2,000 families were settled; that arrangements have been made for 2,000 more refugees to come during the coming year and that the Board expects to continue its work so long as present conditions exist in Russia—conditions, for example, where school children are taught that there is no God. This work has received some support from the churches in the States but the lion's share of the burden is being borne by the Canadian brethren. It is a praiseworthy work which deserves the prayers and financial support of every Mennonite church in America.

The conference passed a resolution providing for the building of a Girls' Home in each of the cities of Winnipeg and Saskatoon, where large numbers of Russian immigrant girls have found occupation.

* * * * * * *

The attitude of the Conference regarding two of the great social questions of the day, viz., world peace and pronibition, was embodied in resolutions. Military training in the schools was condemned as being **"foreign to the aims and ideals of our educational system."** Steps were taken to prepare quarterly Sunday school lessons on Peace and a petition was sent to the Carlock Peace Convention requesting that convention to ask the International Council of Religious Education to insert into each quarter a lesson on peace. Provision was also made for a Peace Committee which should "cooperate with other pacifist churches and with other peace organizations whose working methods conform to our principles."

Regarding prohibition the following resolution was reaffirmed:

"That we, the General Conference of the Mennonite Church of North America, endorse most heartily the enforcement of the Prohibition Amendment and the Volstead Act; that we heartily express and record our belief that said Amendment is the greatest forward step for the good of humanity taken by our country since the Emancipation Proclamation; and that we call upon Christian peoples in their churches and other organizations as well as individually, to give public expression to their support of said Amendment and said law, in order that those entrusted with the duty of enforcing them be the more firmly assured that in such enforcement they have the moral support of the Christian people of the land."

One other major question was brought up for discussion viz., the Lodge. As stated before in these columns, the delegate body was unanimously opposed to secret societies. But there was considerable discussion, warm but good-natured, on the method of procedure in dealing with those who have departed from the attitude of the Conference on this question. The recommendations which were finally adopted read as follows:

1. That this Conference reaffirms its conviction that the secret lodge is an evil, contrary to the spirit of Jesus Christ, and the teaching of the Word of God; that it therefore reassert its uncompromising position to secret organizations. It expresses its deep concern and sorrow that some of its congregations still have members that belong to secret orders in their midst and charges such congregations to continue working toward the elimination of this evil.

2. That the Conference provide for preparing and carrying out a thorough three-year program of education on the evil of secret societies, through literature, such as leaflets pamphlets, books, and articles in the church papers.

3. That the pastors be urged to enlighten their congregations from the pulpit on the evils of these organizations and that the Conference also expresses its willingness to cooperate with the congregations in arranging for outside speakers.

4. That questionnaires be again sent to all the congregations with the purpose of receiving reports as to the steps taken to rid themselves of secret society members in the case of churches that have such, together with such other information as is properly a part of such questionnaires; but that the information contained in the answers to said questionnaires shall

not be used against any congregation or individual for the purpose of excommunication or active discipline, and shall be confidential with the Committee except for the purpose of the report in general terms."

Eleven churches, representing a total membership of 1,451 members, were received into the General Conference at this session. They are as follows:

1. Ebenfeld, Hershel, Sask. 71 members.
2. Nordheim, Hanley, Sask. 380 members.
3. Second Mennonite, Beatrice, Nebraska, 100 members.
4. Bethel Church, Perryton, Texas, 62 members.
5. United Mennonite Church in Ontario, Waterloo, Ontario, 367 members.
6. Bethel, Lustre, and Volt, Montana. 35 members.
7. First Mennonite, Lostwood, N. Dakota, 33 members.
8. Market Street, Mennonite, Nappanee, Ind., 122 members.
9. Bethany, Lost River, Sask. 81 members.
10. Blumenort, Gretna, Manitoba. 153 members.
11. San Juan Mennonite, Irapuato, Mexico. 47 members.

* * * * * * *

There were nearly one thousand visitors present at this twenty-fourth session of the Conference, from all parts of the United States and Canada, many of them having come long distances by auto. The fine hospitality of the people of Berne, the commodious auditorium of the church which seats two thousand people, the careful attention to every detail in accommodating such a large crowd all added to the comfort of the delegates present and to the good spirit of the Conference.

* * * * * * *

Rev. P. P. Wedel of Newton, Kansas was elected president of the Conference for the ensuing three years. A resolution was adopted to hold the next session of the Conference in 1929 at or in the vicinity of Newton, Kansas.—Lester Hostetler.

Recalling the Bluffton Retreat

Eleanor Camp

As we look back over the eight busy, happy days spent at the Retreat certain qualities come home to us which establish in our minds the value of such a conference. Here were gathered together over ninety young people from half a dozen states representing twenty-five of our churches from various conferences, each willing and eager to lay aside personal prejudices in an effort to achieve the two-fold aim of the retreat given on the program: a new consecration of self, and a united Mennonite church for Christ. Here, it seemed, was a new youth movement. Young Mennonitism on trek, a thing of some significence in our rather non-aggressive church groups. Coupled with the frankness and tolerance of the retreaters and their desire for perfect understanding of each other and of their common goal was their eagerness to tackle "the big job". With such an attitude the success of the retreat was assured from the outset and our churches should see its fruits in renewed interest in their programs of service. We would not forget the leaders of the retreat, all of them men of known and tried Christian character and a spirit that could enter fully into the doubts and hopes and aspirations of the young people under their guidance.

For those who are unfamiliar with the plan of the Young People's Retreat, the following outline is given:

1. The basis for the retreat is found in the promise in James, "Draw nigh to God and He will draw nigh to you." This became the chief source of the power felt at the retreat, not a little of which was due also to

2. The setting. The beautiful campus of Bluffton College made an ideal place for the kind of withdrawal that was needed for quiet meditation on the way of Jesus for our own lives and for the life of the world. Many times during the out-door services we felt that God spoke to us in a special way through our group leaders and that their message could not have made the same impression in a more confined atmosphere.

3. Much of the success of the conference must be attributed to the warm friendliness of the "old timers" who welcomed the retreaters to their conference homes in Ropp and Lincoln Halls. No one could miss the cordiality of that welcome. By evening of that first day (August 7th) everyone had succeeded in detaching from the crowd of new faces one or two who should eventually mean more to him than a mere "smiling" acquaintance. A get-together social in the gym, in which there was much shaking of hands and reading of names and some lively group singing did much to thaw out the crowd and start things off right.

4. The pattern of the day ran something like this: Morning—Breakfast at 6:00, followed by the morning watch which was one of the big things of the conference in spite of its brevity. The delegates were divided into prayer groups which met at various places on the campus. We loved this morning meeting for its simplicity, its sincerity and its realization of the power and presence of God. Then came the Bible discussion groups lasting until 10:15. Through them the Bible became a living Book for us, and we read it with real interest realizing more than ever before its help for us today. At 10:30 the whole conference met for a period of devotion in the chapel. This was followed by the Open Forum period in charge of Dr. A. C. Garrett of Philadelphia. Here we thought and talked together frankly trying to find our relation to the problems outside of our immediate surroundings. We talked of the ideals of all races, and of our common goal in Jesus Christ. We discussed present problems and practical solutions. Why should there be race prejudice? What claims have we for the superiority we feel belongs to us alone? What is our contribution today to the peace program of the world? These and many other pressing problems were here passed in rapid review. The Open Forum was a school for study, requiring mental alertness, where probing questions made us admit with shame our ignorance, narrow-mindedness, selfishness, and indifference to the crying needs of the world; and where we were led to a determination to do our part more fully in finding out and endeavoring to fulfill our obligations as citizens and of giving fair consideration to the needs and rights of other peoples and races. The luncheon hour with its informal sings and yells and friendly rivalry among the tables served to relieve the tension of our somewhat concentrated study of the morning.

In the afternoon we were left to do pretty much as we pleased. Quiet Hour in the rooms was observed from 1:00 to 2:00. Then followed an hour or so of lively group games or other forms of recreation such as tennis, hikes, or a swim in the "Buckeye". Then back again for supper and a genuine

retreat hour on the campus—the Sunset Hour. It is this hour after all that adds depth to our lives. Out in the open we were able to live again the truly big things in our lives, to "come to ourselves" and resolve to return to the more abundant life in Christ. Here it seemed that everyone realized more fully what it could mean to make Christ a vital part of our life and not set Him apart from us except on chance occasion. Young people who thought they knew Christ intimately learned to know Him more intimately still, those who longed for a closer fellowship with Him, but seemed to find an intangible barrier in the way, found the barrier removed and the love of God entering into their lives.

A final inspirational all-conference meeting was held each evening in the College Chapel. This was usually in charge of one of the visiting church leaders, who by their thought-provoking lectures, gave us something definite in the way of service upon which to rest our vision. At one of these meetings we had the privilege of hearing Dr. T. Y. Wang, who came in the interests of a better understanding between the United States and China and brought us a vivid message on the Youth Movement in China, as well as an indictment against the kind of Christianity we preach as over against that which we practice. In spite of our faulty interpretation of Christ's religion, he had himself accepted Christianity and was endeavoring to re-interpret it to us in a form that his people would be glad to receive. Perhaps the largest contribution of the retreat was this giving of a world vision; perhaps the feeling that the things for which our church has always stood may now as never before be correlated with action; that as Christians our lives are inseparably related to the life of the world and that it is impossible for us to live to ourselves.

In some such way we passed each strenuous yet satisfying day. There were no dull times. We talked, studied, played, prayed, and sang our way through the conference. Some of the retreaters will surely sing their way through the duties of the days to come as a result of the inspiration of the retreat. At the last social gathering, we concluded by joining hands and singing that old favorite "Blest Be the Tie that Binds", which somehow holds you in a fellowship that endures. All who went this year have become boosters and are carrying on the slogan, "an unusually effective Retreat in 1927".

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

NO GOLDEN CALVES

Dear Editor: Several days' mail await my attention this morning, and among the mail I find the recent issue of The Exponent. It usually receives first attention. Then if other matters are not too pressing, it is read ahead of the other mail. It stands first on my list of periodicals, which is not a small list.

The article on the "Vagaries of Science" is a timely one and is an article which might be followed up with others. It is a subject that our religious leaders will need give more attention to and teaching upon. Of course, most of The Exponent readers, at least those of maturer years, probably think clearly upon this subject. A number of factors have brought about a situation in which it appears that the unthinking masses have made a golden calf of science, an "unweaned calf", we might say. The syndicated articles, such as Brisbane and Dr. Crane write, the "literary features" of the daily and Sunday periodical and the plate matter furnished the country weeklies, in addition to the teachings of many high schools, normals, and colleges, have led many of the unthinking masses and even some that pose as leaders to yield a blind obedience to anything that poses as science. Almost anything can be foisted upon the American public in the name of science. I suggest that you dig up more along the line of the article mentioned. Let's have no golden calves, whether science, dogma, blind obedience to assumed authority or formality.

Another suggestion. Would it be practical to print a calendar of coming events which would be of interest to Exponent readers? A calendar like this should include Bible lectures by leading men, church conferences of any of the branches of Mennonites, Sunday School Conferences, Peace Conferences, college commencements, Short Bible terms, etc. Each notice should be as brief as possible and kept in calendar order. The value of such a calendar is illustrated by my own recent experience. Had I known before leaving home for the Retreat of the conferences at Ebenezer and Berne, I could have arranged to attend both. Let's try out this calender idea. Our Retreat song said, "The more we get together, the happier we will be." A little wider publicity to some of these gatherings will help us to get together.

Sincerely yours,
Fentress, Virginia. **Dwight L. Miller.**

JOHNNY OF RIVIERE DU LOUP

A True Story
By Herbert Groh

I had stepped outside my hotel in this French Canadian town on the lower St. Lawrence, and was presently preoccupied with some matter of interest to myself, on a nearby corner. When at length I looked about me I found that I was being watched intently by a youngster of perhaps twelve years, a boy more or less obviously of the so-called street Arab type. Apparently reassured by the glance he got, he began to edge in closer, as I went about by business, and a moment later spoke up in his native French—without getting me to understand. I replied in my own vernacular, and for the next few seconds we faced each other in a state of profound deadlock which was only broken when he came back at me with the one cryptic word, "Smoke".

"Oh, no, I don't smoke," said I, evading his all too evident meaning.

He at once gave me to understand, however, that he wanted "smoke".

At that I gave him a hearty slap of protest at the idea, which showed him plainly enough that there was "nothing doing".

He laughed good-naturedly, and nothing daunted, was ready with another request. When once more his dumb victim failed to comprehend, he proceeded to tell off on his fingers the number five.

"Aha, you want five cents; but what for?" I demanded, "to buy smokes?"

"Candy", he managed to say, hoping no doubt that his credit with me was still good.

"Are you sure—candy?" I wanted to know.

Pointing to a cafe across the street he appeared to be quite sure.

"I'd like some candy myself," said I, "let's go."

For a few steps I really thought that I had a customer—and perhaps an opening for some brand new adventure in friendship. Just then the toot of an incoming train reached our ears, and with an exclamation and a wild dash down the block, my young protege left me there gazing after him.

I consoled myself with a double portion of candy, while he probably was busy button-holing some newcomer at the depot, for that which was more to his perverted liking.

What the world needs is less human nature and more humane nature.

Notes from Here and There

Mr. and Mrs. H. Clay Miller of Canton, Ohio, have announced the birth of a son, Robert Clay, September 28.

Witmarsum Theological Seminary has opened with sixteen students, two of whom expect to graduate with the B. D. degree in June.

Miss Esther Smucker, of Tiskilwa, Ill., editor of the mission department of the Exponent the yast year, has entered upon her first year of medical study in Philadelphia.

Prof. A. E. Kreider, after spending the summer at Chicago University, has moved with his family to Bluffton, Ohio, where he is professor of Old Testament Language and Literature at Witmarsum Seminary.

Rev. M. A. Niswander, the former pastor of the Salem church at Dalton, Ohio, recently left with his family for Pulaski, Iowa, where he will locate on a farm. The best wishes of the church and Sunday school go with them.

The Annual Bible Workers' Conference of the Second District of the Central Conference of Mennonites will be held at the First Mennonite church, Normal, Illinois, December 28 to January 2. N. E. Byers, W. B. Weaver and W. H. Grubb, the pastor of the church, will be the instructors.

Bishop C. A. Hartzler has resigned as pastor of the Willow Springs church near Tiskilwa, Illinois. His resignation was accepted by the church at the regular business meeting held September 28. Rev. Ira H. Eigsti who has for a number of years been associate pastor, will assume active charge of the church.

Rev. W. B. Weaver of Danvers, Ill., will again resume his work as editor of the Christian Evangel, the organ of the Central Conference of Mennonites. Rev. H. E. Nunemaker was the editor of the paper during the last year while Rev. Weaver worked on his degree at Northwestern University. Rev. W. H. Grubb of Normal, Ill., has been appointed editor of the missionary section of the paper.

The First Mennonite church of Philadelphia recently commenced its Church Training Program for the year. There are three courses outlined. Rev. A. S. Shelly will conduct a course of Bible Study and Mr. Erwin S. Weiss, a discussion course on "The Christian View of Work and Wealth." A teacher training class of twelve will study Luther A. Weigle's, "The Pupil."

A new tent seating five hundred, to be used for evangelistic work, was presented to the Tamingfu station in China by three friends of missions at Henderson, Nebraska.

A men's quartette from the Groveland Mennonite church, gave an interesting program at the Willow Springs church near Tiskilwa, Ill., on September 12.

The August number of the India Mission News published at the Dhamtari station gives an interesting account of the mission schools of the station as an evangelistic agency among the children.

Mr. and Mrs. H. E. Becknell, who have been spending several years studying at Columbia University are sailing from New York on October sixth for Calcutta, India, where Mr. Becknell will be in charge of a hostel for Indiana University students. They will spend the next eight months studying with Ghandi before taking up their duties at the hostel. Mrs. Becknell will be remembered as Bernice Lehman.

CALENDAR OF COMING EVENTS

Oct. 20, 21—Annual meeting of the Western District Conference (General Conference of Mennonites) at Moundridge, Kansas.
Nov. 7—Armistice Sunday. Date of local competitions in Ohio. Prince of Peace Contest.
Nov. 7-14—Father and Son Week.
Nov. 25—Thanksgiving.
Dec. 28-Jan. 2—Annual Bible Workers' Conference, First Mennonite Church, Normal, Ill. (Central Conference.)

The Eastern Mennonite School at Harrisonburg, Va., reports an enrollment of one hundred sixty students.

Bishop L. J. Heatwole of Dale Enterprise, Va., whose health has been feeble for some months, recently preached to the congregation at Denbeigh, Va.

A series of Bible Instruction meetings was held in the Blooming Glen, Doylestown, Deep Run and Plumstead Mennonite churches Pennsylvania, September 4-12. Daniel Kaufman of Scottdale, Pa., and John W. Weaver of Union Grove, Pa., were the instructors.

Dr. and Mrs. Mosiman who left Bluffton for Europe in June are now in Germany. They are visiting some of the best known universities of Germany and Switzerland to study the European System of higher learning. They expect to spend the winter months in Italy.

C. Z. Yoder of Smithville, Ohio, held a series of meetings at the Plum Creek Mennonite church, Beemer, Nebr., Sept. 11-16.

The dedication services of the new mission building of the "Old Conference" Mennonites at Altoona, Pa., will be held on October 3.

Hesston College and Bible School opened on September 14 with an enrollment of one hundred eighty students. Paul Erb, the acting dean, gave the opening address on the subject, "Education as Discipline."

Rev. G. T. Soldner, pastor of the Souderton Mennonite church, was elected to a nine years' term on the Board of Foreign Missions at the recent meeting of the General Conference at Berne.

Rev. and Mrs. P. J. Wiens, missionaries on furlough from India, have been granted an extension of their leave and will spend the next year at Hutchinson, Kansas, where Rev. Wiens will be in charge of the mission church.

The principal speakers at the Christian Endeavor Convention held at Moundridge, Kansas, on September 19, were Rev. Sam J. Goering, missionary on furlough from China, Sister Lena Mae Smith of the Bethel Hospital, and Mrs. J. R. Duerksen, missionary appointed to India.

Dr. and Mrs. C. L. Pannabecker, who are scheduled to sail for China on October 14 were ordained as missionaries at the First Mennonite church, Bluffton, Ohio, on Sunday, September 26, by the pastor, Rev. S. M. Musselman, who is also a member of the Board of Foreign Missions. Dr. and Mrs. Pannabecker spoke at the evening church services which were conducted by the Student Volunteer Group of the college. Both Dr. and Mrs. Pannabecker are graduates of Bluffton College. Dr. Pannabecker took his medical course at the medical college of the University of Michigan, graduating with honors.

NEXT ISSUE

"Give Me Your Heart." The consecration address delivered before the Young People's Conference at Lemteren, Holland, by Miss W. Jolles, translated by Mrs. J. M. Leendertz, and sent us by Dr. A. M. Showalter.

"Making Germany a Member of the League of Nations", by O. B. Gerig. An interesting account, by an eye witness, of the session of the League in which Germany was admitted as a member.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

October 22, 1926

EDITORIAL

MIRACLES WHICH JESUS WOULD NOT WORK

GERMANY ENTERS THE LEAGUE

O. B. Gerig

GIVE ME YOUR HEART

Miss W. Jolles

LIBERTY

C. E. Jefferson

$2.00 a Year

10 Cents a Copy

The Editor's Chat

Dear Readers:

A much-discussed topic at present is the weather. The continued rains have been especially disconcerting to the farmers who found their fields too soft to sow wheat or to haul silage. The heavy downpours seemed especially designed to try the faith of the hill farmers. (In our section, as some of you know, they are all hill farmers.) Many fields which were in prime condition to be seeded were afterward full of channels and tributaries, many of which were so deep that they had to be plowed shut or filled with straw before the drill could pass over them safely. To be a good farmer evidently requires more than a capacity to enjoy fresh air, newly-laid eggs, home-made butter, and an independent life. It requires besides these, a willingness to work long hours, to be content with relatively small pay, and the capacity to maintain his self-respect in the presence of the professional men and other city dwellers who would make him believe, if they could, that he is engaged in a second-class work. It above all things requires hope for "he that ploweth must plow in hope."

I have recently received an invitation to attend a Farm Youth Conference which is to be held in the city of Washington, November 10 to 14. On the program are principally college presidents, seminary professors, and public officials who hail from such "rural" centers as Lansing, Michigan, New York City and Washington, D. C. I would like to be present, if I could, to hear how the problems of the farm look when they are being solved in a city hotel by well paid men in white shirts. I am interested for I live in the country and am much interested in the country church.

The farm problem is important. The farm supplies the world with wheat, corn, cotton, and cattle. It does more. It feeds industry, professional service, and city life with muscle, intellect, and imagination. In former days the surplus farm youth who recruited the nerve-fagged industries of cities took with them deep religious convictions and a sturdy character which the little brown church in the dale helped to mould. But the country church has since fallen upon evil days. They are frequently served by shepherds who prefer city sheep. They flee like hirelings from wolves, small salaries, and muddy roads, which are frequently encountered among country flocks. For this and other reasons the country church is in many places on the decline. The gravity of the situation is realized by many of our educators and men in public life and hence the proposed conference in Washington.

This is the time of the year when church choirs are busy with special Christmas music. Music adds life to a church and Christmas is not Christmas without music. I would be pleased to have reports of the special music that any of you may be planning for your church.

I recently was present at an informal meeting of public school music teachers. The state supervisor, Miss Keller, told of some new methods that are being used in teaching music and in interesting especially country children in good music. She mentioned the use of the victrola, the new instruments and the new recordings which the Victrola people are putting out. She suggested that wherever possible, the children be permitted to listen in on the radio to a series of concerts by the Cleveland Symphony Orchestra which will be given especially for school children to develope music appreciation. The speaker was enthusiastic about the victrola and the radio. Upon my return home, I picked up one of the religious exchanges which come to my desk and by a strange coincidence my eyes lit upon an article that characterized the victrola as the "songster of sounding brass and tinkling cymbal" and the radio as "the prince of the power of the air", the writer warning his readers that "unless we as parents and watchmen lift up our voice against these destructive agencies, and set up the guard-posts, the next generation, instead of being brought up as men and women for God, will find themselves standing on the very brink of hell." He exhorts parents that they "cry mightily to God that these things may be eradicated from our borders." It is a serious matter that the church denounces what the school upholds. It is a safe guess that the pupils who owe their knowledge of the music of Haydn, and Beethoven, and Grieg, and McDowell to the victrola or the radio will take the school teacher more seriously than the parent or preacher who makes an unqualified condemnation of these instruments. Sometimes it becomes necessary to be fools in the eyes of the world, for the sake of the Gospel. But let us not be bigger fools than is necessary.

CALENDAR OF COMING EVENTS

Oct. 31—Reformation Sunday.

Nov. 7—Armistice Sunday. Date of local competitions in Ohio Prince of Peace Contest.

Nov. 7-14—Father and Son Week.

Nov. 25—Thanksgiving.

Dec. 28-Jan. 2—Annual Bible Workers' Conference, First Mennonite Church, Normal, Ill. (Central Conference).

I am pleased to announce that our family of readers is gradually widening. A good many to whom the Exponent was sent for several months on trial have expressed their appreciation of the paper and are subscribing for it. Our ideal, let us repeat, is an All-Mennonite paper, which is evangelical, progressive, and open to free discussion. It is not a one-man paper. An editor is necessary. But your editor has no ax to grind. It is your paper. Our ideal is to make it as representative of all branches of Mennonites as possible. If you believe that Mennonites should have such a paper, we invite your hearty cooperation in helping the Exponent gradually reach the ideal.

To learn of kindred spirits among our brethren in Holland gives us real joy. We wish that we could read Dutch and get the benefit of "Yong Leben". We shall do the next best. A few of our friends can read Dutch and we shall ask them to translate for us.

And now for a Christmas suggestion. Christmas is a long ways off but it is not too early to think about your missionary friends in the foreign field and present them with a gift of a year's subscription to the EXPONENT. Missionaries sacrifice a good deal of this world's goods in order that they may do their work. They are educated men and women who are interested in religion, and especially in the church, and are usually eager to read all the papers they can get from the homeland. Why not invest two dollars for your missionary friend who will get the benefit of the paper and will be reminded with every issue of your kindness? A few have done this already. Let others follow their example.

Sincerely yours,
The Editor.

FROM OUR MAIL BAG

East Lynne, Missouri.
Sept. 19, 1926.

Enclosed you will find subscription for another year. I am very much pleased with the paper and don't want to miss a single copy. It was an oversight that I did not renew more promptly.

Sincerely,
(Signed) J. Z. H.

Aberdeen, Idaho.
Sept. 21, 1926

Enclosed find my personal check to you to the amount of $2.00 as renewal to "The Christian Exponent". I am indeed thankful for the copies sent me paid up to this month, so herewith the renewal since I wish to keep it on my reading table.

Yours very sincerely,
(Signed) M. J. G.

THE
CHRISTIAN EXPONENT

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LESTER HOSTETLER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Esther Smucker, Missions; Elmer J. Yoder, Young People's Page. **Consulting Editors:** J. S. Slabaugh, Paul E. Whitmer, J. C. Meyer, Wm. B. Weaver. **Contributing Editors:** J. E. Amstutz, J. B. Cressman, A. M. Eash, Henry A. Fast, O. B. Gerig, J. E. Hartzler, Ivan Groh, Hervey Schnell, Elva Schrock, Crissie Y. Shank.

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EDITORIAL

STUDENTS AND MILITARISM

Last year the students of the College of the City of New York voted six to one against compulsory military training, but at that time the authorities of the institution seemed to be unwilling to make any concessions. Recently, however, it is reported that the freshmen this year are given the option to choose gymnastics under a civilian instructor if they prefer that to compulsory military training under an army officer. After the vote of last year it seems quite evident that many will thus be relieved from the oppressive military regime.

Almost at the same time comes the report that the War Department has ordered the cessation of recruiting for the regular army. The plea seems to be that the army is as large as necessary and it is time to economize in expenditures. The militarists are worried and may make it uncomfortable for the administration if they can. On the other hand public opinion in America seems to be for peace and against militarism, so the administration may be going in the direction that will strengthen its position. The hosts that are struggling for freedom from the scourge of militarism should be encouraged.

—o—

THE CASH VALUE OF A CROWN

Some months ago the German people voted on the issue of taking the property from the former Kaiser and his family. The vote was overwhelmingly in favor of expropriating the property. Afterward the measure was not considered as final because enough eligible voters did not vote. The entire vote in favor of it was not a majority of all the eligible voters. Now comes the report that efforts are being made to buy out the rights of the former monarch. Sums have been mentioned of from $20,000,000 to $250,000,000, so it is impossible to tell at this time just what the final price will be. In case even the larger amount is paid the price of the German Crown will seem small in comparison to the estimated value of several American fortunes. Henry Ford could probably buy out about four Kaisers at $250,000,000 apiece. Wearing a crown is no longer the distinction that it once was.

—o—

$1,000 TO BE RID OF A PREACHER

The Antioch Baptist Church of Cleveland, Ohio, recently had a peculiar experience with its pastor. After he withdrew his congregation from one conference and joined it with another, he was asked to resign but instead of doing so he went to the court and obtained an injunction to be permitted to preach. The trustees were in a difficult situation and in order to get out of it offered the pastor $1,000 for his resignation and he accepted it. Apparently, this pastor was more interested in conferences and dollars than in his congregation. Ministers who feel they have a divine call to dominate congregations generally rely on God only until they get into difficulties and then appeal to the civil courts to protect them in their fight against the people. A church conference might try to dominate like the pope did in Luther's time but since it has no army and navy it can-

not enforce its decrees. The pope was wiser in that he always kept a standing army, which he could use in an emergency. The Antioch Baptist church can now join the conference it chooses and carry on its work according to the light that comes to it.

FORD AND THE FIVE DAY WEEK

The industrial world is constantly on the lookout lest Henry Ford should do something to cause trouble. Some years ago he actually demonstrated that he could get along without the support of the financiers of Wall Street. Again he demonstrated that business might succeed even if it paid higher wages. Now he is startling the world by his five day week. Just why he is adopting a five day week is not fully known. Work seems to be slack and possibly that accounts for it; it is also known that he is not expanding his industry, just at this time, but is banking his money in place of investing it. Some see an automobile war ahead between Ford and General Motors, and think he is getting his money ready for the fight.

Theologians may find fault with a five day week, which seems to be contrary to the decalogue, but there are many who are interested in the experiment from the sociological angle. Just what the men will do the other two days is a matter of interest to those who think the working period of men in industry should be shortened. If these men use their two days properly the experiment may be a success that will revolutionize industry. The American Federation of Labor seems to be backing Ford's experiment.

THE PASSING OF DAUGHERTY AND FALL

The United States District Court of Appeals recently handed down a decision calling for the cancellation of the Teapot Dome oil lease because of "bad faith and corruption". When the lease was made in the Harding administration by Albert B. Fall, who was then Secretary of Interior, it appears that Harry F. Sinclair and his associates who obtained the lease bribed Mr. Fall. The federal district court maintained that the government had not proved its case but the Court of Appeals overruled it. The publicity given the case a few years ago was sufficient to drive Mr. Fall into seclusion. Undoubtedly it has also affected the Sinclair Oil Company.

While this one case of corruption hanging over from the Harding administration seems settled, another will likely come to its climax before this reaches the reader. It is a case against former Attorney General Harry M. Daugherty and the former alien enemy property custodian. These two men seem to have accepted a bribe from a German citizen who was interested in having the property of a German company returned to it. There seems to be no question that the bribe was paid and that it actually got into the hands of the two men. Just what the decision of the court will be remains to be seen. One responsible writer has already reached the conclusion that, whatever the jury decides, Daugherty will "walk out of the courtroom" without a shred of character if the testimony of his own brother is true.

If the crime wave is to be stopped this is the logical place to begin, for as long as the department of justice is corrupt there will be no respect for the law.—J. C. Meyer.

MIRACLES WHICH JESUS WOULD NOT WORK

Jesus opened the eyes of the blind, he unstopped the ears of the deaf, He made the lame to walk, He raised the dead to life, He fed the multitude with five loaves and two fishes, and stilled the waves of an angry sea. He was a miracle Himself, and He wrought many miracles.

But there were some miracles which Jesus would not work.

He had power to turn stones into bread and to cast Himself down from the pinnacle of the temple, unhurt, but He refused to do so. The use of power to satisfy selfish desires or to win the applause of the crowd is not in harmony with the life and spirit of the Master. And the miracles of Jesus were an expression of His character.

The hot tempered sons of Zebedee were ready and willing to call down fire from heaven in order to consume an inhospitable group of Samaritan villagers who refused Jesus and His company lodging for the night. Jesus' sympathetic soul rebelled at the thought of such a miracle. In the days of Elijah a man of God might consume his enemies with fire or murder in cold blood four hundred false priests and feel good over it. But there is a wide gap between the moral standards of Israel's early prophet and the Sermon on the Mount. Jahveh, the God of the Old Testament, is not the same as God, the Father of our Lord. The Son of Man came not to destroy men's lives, but to save them. The disciples knew not what spirit they were of in requesting such a miracle.

There are thousands of people in the world who have not advanced beyond the spirit of the disciples. People of other groups or races have in their opinion no right to exist. They are willing to create conditions, if they do not already exist, which makes the survival of other groups difficult and their development well-nigh impossible. Let those who are willing to consume the Catholics, the Negro, the Jew, and the heretics of their own group, remember this miracle which Jesus refused to work.

In the parable of the rich man who finally went to hell, and Lazarus who was carried by the angels into Abraham's bosom, the request is made that one from the dead should be permitted to rise in order

that he might testify before the rich man's five sinful brothers and bring them to repentance. The coming back to the earth of one of the dead would have constituted a mighty miracle, and in the opinion of the man in Hades, would have resulted in a great revival of religion. But Jesus did not work this miracle. Why? The rich man's idea seems plausible at first thought, and plenty of people have wished that the miracle could happen. The return of one from the dead to testify of conditions in the future abode of saints or sinners would be tremendously interesting to the curious and inspire fear in the hearts of the timid. Neither of which would contribute much of permanent value to religion. A man who is afraid is in the wrong state of mind to understand Christ. A scared man is not in full possession of his mind. He will run when there is no need for it; he may even hit the saw-dust trail without seeing anything of the attractive powers of Christ. A revival of Fear would not constitute a revival of religion. Let the professional revivalists who depend for their success upon exciting, fatalistic stories, rather than upon the lifting up of Jesus Christ, ponder the implications of this miracle which Jesus would not work.

"He saved others! Himself He cannot save." It was spoken in derision by a fanatical, hating mob. To have come down from the cross would in the judgment of men have demonstrated that Jesus was what He claimed to be. Jesus could have called twelve legions of angels to His assistance but such a miracle He would not work. He did not come to save Himself; He came to save others. One who saves others cannot save himself and one who saves himself cannot save others. This is the divine law.

If any among us have power or influence or authority let him not forget the miracles which Jesus would not work. The possession of power does not in itself justify the use of it. Power is a divine gift, and the misuse of it constitutes a betrayal of trust.—Lester Hostetler.

Making Germany a Member of the League of Nations

(Mr. Gerig, formerly of Smithville, Ohio, is spending some months in Europe under the auspices of the American Friends Service Committee. He was an eye witness of the session of the League of Nations in which Germany was admitted.—Editor.)

I

At last, almost eight years after the World War, Germany has become a member of the League of Nations, thus fulfilling the hopes of millions of people who wish to see the League become more than an association of allied and neutral powers. The event is one of great historic importance following upon a series of disappointments, the last of which was the fatal crisis of last March, when Brazil prevented Germany's entry over the question of permanent seats on the Council. With this crisis the bright hopes of Locarno were also postponed and as the time for the Assembly drew near, there was a dark cloud of fear and pessimism over Geneva. Everyone felt that if Germany were not admitted this time she would probably never apply again and the usefulness of the League would be irreparably damaged. It is no wonder then that strong men wept and children shouted for joy when the vote was cast that made certain that the main crisis was over.

I will describe the incidents of the two days in the Assembly, Wednesday and Friday, September 8 and 10, when the question of Germany's admission was before the League. It fell to the lot of M. Motta of the Swiss delegation to present the resolutions of the special committee. Slowly he mounted to the tribune and in a dramatic appeal called on the Assembly to support two resolves, viz.: (1) that Germany be made a member of the League of Nations, and (2) that Germany be elected to a permanent seat on the Council, and that the number of seats on the Council be increased from six to nine. It was known that Germany would not accept membership in the League without a permanent seat on the Council and that this seat should not be made contingent on giving a permanent seat to some other nation at the same time. But to satisfy the demands of Spain and Brazil, which were taken to represent the Spanish-American world, the number of non-permanent seats had to be increased and members be made re-eligible for election thereto. However, to satisfy these interests, other smaller powers, chiefly represented by the Scandinavian countries, who were not likely to get semi-permanent seats in any case, objected to this extension of the Council. Consequently the second resolution was linked together so as to get a favorable vote on the second half by the necessity of voting favorably on the first half. It was plainly a "rider" which might result disastrously but without it the whole Spanish speaking world might be alienated. Feeling was strong but it was hoped that compromise would win the day.

Everyone knew that Germany had to be admitted now or perhaps never. Sweden, Norway and Denmark spoke on the resolutions, not against Germany, but against the "unconstitutional procedure" of the second resolution. Dr. Fridtjof Nansen, arctic explorer and great-hearted humanitarian, jauntily marched to the platform calling attention to the danger of increasing the powers of the Council over the Assembly, also remarking that 40 of the smaller powers had only seen the resolutions for the first time officially that morning. It was plainly a warning to Sir Austen Chamberlain and M. Briand.

The President of the Assembly, M. Nintchich, now arose and announced that if no other delegates called for the floor the first resolution would be put. The clerk called the roll of the states and one by one they answered "Yes" (or "Oui" in French). Forty-nine states voted "yes", Germany was unanimously

made a member of the League, and as the last "yes" was acclaimed the whole great hall resounded with cheers and applause.

But the troublesome second resolution was still before the house. Would anyone dare vote against it? Again the roll was called. What would Norway do? As their turn came to vote the house was deathly silent as Dr. Nansen responded "yes" in a tone which most vividly registered the deep dissent with which he gave his affirmative vote. Again the vote was unanimous. All the conditions were met. It was 12:10 P. M., Wednesday, September 8, 1926, and Germany was made a member of the League and Council. The President said a telegram would immediately be sent to Berlin notifying the German delegation to come at once to Geneva. Everyone was thrilled and happy and the Assembly was adjourned amid handshaking and applause.

II

Friday morning. The German delegation arrived in Geneva last evening met at the depot by Sir Eric Drummond, Secretary-General of the League. Assembly is to open at ten. Thousands of people are trying to get admission on this notable occasion. At 9:30 there isn't standing room left. At last the bell. The chairman calls for a report from the committee on credentials. He mounts to the platform and announces that the credentials of the German delegation have been inspected and approved. "Escort the German delegation to their places on the floor" said M. Nintchich, the President. As they come in and take their seats, there is prolonged applause. The President rises and says how happy he is to welcome this new member to the League and how different the history of the world may be from this moment forward. The translation is made and the President calls on Herr Stresemann, Foreign Minister and First delegate from Germany to make a speech. Amid great applause he goes to the tribune and begins to read in German. The speech is carefully prepared to avoid unpleasant allusions but it tells in general terms what Germany thinks the League might do. He calls for the rest of the world to disarm. He suggests an economic reorganization of Europe. He expresses Germany's desire to cooperate for the peace of the world. He assures the nations that Germany will do all in her power to realize the ideals of the League of Nations. . . .The speech is translated into English and French.

M. Briand, Foreign Minister of France, is called. He is given a great ovation as he mounts the platform. Without notes he proceeds to make one of those powerful oratorical addresses which only Frenchmen can make, and which he has so often made in the course of his long political career. But no one could doubt his sincerity as he rose to tremendous heights of feeling. After thanking his colleagues for the privilege of welcoming Germany to the family of nations, he paid the finest tribute to Herr Stresemann for his recent efforts in behalf of peace, referring particularly to Locarno. Continuing, he said: "Where are those today who would belittle the League? Could this event have been possible without the League? Today, while the blood on the battlefield is scarcely dry, we who were late enemies are met in a spirit of peace to work together in the interests of world peace. What hopes for humanity and what promises lie in this day! Today, many mothers whose saddened eyes have watched their growing sons may rest at ease. Today for Germany and for France the reign of law begins. Conflict of battlements is ended, forever ended. Never again will we fight one another. This is our eternal pledge."

As he finished speaking, Sir George Foster, 81-year-old delegate from Canada, stood on his chair and, waving a blue handkerchief around his head, called on the delegates to give a "hip-hip-hurra". Many people cheered and clapped, others wept and still others silently walked out of the hall. But all doubtless felt that one more definite milestone was reached on the arduous road to peace. It was a great day. One wonders what it will be like when the United States takes her place with the rest of the nations.

Geneva **O. B. Gerig.**

Give Me Your Heart

Miss W. Jolles

(This is the consecration address which was delivered before the Young People's Conference at Lenteren, Holland, on June 5. It was translated by Mrs. J. M. Leenderts and sent to the Christian Exponent for publication by Dr. A. M. Showalter, who writes: "I had no interpreter that evening but I was able to feel the force of it even though I could understand very little of the language."—Editor.)

Text: "Give me your heart."

These words which I should like to consider with you this evening are found in Proverbs 23:26. The full expression is "My son, give me your heart." The teacher is speaking to his son or pupil and the teacher is Wisdom (personified).

But which wisdom? Perhaps the thoughtful sagacity which is occasionally recommended as "the wisdom" and which degenerates so easily into a carefulness which looks out only for one's own advantage and lets the full life pass before him. In that case the words would have little meaning to us. For though we realize that in practical life we need something of that kind of wisdom, our hearts would remain empty with it alone.

But wisdom can have a deeper meaning: insight into Truth. Now it is of great value to our lives but still this is not sufficient if our lives are to be happy, full and fertile. We want insight into Truth, but still more, power to love. From mysterious depths both come to us; from the fathomless mystery which we call God. Now we understand our text, as so many Bible words, as the voice of God to us personally.

God says to each of us, "Give me your heart."

What is this heart which you must give? This is spoken figuratively. The heart is the central organ of the body, which forces vital strength through the various organs and makes them into the unity of the body. We may say, "The heart is the body." In the same way spiritually, your heart, it is the kernel of your being, **it is your whole being.**

God asks, "Give me your heart, give me your whole being."

It sounds somewhat strange that God should ask for a gift. In giving, the object given gets another possessor—but everything belongs to God, everything exists through Him and in Him only. We cannot literally give anything to God. Nor can we literally give away our hearts, for they always remain our own; we remain responsible our whole lives.

In this case another way of giving is meant, a giving not for once but innumerable times, a giving without ceasing (for if we cease to give, we take back) a giving which we call "devote, put into service".

There are people who do not realize that we have to give our hearts in life. Not through lack of opportunity. Seldom does life offer a great moment which requires everything that is in us. But we can put our souls into all that we do, into the smallest task, into the simplest word. If we give we can give ourselves wholly, though nobody can receive us wholly.

Perhaps you think that those who do not give themselves are chiefly the reserved, those who, afraid of rude treatment and ridicule, seldom show what is in them. But I do not mean those, for they may give themselves secretly. I mean those who, from fear of losing their hearts, strive for an advantageous, easy life. Carefully they try to keep their hearts with all that is in them but they only grow more and more empty. I mean also the open-hearted, who receive freely from life and from all about them; they admit everything into their hearts. Thus they gradually feel bewildered; the kernel of their lives has been lost; great is their restlessness. How shall they give their hearts? Do we not all of us know something of their struggle to let their hearts grow into a unity, to be able to give them wholly!

But in everyone lives a desire to give unreservedly, to give all. Where then shall we give our hearts? Shall I give it to one person only? It seems so beautiful and the poets sing about it. But woe to him who confides his heart to one person only and woe to him who dares to receive a heart from the hands of a man. Whoso wants to receive it takes too great a responsibility and both the giver and the receiver may come to ruin. One cannot be the highest blessing to another by giving him his heart; it were not God's will but a self chosen task to do so. If we attempt that we are hindered in our own growth, for we give the leadership of our lives to one who is not worthy of it. We are speaking here of one's heart as that which the other can understand of it and receive of it. One gets under the influence of another person in a wrong way, and if the one to whom the heart is given be taken away through life or through death, one is left in despair.

But where shall we give our hearts? Shall we give them to our tasks, to work for a high ideal, to humanity or to one of its groups, to our community or to a social club? It seems beautiful to give oneself in this way, but even the whole of humanity cannot receive our hearts, cannot teach us therefore to give ourselves wholly. We should come to suppress a part of our beings, to pay attention only to the world and its need and should forget to ask, "What have we to give and what more shall God give us to pass on to others?"

Those who give their hearts to their work for the world become distorted. Their motto is not, "Live and work", but "Work and live". Those are the people who settle their attitudes in all circumstances according to fixed principles instead of listening to their hearts. They are the agitated people who allow themselves to be overwhelmed by their work, who give themselves no time to think of anything else, who want to do more than body and nerves permit, more therefore than is their task for God. If old age or illness compels them to be inactive, how great is their restlessness.

Our hearts are frail and we must be careful to place them where they belong and are safe.

God says, "Give me your heart, give me not the little which remains when you try to give it to someone else. Give me your heart, to me first, to me alone, to me wholly. I can receive it wholly, for it has come from me. Dedicate it to me, put it into my service.

"Then I shall give you to the person who loves you, to your husband, to your wife, to your child, to your friend. Perhaps I shall give you to them for a long time, perhaps for a short while; but with their going away from your life you shall not lose your heart for it is mine and I will give it to others to whom you can bring My blessing, to all to whom you can reveal My help and consolation.

"Give Me your heart and I will give it to humanity that you may work for its welfare, may work for My kingdom in My way."

God says, "Give Me your heart." And He says it for our salvation. For He knows that we can grow into perfect, full people who realize our deepest selves only when we learn to give ourselves wholly. And who shall teach us to give ourselves wholly but He who can receive us wholly? But when we understand God's voice and obey it, let it not be to be saved but because we want to give to Him to Whom we owe everything no less than all we have or are, a royal gift.

God says, "Give Me your heart." He says it to everyone. He says it to us all in every moment of our lives. He says it when our faith is strong and buoyant when it is not difficult to understand our experience with Him. He says it also in times of doubt when we do not realize His presence, when we, like St. Paul, are struck with blindness. For do we not hear in all our moments the voice in our hearts which says, sometimes asking, sometimes urging, sometimes commanding, sometimes claiming, "Give Me your heart"? We often call it the voice of our conscience; it points out the difference between good and evil, but it does more. It points out with a positive certainty the way by which we must go to become full, well rounded characters, it is more than a voice, it is more than a power, which arranges and strengthens, a motive power, a supporting power on that way.

Sometime we shall know it was God's voice, sometime we shall realize that before we became conscious of giving our hearts to Him they were already with Him, in eternal union.

If we listen to that voice and obey it, if we give our hearts to God, then God gives us Himself. That is real growing, receiving from the eternal spring. Then God gives us of His Power of Love, and in the most difficult circumstances we shall be able to fulfill more than we dared to hope or expect, through Him "capable of everything." Then God gives us of His best and in the worst disappointments there will be in us "the peace that passes all understanding." Then God gives us of His joy which rejoices in life as it comes, because we see the rays of His sunshine behind the darkest clouds; God says, "Give Me your heart." If we understand His call, what else shall we answer than, "Take it, Lord, take it wholly in Your faithful, gentle, strong, loving Hands." And we shall answer it with our lives.

Mennonite Mission Work in Chile and Ecuador

CHILE

Strictly speaking the Mennonite Brethren in Christ whom I have represented in Chile for twenty years have no work in Chile or any other part of South America, but they support a number of missionaries through the Christian and Missionary Alliance who have work in a number of the South American Republics. Bro. H. L. Weiss who started the work in Chile was a Mennonite and was supported by them until his death. He started the work there in 1897 and was the pioneer missionary in the southern portion of Chile. He went south with his wife and a Mr. Dawson who financed the venture in the beginning. While he was learning the language in the city of Concepcion, he met with a Mrs. Vogel, a German lady who was holding services amongst a number of German colonists and having wonderful success. She invited him to join her in the work and as he possessed a knowledge of the German language he was very glad to do so. He helped her for a number of months and during the revival amongst the Germans, some Chileans also got converted and became the nucleus of a Chilean mission which continued to grow. As soon as Bro. Weiss could master the Spanish language sufficiently he together with Dawson journeyed south on horse back traveling for many days, suffering untold privations and hardships, and reached the city of Valdivia which has a larger German population, most of whom were Lutherans. But there was no Gospel preaching in the city, and he resolved to start a work there. His colleague, Dawson, went farther south to the Island of Chiloe and canvassed there for several months and suffered all kinds of persecutions from the Catholics during that time. Afterward he came back and helped in the opening of the mission in Valdivia. The beginning of the work there marks the heroism and valor of these servants of God, such as that of which you read in the missionary annals of the consecrated servants of God of yore. They suffered all sorts of persecutions and ignominies from the ignorant and fanatic Catholics and the priests. They had to hold their first meetings in back alleys and with barred windows. The hordes of fanatics usually watched the few who attended the meetings and as they came out from the house they would be stoned and insulted in the most barbarous ways. But in the course of time the police took measures to stop these manifestations and helped to keep order. Soon the work began to grow and Bro. Weiss began building a chapel with his own hands in quite a central part of the city. This opened the eyes of the people and they discovered that they had come to stay. More people began attending the services and became converted and then the work began to extend. From there they went to La Union, Rio Bueno, Osorno and Chiloe to open work and when I and Miss Erskine, who later became my wife, arrived on the field in 1905, they had eight main stations amongst the Chileans and five or six stations amongst the Germans. This work continued to grow and expand until today we have 20 main stations and 55 out-stations with a little over 1300 members. Chile seems to have been and is a peculiarly fruitful field for missionary work. Our mission has work just as long in the Argentine but with very limited success and few members. So that after these 28 years of work we have 50 per cent. more members in the one Chilean field than in six other South American Republics together.

Rummerfield, Pa. —M. P. Zook.

ECUADOR

Ecuador is one of the smallest of the South American Republics. Moreover it borders on the interior, which really reaches from the Pacific to the Atlantic.

Missionaries only reach the fringe of the coast, and not even all of that. There are millions of square miles of territory in the interior of the continent, that have no messenger of Christ.

Ambato, where we were stationed, is on the continental divide. On one hand only a short distance from the Pacific, then right across the continent thousands of miles to the Atlantic, and not one missionary to represent the church of the living God with hundreds of tribes of Indians whose languages must be learned.

The Christian and Missionary Alliance, under whom we have been working in different parts of South America is almost the only society which is working in this vast field. There are three distinct peoples to work amongst. No. 1—The coast. 2—The Sierra, or Andean High Lands. 3—The interior, or Amazonia. The few hundred which have been won from Romanized heathendom are living on the coast. People there are liberally-minded, because they come in contact with the outside world. The Sierra, however, is almost completely in the hands of Roman Catholic Priests. Although Evangelical missionaries have lived in a number of the largest towns, only a few souls have taken a permanent stand for God and His Word. Many of these people have been obliged on account of terrible persecution to move to the coast, where they were able to make a living. Naturally the missionaries cannot support them, only just for a short time perhaps, help them materially over the first few days or months.

Guayaquil, our largest seaport, has, therefore, the largest work, and greater success is to be seen there. The Indians of the Sierra are all nominally R. C. and would to a man lay down their lives for the priest. Some of the missionaries give them medical treatment and have been able to teach a few of their children in Sunday schools. But the priests have threatened the Indians and in some cases beaten the children, and so have broken up the work in almost every case. There are signs, nevertheless, that God is going to break up this situation, and the walls of this Jericho will come down.

Thinking people amongst them are beginning to understand our mission. A few, a precious few, have withstood the onslaughts of the enemy and are standing true to God. Some of the missionaries have been in jail, for Jesus' sake. In our little town, four have been locked up for a few hours or a night. I have had a known criminal grab me by the throat, stones thrown at us. One of the missionaries was so badly beaten that he was left to die. When later he went to the president of the country for protection, this gentleman told him he had better do one of two things—give up, or get out of the country. He had the courage to answer that he would do neither one nor the other. "God will make the wrath of man to praise Him, and the truth is marching on." You would rejoice to see the "redeemed" (Ecuadorians) singing "O happy day that fixed by choice on Thee, my Savior and my God" and other Gospel songs.

Los Angeles, Calif. —H. W. Feldges.

OUR BI-WEEKLY SERMON

Liberty

By Charles E. Jefferson

(Dr. Jefferson was born in Ohio in 1860, was graduated from Ohio Wesleyan University in 1882, was superintendent of public schools in Worthington, Ohio, for two years, and went to Boston to study law. Hearing Phillips Brooks, he was drawn into the Christian ministry and received his S. T. B. degree at Boston University in 1887, *becoming at once pastor of Central Congregational Church, Chelsea, Massachusetts, where he remained for eleven years. In 1898 he was called to the pulpit of Broadway Tabernacle* [*Congregational*], *New York, where he has preached with power and simplicity for twenty-eight years, building up one of the strongest congregations in the city. Upon the request of the editor, he has very generously submitted this sermon on "Liberty" for publication in the Christian Exponent.* Editor.)

Liberty is one of the great words of human speech.

But the word "Liberty" is elusive. It is difficult to define it. If you think it is easy to define it, try it. What is the difference, for instance, between liberty and freedom? Why do we always talk about the freedom of the will and never about the liberty of the will? Why do we speak of the liberty of conscience, but hardly ever of the freedom of conscience; Why do we speak of the liberty of the press, and also of the freedom of the press, just as though the two words were synonyms? We all believe in freedom, and we all believe in liberty, but what is liberty and what is freedom?

They are words which are always changing their meaning. When Patrick Henry said, "Give me liberty or give me death," everybody knew exactly what he meant. That was in the last third of the eighteenth century, but in the middle of the nineteenth century, people were talking about freedom in another way. Freedom had come to mean a somewhat different thing—a larger thing. And now in the twentieth century we have put into it a somewhat different meaning. We still persist that we believe in liberty for everybody, but we draw the line. Our fathers wrote the Declaration of Independence, in which they say that "Life, liberty, and the pursuit of happiness are unalienable rights." The Filipinos want to write a Declaration of Independence, and we will not let them. Our forefathers said, "To secure the blessings of liberty to ourselves and our posterity, we do ordain and establish this Constitution of the United States." The Filipinos want to write a Constitution for the United Colonies of the Philippine Islands, but we will not permit it. What, then, is liberty, and how far do we believe in it?

Liberty is always a problem. It is to be thought

out by each generation for itself. People who lived a hundred years ago thought it out for themselves, but the people who lived fifty years ago had to think it all out again, and so the people who are living now have to grapple with the problem once more. The young people between fifteen and thirty years of age cannot accept the results arrived at by those who have gone before them. They must do their own thinking and arrive at their own conclusions.

Self-Determination

The problem of liberty is just now at the front. All thoughtful people are thinking about it, and the more thoughtful the person the more concern the problem is giving him. The Great War helped to force the problem upon our attention. It was forging to the front rapidly before the war, but the war gave it a mighty push forward. During the war a phrase was coined which passed immediately into current speech —"The right of self-determination." It was applied at first to nations, but groups of people at once took it up. The negroes, for instance, of this country, began to think about self-determination. The war gave them a self-consciousness which they never had before. There is a new disposition in the negro race which will have to be reckoned with through all the future. The question passed into the domestic circle and married women began to ask whether they did not possess the right of self-determination. How far is a married woman to subordinate her desires and ambitions to the wishes of her husband? Is it necessary for her to give up her career? Is it the part of a wife to place her destiny entirely in the hands of the man she marries, or should she retain the right to determine her own affairs and programs? That is one of the interesting questions up for discussion today.

School and Child Labor

The question takes another form in the great controversy which is now raging over private schools. In several states of the West, they have been debating the question whether the time has not arrived when all private schools should be abolished—whether the highest interests of the country do not demand that all children up to a certain age shall be educated in schools owned and conducted by the Government. That brings us face to face with the question, "How far can the Government go in dictating to parents how their children shall be educated?" The question comes up again in the proposed New Amendment to the Constitution in regard to Child Labor. There are millions of people who feel that Congress ought to have the right to determine at what age boys and girls may be sent into gainful occupations, but there are millions who feel that it would be unsafe to lodge such tremendous power in the hands of Congress. The question is, "How far can the State encroach on the liberty of parents in the direction and control of their children?"

The 18th Amendment

But the event which has done more to force upon our attention the whole problem of liberty than all other events combined was the passage of the 18th Amendment and the subsequent Volstead Act. By this legislation we were immediately brought face to face with the problem of personal liberty. Men began at once to ask, "Has the Government a right to do this? Is it not un-American? Is this not a trampling on our rights? Should we as loyal Americans submit to this? Are we not surrendering the fundamental principle for which we have always stood, when we allow the American Government to come into our private life and dictate to us what we shall drink or what we shall not drink?" There are millions of Americans who feel that this is nothing short of tyranny—a form of tyranny that ought to be resisted openly and with great courage. Mr. John J. Chapman has recently stated with evident pride in "The Independent," "I do not obey the Volstead Law!!" He says it would be a good thing for many others to stand up and courageously declare that they do not obey it either. He thinks that this is the honorable and American thing to do. There are millions who agree with him, and so we have the strange spectacle of members of the Christian Church —Christian fathers and mothers seated at the dinner table with their children, who show by their conduct and their conversation that they flout and defy a law of the National Government. It is one of the most serious problems of our day, and every thoughtful American ought to be giving it careful consideration.

The Juvenile View

Let us begin at the start with an effort to arrive at a clear conception of what liberty is. There are different conceptions of it, and our conclusions will be determined by the hypothesis with which we start. There is first of all the juvenile conception—the conception of boys and girls. They know what liberty is. It is the right to do as they please. It is absence of restraint. Anything that restrains them is hateful to them. No child wants to be restrained. Nearly every boy at one period in his life believes that his father is a tyrant, and many a girl at a certain stage in her development feels that her mother is a despot. Liberty is exemption from all restraint. That is the juvenile conception of liberty, and there are multitudes of adults who carry that conception down to the day of their death.

As the "Jolly Beggar" Sees It

Then there is what one might call the "Jolly Beggar" conception of liberty. It is the juvenile conception indefinitely extended and carried out to its logical conclusion. Burns in his poem makes the Jolly Beggars sing:

"A fig for those by law protected,
Liberty's a glorious feast!
Courts for cowards were erected,
Churches built to please the priest."

In other words, anything that diminishes the jollity of life's feasts, partakes of the nature of tyranny. There are many people who believe that religion is a tyrannical thing and that the church is an instrument

of tyranny. What right has the church to say what the people shall do or not do? The State also is an instrument of tyranny. It lords it over the actions of men. The Governments are so prone to fumble and blunder, that the number of philosophical anarchists in every country is increasing. Governments as they at present exist are so clumsy and exasperating, that many men feel it would be better to have no Government at all. "Courts for cowards are erected. Churches built to please the priest!!!"

Social Liberty

But the average man who is willing to give the problem serious thought, cannot accept the juvenile conception, nor can he accept the conception of the jolly beggars. A man who thinks, speedily comes to see that liberty is not solely an individual thing, it is a social thing. Man does not live in isolation, but in society. He is a social being and has neighbors, and it is not possible for him to do what he pleases. He has liberty, but it is only a limited liberty. Absolute liberty nowhere exists. Without the limitation of his individual action all progress becomes impossible. Humanity does not start on its upward way until the individual is ready to part with a portion of his freedom.

All progress is conditioned on the surrender of a measure of individual liberty. Society, then, cannot exist without the curtailment of the freedom of the individual. In order that social liberty may prosper, individual liberty must give way. Society cannot live a normal or wholesome life unless individuals are ready to give up a portion of their freedom. Civilization may be said to be built upon this great principle—that for the sake of humanity, individual men and women must forego many of their rights. I need not go outside the City of New York for illustrations of this great fact.

In Old New York

Here in New York City through three hundred years there has been a continuous curtailment of individual freedom. Compared with the Indians, who used to live here, we all drag with us a ball and chain. We are all handcuffed, padlocked, bound hand and foot with fetters. In the long ago, a man could build a house in New York out of any material that he chose. He could build a frame house on any land he chanced to own. He could build a frame house on Fifth Avenue. You have seen pictures of frame houses that used to stand there, but there are no frame houses on Fifth Avenue now. Nobody can build a frame house there. The City will not permit it. The ancient liberty of building frame houses on Fifth Avenue is gone, and it will never come back again. The time was when any New Yorker could own a goat. Many New Yorkers did own goats. They were to be found in all parts of the City. Last night I was talking to a man who told me how the goats used to play and eat around 42nd Street, and he is not a very old man either. But nowadays, there are large sections in the City where nobody is permitted to own a goat. Not long ago a woman in the City of Brooklyn was haled before the court because she had dared to become the owner of four goats. The City would not allow her to keep them. Things have come to a pretty pass in America when a woman cannot own four goats!

The Rooster in the City

But things have gone even further than that. We cannot even keep chickens. I am not permitted to keep a rooster. I talked with a policeman about it. I asked him if he thought that I could keep a rooster. He replied, "Not without permission of the Board of Health." I asked him if he thought the Board of Health would grant me the permission, and he sadly shook his head, "No." I own my back yard and pay taxes on it, and have money enough to buy a rooster and to buy the corn to feed him, and yet I am not permitted to own a rooster! I am a native born American. My father and mother were born here. My grandfathers and my grandmothers were all born here. I have been a law-abiding citizen all my life. I have always paid taxes on the property I have owned, and yet I am not permitted to keep a rooster!!! Things have come to this in "The Land of the Free and the Home of the Brave"! And why cannot I own a rooster? It is because I have neighbors. It is the neighbors who cause all the trouble. If I had no neighbors, I could keep a hundred roosters, but the neighbors will not allow me to keep one, for the reason that my neighbors have rights. Their rights abut on the three sides of my back fence. When my liberty goes out and looks over the back fence, it stares into the faces of the rights of my neighbors. I have a right to keep a rooster, but my neighbors also have a right to unmolested sleep in the morning, and, therefore, the City says that I cannot keep a rooster. My neighbors have the right to the pursuit of happiness early in the morning, and their pursuit of happiness is seriously handicapped if I have a rooster which persists in pursuing his happiness in his own conventional way, and so the City says to me, "You shall not keep a rooster," and I am bound to confess that I think the City is right. It is right that I should give up my right—that I should surrender my liberty—that my actions should be circumscribed by the rights of my neighbors.

Unrestricted Liberty

Indeed, unless you restrict individual liberty, you kill social liberty. There can be no social liberty without a curtailment of the liberty of the individual. A street cannot be free in which everybody does as he pleases. If my neighbors on one side should keep goats, and my neighbors on the other side should keep pigs, and my neighbors across the street should keep cows, I should get out of the street. I could not live in it. The whole street would be ruined. It is only by curtailment of personal liberty that any street becomes inhabitable. For the sake of society men must give up a large measure of their freedom.

In the Business World

In the earlier days, business had a haughty way

of saying to the Government, "Hands off!" Every business man claimed the right to conduct business as he chose, but a great change has come within the last fifty years. The Government is now deciding what men shall be permitted to sell. The Government is laying down the conditions on which certain articles of merchandise shall be bought and sold. For instance, a dealer cannot sell deadly weapons except under well defined restrictions. Druggists cannot sell drugs of many kinds, such as morphine, or strychnine, or cocaine, or a dozen others. The law prescribes just how and when and to whom these things may be sold. The druggist is bound hand and foot by restrictions which the Government imposes. And what is true of drugs is also true of foods. A grocer cannot sell whatever eggs he chooses to sell. He must tell the Government how long ago they were taken out of cold storage. He cannot sell something that looks like butter when it is oleomargarine. He cannot sell meat unless it has been inspected and has satisfied the Governmental inspectors. He cannot sell even a bottle of milk until the Government has given its approval. Business men are no longer saying, "Hands off!" The Government has its hands on the milk bottle, and it will never take them off, and what is true of the milk bottle is also true of big business. For a long time big business insisted on the right to do as it pleased, but big business has become humble. Big business is now subjected to law. Twenty years ago, corporations did things which they are not permitted to do today. Even the biggest corporations have had their liberties encroached on for the sake of the liberty of the people as a whole.

Traffic Regulation

The most vivid illustration of the curtailment of individual freedom is to be seen in the way in which our City deals with automobiles. Not many years ago a chauffeur could drive his automobile anywhere he chose. He could let it stand anywhere he pleased. He was a free man, but now his freedom is restricted. There are some streets he can go up, but cannot go down. There are other streets he can go down, but he cannot go up. There are streets in which he can go eastward but not westward, and other streets in which he can go westward but not eastward. There was a time when he could stop where he pleased, and now there are streets in which he cannot stop at all, and other streets in which he can stop only ten minutes. There was a good old time when a chauffeur could go on without stopping, but now he must stop every two or three minutes. A man may own an expensive automobile, and have one of the best chauffeurs in the city, and may be on his way to a train which it is important he shall catch, but the City flashes a light into the chauffeur's eyes and the chauffeur must stop. It does not matter about the train. The City cares nothing about the train. The City does not consider the comfort of the individual. All that the City considers is the life of the citizens as a whole. It is only by this curtailment of individual freedom that it is possible for the City to get on at all. The very life of the City is conditioned on the willingness of men to give up many of their rights.

The Pursuit of Happiness

This, I think, is a helpful approach to the consideration of the 18th Amendment. The most plausible argument against the 18th Amendment, although not the most serious one, is the argument which is founded on personal liberty. Many persons can easily be beguiled by an argument which talks much about liberty. A man says with great gusto, "I have a right to drink anything I please. I have a right to drink beer if I like it, or wine if I prefer it, or whiskey if I desire it." All that is very true if he were living on a desert island by himself, but he does not live alone, he has neighbors, and as a social being he must take into account the rights and liberties of his neighbors. A drinker has rights, to be sure, but women also have rights. They have the right to the pursuit of happiness. That is one of the three unalienable rights mentioned in the Declaration of Independence. The Constitution of the United States guarantees those three rights, but no woman can successfully pursue happiness if she has a drunken husband or father, or son. The liquor traffic blocked the happiness of thousands and tens of thousands and hundreds of thousands of American women. Now, the drinker has a right to be free, but these women also have the right to be free, and I think that a man ought to be willing to give up the temporary glow which comes to the blood by the introduction into it of alcohol, for the sake of the happiness of tens of thousands of women. Men have rights, but children also have rights. Children have the right to good food and good clothing and good schooling, but there was a traffic which made it impossible for many thousands of boys and girls to enjoy good food or good clothing or good schooling. They could not have enough to eat or enough to wear, and they could not go to school as long as they should go, for the reason that their fathers wasted their money in the corner saloon. Men have a right to drink, but children have a right to have good clothes and good food, and I think that the man who drinks, had better give way, if by the curtailment of his freedom he makes thousands of children healthier and happier.

On the Railroads

We all travel, and we have a right to travel in safety. We have a right to go to Boston or Philadelphia or Chicago, feeling reasonably certain that we shall arrive at our destination. We have a right to know that the train is in the hands of an engineer whose brain has not been befuddled by drink. A certain per cent. of men cannot take alcohol even in small quantities without having their brain clouded, and so the great railroad corporations of this country were driven to this policy of Prohibition. Long before the Volstead Act, the railroad companies had decided that no man in charge of a locomotive could be a drinker of alcohol! Experience had taught them that alcohol

renders engineers unsafe. And the railroad companies went to the extreme limit. They did not say simply, "No whiskey! No brandy! No ale!" They said, "No wine! No beer! Nothing that has alcohol in it shall you drink if you run a locomotive of ours." The individual had to give up his personal liberty for the sake of the traveling public. We are pedestrians in a great city, and we have a right to go into the streets without jeopardizing our lives at the hands of chauffeurs who are intoxicated. The accidents are numerous as it is, but what would they be if we had drunken chauffeurs in large numbers? The streets are so congested, and the lives of so many men, women and children are at stake, that it would be cruel to have men driving automobiles while under the influence of alcohol.

Modern Society

Indeed the city is the modern world in small compass. The social contacts are being multiplied all the time, and the relationships are becoming more and more intimate and intricate, and we are being tied up so close together in the great bundle of life, that men cannot be allowed to put an enemy into their mouth to steal away their brains. Society cannot live a normal or wholesome life when the liquor traffic is allowed to do its work. The whole machinery of modern civilization is so complicated and elaborate—the teeth are so pointed, and the blades are so sharp, that if we do not want our hands cut off, it is necessary to be in full possession of our wits.

The Verdict of the People

You have read sometimes in certain New York papers, that fanaticism wrote the 18th Amendment, and that fanaticism enacted the Volstead Act. All such talk is foolish. One wonders sometimes what grade of intelligence is possessed by certain writers of the New York dailies, that they should take it for granted that their readers are entirely ignorant of the facts and incapable of putting two and two together. Fanaticism never wrote the 18th Amendment. Fanaticism is a temporary fire that blazes up for a moment and then dies down again. It is an insult to the American people to say that they are a nation of fanatics, and it is absurd to suppose that the 18th Amendment will ever be repealed. It is not the work of fanaticism, but the work of common sense. It was written not by a few fanatics, but was forced upon the nation by the inexorable and irrestible operation of vast commercial and economic forces, backed up by science, philanthropy and religion. The American people have registered their verdict, and their verdict will stand. The saloon will never come back again. We found out what it was. It was a menace and a nuisance. Around it there was a circle of loafers and bums; around that circle was a circle of gamblers; around that circle was a circle of harlots; around that circle was a circle of ward healers and scurvey politicians. The saloon terrorized every locality in which it existed. It put an end to the liberty of women and children. It proved itself to be an unmitigated curse, and it has been abolished. It has been abolished forever. It has been abolished in the interests of liberty. With the liquor traffic in power, it was impossible for our Republic to be free. "Stand fast in the liberty wherewith Christ hath made us free. Do not use liberty for an occasion to the flesh," or according to Moffat's translation, "Do not make your freedom an opening for the flesh." Do not allow your impulses or appetites to break through at that point. Do not permit your animal nature to go in through that gateway. You are called to liberty. Stand fast in the liberty which Christ has given you, never forgetting that you are in this world to serve one another, and that we are all under the law of love.

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

Dear Young Folks:-

I have lived some few years on a little planet, which is inhabited by beings who call themselves men. There are nearly two billion of them altogether, and although they are not the sole occupants of the planet, they are easily the most conspicuous and the most interesting. For the most part they are crowded into the warmer portions of their spherical habitat, being by nature ill-adapted to withstand the extreme temperatures of the coldest parts. Under favorable conditions they live to be a hundred years or more, but their average length of life scarcely exceeds fifty.

The fifty or sixty odd years that these men live are spent in following various pursuits and activities, a large part of which are for the purpose of securing what they regard as the necessities of life—food, clothing, shelter, etc. Though they are very ingenious in devising means of doing this with a minimum of time and effort, yet they have cultivated their tastes and increased their needs to such an extent that they are quite closely tied down to the task of securing a livelihood. Some notable exceptions to this general rule appear in the form of families whose progenitors, by dint of unusual industry and self-denial, have accumulated sufficient of these so-called necessities of life to keep their off-spring alive for generations without any exertion whatsoever. Whether the labors of their industrious forefathers prove a blessing to these families, I have been unable to determine. It appears that both advantages and disadvantages result, since men seem to enjoy life more when they must make some effort to live.

My few years of observation leads me to believe that men could make their planet (they call it the earth) a very attractive and enjoyable place to live, if only they were so minded. The planet itself seems quite well adapted to sustain human life, and men have been remarkably successful in making the available natural forces serve their own ends. In fact, they seem to have been more skillful in harnessing these forces than wise in using them. Were men not so self-indulgent and quarrelsome, no doubt these misuses would be fewer. As it is, however, they spend much time and effort in making products to eat, to drink, to wear, etc., which, if they only knew it (I really believe they do know it) do more harm to the race than good. This propensity to produce things which are quite un-

necessary and often detrimental will, I fear, yet lead to the ruin of these otherwise remarkable people.

Quite as outstanding and fraught with evil possibilities as the self-indulgence of these men, is their quarrelsomeness. Did some of their quarrels not lead to such dire consequences, they would appear altogether nonsensical and ludicrous. But, on some pretext or other, whole groups of them rise against each other and use all their native genius and accumulated resources in putting each other to death. The race thus periodically becomes impoverished of the material wealth which it had stored away and frequently also of the most fertile and productive minds. Just how much farther along men would be, were it not for these successive orgies of destruction, I could not venture to predict. Lately some determined efforts are being made to prevent their recurrence. Much depends upon the success of these efforts, for so skilful are men in the art of killing each other, that some unusually widespread quarrel may lead to their complete extermination.—Elmer J. Yoder.

A GOOD HYMN

I Do Not Ask, O Lord, That Life May Be

Adelaide Anne Procter

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of its load;

I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead;
Lead me aright—
Though strength should falter, and though heart should bleed—
Through peace to light.

I do not ask, O Lord, that Thou shou'dst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel Thy hand,
And follow Thee.

Joy is like restless day; but peace divine
Like quiet night,
Lead me, O Lord, till perfect day shall shine,
Through peace to light.

Adelaide Ann Procter was the daughter of the poet, Bryan Waller Procter. She was born in London in 1825, and early manifested an interest in poetry. Before she could write herself, she got her mother to copy for her into an album some of her favorite poems. Charles Dickens wrote of her, "It looks as if she had carried the book about as another little girl might have carried a doll."

Though himself a poet, her father had no idea that his girl could write poetry until he saw her first poem in print. Many of her poem were published by Dickens in his magazine over the name, Mary Berwick. Miss Procter preferred to hide her identity, because Dickens and her father were warm friends and she feared that if she offered her verses under her own name, the great novelist would take them to please her father, even though they might be unworthy. Dickens wrote afterwards, "Perhaps it requires an editor's experience of the profoundly unreasonable grounds on which he is often urged to accept unsuitable articles—such as having been to school with the writer's husband's brother-in-law, or having lent an alpen-stock in Switzerland to the writer's wife's nephew, when that interesting stranger had broken his own—fully to appreciate the delicacy and self-respect of this resolution."

The hymn printed above was written in a form different from that which it finally assumeed, and was entitled, "Resignation." In later editions of her poems it was changed to its present form and was given the title, "Per Pacem ad Lucem," that is, "Through Peace to Light."

NEW BOOKS

AMERICAN VILLAGERS. By C. Luther Fry. New York, The Institute of Social and Religious Research, 1926. $2.50.

This volume is the second of a series which will present the results of the Institute's study of 140 American agricultural villages. Dr. Fry interprets data gathered in that study and also certain important census data which would not have been published by the Census Bureau but which were made available by the Institute. For purposes of the study a village was defined as a place with a population between 250 and 2,500, and an agricultural village as one in a farming area acting as a service station to farmers.

The book has great significance because of the light it throws upon the composition of villages, about which very little has as yet been known. It has particular merit because it becomes available at the time when rural-urban relations are to the fore and educational adjustment between rural and urban groups seems more and more imperative.

Some of the more important findings are summarized as follows: "There are in the United States approximately 18,000 villages whose populations aggregate between twelve and a half and thirteen million. This means that nearly every eighth American lives in a village. . . . Contrary to general belief, village populations are increasing. From 1900 to 1920 villages actually increased in population more rapidly than the nation as a whole. . . . Although village populations increased more slowly in the period 1910 to 1920 than in the previous ten-year period, nevertheless in both decades villagers increased several times more rapidly than the rest of the "rural" population. As a result, villagers are steadily becoming a more and more important element of the nation's "rural" population. . . . The inhabitants of Middle-western villages seem to be economically more prosperous than villagers in other regions. They have comparatively high proportions of home ownership and of young people attending school, and the rate of child labor is low. These facts point to a relatively high standard of living in the villages of the area. . . . Child labor in Southern vilages seems to be partly a result of economic pressure. In those villages the relative number of gainfully employed children under fourteen is comparatively high;

but the proportion of gainfully employed old people also tends to be high. . . . Villagers differ from city dwellers. They have higher proportions of native whites and decidedly larger numbers of old people. . . . The medical services performed by villages are decidedly less adequate than those performed by cities. In proportion to the populations they serve, villages have fewer physicians and dentists than have cities, while more than half the villages studied have no trained nurses at all."

MAKERS OF FREEDOM. By Sherwood Eddy and Kirby Page. New York, George H. Doran, 1926. 50c.

Once more these two well known and prolific writers have contributed a volume to the current literature of social reconstruction. The book consists of eight biographical sketches of William Lloyd Garrison, Booker T. Washington, Francis of Assisi, Martin Luther, John Wesley, J. Keir Hardie, Susan B. Anthony, and Woodrow Wilson, and a chapter on the "present struggle for freedom." The subjects of the sketches are presented as emancipators, respectively, in the realms of physical slavery, ignorance and poverty, materialism, ecclesiastical bondage, moral and spiritual insensibility, social injustice, masculine domination, and international anarchy.

No attempt is made at pure biographical treatment; rather, each career dealt with is subjected to a standard analysis based on this series of questions: What kind of a world did he live in? What did he do? What did he say? What happened to him; What kind of man was he? What were the results of his life?

Then, against this background of social challenge, prophecy and sacrifice is portrayed the present social situation in America as the authors see it. They survey the danger zones in the social order—political, economic, international, interracial. This last section of the book brings up to date some of the earlier discussions of the authors in these fields. It might be called a Baedecker's Guide to what Christian idealists are calling the "un-Christian aspects of the social order."

If the reception accorded by ministers and religious leaders to the authors' earlier writings affords a criterion, the present volume will be widely read. —F. E. J.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

THE KREBILL LETTERS

Dear Editor: Some one has been kind enough to send me the Christian Exponent for the last few months. By this time I have become sufficiently interested to want to continue to read it. Therefore I am enclosing my check for a year's subscription.

A few weeks ago you published some letters written by members of the Krebill family who moved to Ohio nearly a century ago. These letters are of great interest to me personally. The parents in that family were my great-grandparents. The little three-year-old Agnes mentioned in the letters was my grandmother, my mother's mother.

I remember hearing grandmother tell about her early childhood, and about the long sea journey. She lived to the age of 90, and died in 1920. She was also the grandmother of Mrs. Kauffman, the wife of Missionary E. G. Kauffman of China.

Bethel College is in the mdist of an Endowment Campaign which is meeting with considerable success. Our enrollment is about 270 at this time.

Sincerely yours,
J. F. Moyer.

Bethel College,
Newton, Kansas.

NOT A NEW SPROUT

Dear Editor: I am glad to have had the pleasure to meet you and some of the brethren that are connected with the "Exponent." As I told you personally I had some misgivings when the Exponent first made its appearance. I feared a new branch was beginning to "sprout" on the Mennonite tree, a new conference contemplated. I am glad I was in error and believe that the Exponent may be a proper bridge to lead many over a transition period.

Wishing you God's blessing in your work, I remain,
Sincerely yours,
H. R. Voth

Gotebo, Oklahoma.

(Rev. Voth, whom it was our pleasure to meet at the General Conference at Berne, Indiana, and again at the Peace Conference at Carlock, Illinois, has sent us a sermon for publication which will appear in an early issue of the "Exponent." Editor.)

THE SPIRIT OF TOLERATION

Dear Sir: Through the good will of somebody I received two copies of the Christian Exponent, and the spirit of toleration and fairmindedness appealed to me so strongly that I am enclosing my check for $2.00 for a year's subscription to the Exponent.

I am, Very truly yours,
J. C. Graber.

Freeman, South Dakota.

SUNDAY SCHOOL LESSONS

Dear Sir: The writer has been especially interested in the expositions of the Sunday School lessons in the Exponent, contributed by Professor Kreider and greatly missed this department in your issue of July 2nd.

I hope you will find a suitable substitute very soon to continue the helpful contributions during the absence of Professor Kreider.

Wishing you every success with your paper, I remain,
Sincerely yours,
L. G. Bauman.

Inspiration is an excellent thing, if born of knowledge, definite high purpose, the necessities of the hour, or other high parentage; that which is born of excitement, the noisy crowd, or extravagant statement is likely to prove short lived and valueless.

Notes from Here and There

The annual meeting of the Board of Directors of the Christian Exponent will be held at Lima, Ohio, November 26th.

Dr. Elmer E. S. Johnson will deliver a series of lectures on modern church history at the Grace Mennonite church, Pandora, Ohio, sometime during the month of November.

Miss Florence Schumacher, formerly from Pandora, Ohio, and graduate of Bluffton College, is employed as Supervisor of Public School Music at Marion, S. Dak.

A history of the Mennonite settlement in Allen and Putnam counties was recently published by P. B. Amstutz. The book, which is written in German, is well illustrated.

Rev. and Mrs. John E. Kaufman of Donnellson, Iowa, spent several weeks at Moundridge, Kansas, reecntly. They were accompanied to their home by the former's brother, Rev. Ed. Kaufman, and Mrs. Kaufman.

Miss Lavina Burkhalter, city mission worker of Los Angeles, California, who who has been spending her vacation with her parents at Berne, Indiana, was the speaker at the morning service in the Mennonite church on Sunday, September 12th.

On Sunday, September 12th, in the auditorium of Tabor College, Hillsboro, Kansas, a farewell service was held for Miss Triebe, who will sail for China on October 14th, with the party going to the mission of the General Conference of Mennonites. Miss Triebe who received her training in the Bethel Deaconess Home, Newton, will be stationed at the hospital of the Mennonite Brethren in China.

The following missionaries are at this writing on their way to India under appointment to serve at the American Mennonite Mission at Dhamtari, C. P., India: Mr. and Mrs. J. N. Kaufman, Mr. and Mrs. Lloyd Kniss, Mr. and Mrs. George W. Beare, and Mrs. Sarah Lapp. The party together with five children set sail from New York on October 1st.

Mrs. Mary V. Ropp, benefactress of Bluffton College, died of typhoid pneumonia at her home at Bloomington, Illinois, October 11. Mrs. Ropp, together with her husband, the late John Ropp, and her mother, Mrs. Mary Ropp, were donors of Ropp Hall, Bluffton College girls' dormitory, besides other large gifts. Dean Byers of the college attended the funeral services of Mrs. Ropp.

The biennial meeting of the Mennonite General Conference will be held in the summer of 1927 at Belleville, Pa.

The Ministerial Association of the Berne, Indiana, churches is planning for a five-week's evangelistic campaign this winter.

A new addition to the First church, Normal, Illinois, is in process of construction. Rev. W. H. Grubb is the pastor of the church.

The choir of the First Mennonite church at Berne is practicing Mendelssohn's "Hymn of Praise", which will be rendered on Thanksgiving evening.

Communion services will be held at the Sugarcreek Mennonite church on November 7th, Rev. N. O. Blosser of Williamstown, Ohio, assisting. The Prince of Peace Declaration Contest will be held on the same day.

Rev. Lester Hostetler will deliver a series of evangelistic sermons at the Mennonite church at Donnellson, Iowa, October 24 to 31. During the week an all-day meeting will be held in celebration of the seventy-fifth anniversary of the founding of the church.

O. F. Gilliom of Berne, who attended the International Christian Endeavor Convention held in London last summer, addressed the young people of the Linn Grove Evangelical church Sunday evening, October 3d, and spoke at the Grace church, Pandora, Ohio, October 10th.

Over one hundred Bluffton College students were the guests of the Grace church, Pandora, on Sunday, October 17. After a special sermon by the pastor, Rev. J. M. Regier, a dinner was served in the basement of the church and a short program was rendered.

The Eastern Mennonite School has 166 students enrolled. Building operations involving an expenditure of $40,000.00 are being completed which will add new class rooms, dining room, chapel, and dormitory rooms. A series of revival meetings by President A. D. Wenger, resulted in twenty-two confessions—eight of whom were non-professors.

In the Mennonite of October 7th, appeared this clipping from the Indian Social Reformer, sent in by Missionary J. Thiessen, of Birra, via Janjgir, C. P., India.

Ghandi and New Testament: It is understood that Mahatma Ghandi has decided to teach one hour on each Saturday the New Testament to the students of the National College at Ahmedabad that was founded by him in the beginning of the Non-Cooperation movement.

Dr. C. Henry Smith who spent the summer in Europe visiting England, France, Germany, Switzerland, and Italy, returned home on October 5th to resume his duties as Professor of History at Bluffton College.

Rev. Lester H. Bixel who recently returned to Africa has been appointed Field Treasurer of the Congo Inland Mission at a recent Board meeting held at Goshen, Indiana. Mrs. Bixel will assist him.

Chief Little Bear, a real Indian, addressed the young people's meeting of the Zion Mennonite church, Souderton, Pa., on September 12th. He gave an account of the coming of Christian missionaries to the Indians. He spoke highly of the work of the missionaries and finds great joy in his Christian life.

A building committee has been appointed by the General Mission Board of the old conference of Mennonites to make definite plans for the erection of a new hospital building at La Junta, Colorado. Work is expected to begin in the early spring of 1927. Rev. Allen Erb will continue soliciting until the needed $50,000 fund will be completed.

MEMORIAL SERVICE AT BETHEL COLLEGE

The annual Founders' Day Program at Bethel College this year took the form of a special memorial service for the late Prof. G. A. Haury, Sr. Since Prof. Haury's passing occurred during the summer when many students were not on the campus, and since he had rendered faithful service to the institution in a number of ways almost from its beginning, it was thought by those in charge that this year's Founders' Day Program should be devoted to such a memorial service. Arrangements were accordingly made and the program took the form of an extended chapel service on Saturday morning, October 9th. The service was well attended by present and former students and friends. Three speakers spoke extensively and appropriately on Prof. Haury's services and influence as a worker in the community, school and church respectively. The Men's Chorus sang "In Memoriam" by Dudley Buck, a number which they propose to sing on every program they sing this season as a special tribute to the memory of Prof. Haury. After the regular program there was an informal meeting for the consideration of the establishment of a G. A. Haury Memorial Gift for Bethel College. A number of things were suggested such as a building or an endowed Professorship, funds for the same to be solicited from the present and former students.—John Thut.

Goshen College Library X

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

November 5, 1926

EDITORIAL

DETROIT DEMONSTRATES THE RELIGION OF PROFITS

J. C. Meyer

IMMIGRATION FROM RUSSIA IN THE PAST AND IN THE FUTURE

David Toews

THE FRUITLESS TREE

H. R. Voth

THE BISRAMPUR CHRISTIAN COMMUNITY

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The Editor's Chat

Dear Readers:

At this writing I am in Iowa. It is the state, as the radio announcer says, "where the tall corn grows." I am spending the week with the church at Donnellson where Rev. J. E. Kaufman is the pastor. It has been a delightful experience for me. The pleasant weather after the many weeks of rain, the genial fellowship and hospitality of Mr. and Mrs. Kaufman, our visits together in the homes of the good people in and around Donnellson, and the interest which the church is manifesting in the evangelistic efforts which were put forth, have made the week one which I will long remember.

On Sunday this church will celebrate the seventy-fifth anniversary of its existence. A complete report of this program and a write-up of the church will, I hope, appear in a later issue. Among the special features of the program which will be held here tomorrow will be several songs by members of the choir of fifty years ago. There are ten members. They will sing German songs. There will also be several numbers by the surviving members of the choir of twenty-five years ago. It was my pleasure to examine the old German song books which were in use by these choirs. The musical figures seem unusual but it surely cannot be said that the modern books of Gospel hymns which have more recently been so popular, were an improvement over these old German melodies.

A meeting of the Board of Directors of the Christian Exponent will be held in the latter part of November. A letter from the secretary of the Board informs me that the ballots which were sent out to the voting members of the corporation —190 in all—have not all been returned. Since the meeting of the Board will be held later than first planned, it is still time to return these. The Exponent Board seeks to be as democratic as possible. It is not a self-perpetuating organization. It does not re-elect all the members from year to year. The by-laws provide that not more than one out-going member of the Board may be re-elected. It is the earnest desire of the management that the Board becomes as representative of the various branches as possible and that everyone entitled to a vote avail himself of his privilege. Let all those who have not yet done so fill in their ballots and return them as directed. If you have lost your ballot probably a card to the secretary, R. L. Hartzler, Topeka, Indiana, will bring you another.

Before this reaches the reader the November elections will be over. It will be of interest to many to know that the Democratic candidate for governor in Iowa is the grandson of a Mennonite bishop. His name is Alex Miller and his grandfather, "Grosz" Mose Miller, was the first bishop of the Walnutcreek Amish Mennonite Church in Holmes county, Ohio. The editor being from Holmes county and also a descendant of "Grosz" Mose, of course, takes much pride in this fact. Alex was scheduled to speak at Donnellson a few days ago. I walked down to the square to hear him but was much disappointed to learn that on account of illness he was unable to be present. The chairman of the meeting spoke of Alex as one of Iowa's foremost citizens and one who has always stood in the front ranks of progressive ideas. He was trained for the law. I was told that he had one case, won that, and then quit. Most of his life was spent as publisher of a newspaper and in recent years he has traveled widely on the lecture platform. We hope Iowa will recognize this outstanding timber which she inherited from Holmes county. Can any good come out of Holmes county? Many who have seen our "ups" and "downs" have asked that question. Well, we are sorry that Atlee Pomerene who has seen twelve years of service in the United States Senate and is again a candidate for election this year, is not as out and out dry as he was before he left the county, but we are nevertheless happy to number him among our native sons. His brother Harry of Canton, Ohio, is an eminent physician and surgeon of whom too we are justly proud. Dr. Crille, the famous Cleveland surgeon, was born and reared just across the line in another county. And what might he not have been had he been born in Holmes!

CALENDAR OF COMING EVENTS

Nov. 7—Armistice Sunday. Date of local competitions in Ohio Prince of Peace Contest.

Nov. 7-14—Father and Son Week.

Nov. 25—Thanksgiving.

Dec. 28-Jan. 2—Annual Bible Workers' Conference, First Mennonite Church, Normal, Ill. (Central Conference).

The church is looking forward to Thursday night when Dr. J. E. Hartzler will make a stop-over and deliver a lecture.

And now for a Christmas suggestion. We suggested it in the last issue. Some have acted on it and so we repeat it in the hope that others will do the same. The problem of gifts is always difficult. Why not send your friends a subscription to the Exponent. It will give them many good things to read and every issue will remind them of your kindness. For a short time only new subscriptions will be received for one-half price. THE CHRISTIAN EXPONENT WILL BE SENT TO ANY NEW ADDRESS ONE YEAR FOR ONE DOLLAR. Ten dollars will buy a good gift for ten of your friends. This offer is for your immediate acceptance and is good only for new subscribers.

Think it over.

Sincerely yours,

Lester Hostetler.

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THE
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LESTER HOSTETLER, EDITOR

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EDITORIAL

AN INTERNATIONAL CHURCH CONFERENCE

Preliminary plans are being made for holding an international conference of "all churches that accept the fact and doctrine of the incarnation", at Lausanne, Switzerland, in 1927. A campaign is being launched to raise $200,000 to pay the expenses of the conference. The Unitarian church was not invited and the Roman Catholic church declined to participate, so it appears as though the conference would be limited to the Episcopal church and the several Protestant denominations.

The purpose of the conference is to get these churches closer together. No doubt there will be many prejudices to be overcome if the object is to be attained. The suggestion of the missionary, William T. Grenfell, might be a practical hint for those who are backing the conference. He is reported to have said, "So long as we wait until we all agree we shall never work together; but if we work together it won't be long before our differences will pass away."

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A PEACE MEMORIAL BRIDGE

The tourist who goes to Niagara Falls next summer by way of Buffalo, New York, and Fort Erie, Ontario, will have the privilege of seeing the objective evidence of the advantage of peace in the new memorial bridge which is to span the Niagara River at that place. It is now a little over a century ago since a few people in Great Britain and America suggested that the boundary between the United States and Canada might be disarmed to the advantage of both nations. It was too early for a general disarmament treaty, but the authorities in control of the two nations finally made an agreement by which neither side was to increase its armament on the Great Lakes without giving the other nation six months' notice. Since 1817 when the agreement was made there has been no race in naval armament on the lakes.

Now after over a century, not only are the lakes without armament, but recently the United States sold the site of one of its forts along this same border. With the building of the bridge the two forts, Porter on the New York side and Erie on the Ontario side, will be connected. Both of these old forts are now public parks. These parks will be more likely to develop friendly feeling between the people of the two nations than a 42-centimeter cannon would. A bridge is a fitting symbol of friendship and peaceful intercourse.

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DETROIT DEMONSTRATES THE RELIGION OF PROFITS

This year the American Federation of Labor held its annual convention in Detroit, Michigan, a city which is unfriendly to union labor. Many of the large industries in the city are run on the "open shop" plan, which is condemned by the federation. All this was common knowledge four months ago; but in spite of this fact the Y. M. C. A. and the churches, following the usual custom for the city that entertains the federation, invited the leaders of the federation to take advantage of their pulpits for the Sunday on which the delegates were to be in the city. All went well till the

GOSHEN COLLEGE LIBRARY

Y. M. C. A., through its president withdrew its invitation to President Green of the federation. This was followed by almost all the churches withdrawing their invitations to federation speakers. The few exceptions were significant.

No one denies that the churches have a right to reserve their pulpits to such speakers as they choose; but why should the Detroit churches invite the federation leaders and then cancel their invitations? The president of the Y. M. C. A. gave as a reason the fact that his organization is raising $5,000,000, and those at the head of it thought it would be "indiscreet" to have President Green of the federation speak under the auspices of the Y. M. C. A. Since the capitalists who are giving the $5,000,000 are opposed to union labor, one cannot but agree that they might not give as liberally if President Green would have spoken. This is not far from an admission that the capitalists control the Y. M. C. A. The next question is what use do they make of it?

The churches seem to have been scared into cancelling their invitations to the speakers by the Detroit Board of Commerce, which characterized the federation leaders as "men who are admittedly attacking our government and our American plan of employment". It looks as though the captains of industry play the tune and the Detroit churches dance to it. This has been pointed out by labor leaders again and again, but Detroit is the first city to demonstrate openly that labor leaders were right.

Now it might be interesting to find out what the "American plan of employment" is. The president of the Y. M. C. A. is general manager of the Kresge Company of Detroit, and in his latter capacity it is reported that he pays the girl employees $7.50 a week. Can his girl employees live in decency on that wage in a city like Detroit? If this is the "American plan of employment" there are those who might be willing to adopt some other plan and the president of the Y. M. C. A. was probably correct in thinking the American Federation speakers could not be met by argument in case they should have attacked the plan. Such an "American plan" can be maintained only by silencing the opposition, but by silencing the opposition Detroit has demonstrated that religion too has its profits. It might be well for all Detroit preachers to preach on the text, "Go sell that thou hast, and give to the poor." If Detroit cannot serve God and mammon it can at least use the churches dedicated for the service of God to defend its service of mammon. A few copies of a recent book, "Profits of Religion", should be donated to the Detroit Y. M. C. A.

—J. C. Meyer.

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All my life my father has taught me that it is more important to do what you believe is right than it is to do anything else.—James Freeman Wise.

Immigration from Russia in the Past and in the Future

David Toews

Rev. Toews of Rosthern, Sask., the chairman of the Canadian Mennonite Board of Colonization, read the following paper at the meeting of the General Conference of Mennonites at Berne, Ind.:

In the year 1871 Mennonites in Russia became aware of the fact that a General military service act was being prepared, and that Mennonites also who had immigrated into Russia under special concessions made by Catherine II, and renewed by Paul I, were to be drafted into the army for combatant service. They had enjoyed freedom from military service up to then. Several delegations were sent to St. Petersburg in order to represent the case of the Mennonites to the proper authorities, but this was of no avail. Then a delegation was elected and sent to America in order to look for settlement possibilities. This delegation brought back good news. Extensive land areas in Kansas, Nebraska, Minnesota, Dakota and Manitoba had been inspected. In the United States as well as in Canada full religious freedom was guaranteed to them by law. In Canada they got special concessions promising full freedom from military service. Then very many people in Russia talked of migrating to the North American continent. The news of this reached St. Petersburg and had a disquieting effect upon the Czar. General von Todtleben was sent to the colonies in the south in order to influence the Mennonites to stay. Very enticing offers were made. The young men who were of military age were to perform forestry work, work on wharves or along the railways in groups to a certain degree under supervision of representatives of the congregation. This promise satisfied most of the Mennonites in Russia and they were prepared to stay. About one-third of the people, however, got ready to move in spite of these promises; they were not satisfied with these concessions and they feared that a later ruler might recall them. They were also disquieted by the hostile disposition of the people which found utterance in an unfriendly press propaganda. The groups from the Molotchna went to the United States, most of the Bergthal and Old Colony people to Canada. The Canadian Government offered the Mennonites extensive tracts of land in the fertile Red River valley, and a loan of $100,000.00 repayable with interest at the rate of six per cent per annum. In the U. S. A. the Mennonites went to the West and the Northwest, where the railway companies held extensive blocks of land and offered them for sale at very reasonable prices and terms. The Mennonites in the Civil War from 61 to 66 had remained free from military service, some of them upon payment of a ransom. Besides the constitution of the United States guaranteed full liberty of conscience and religion.

The Mennonites who had prior to this settled in

the East of the United States had been oppressed in South Germany and Switzerland and had, therefore, moved to America. They had received help from the Mennonites in Holland. Now these Eastern Mennonites helped the new arrivals in different ways, by loans and gifts of money, also clothing. The houses of these new settlers were of a very primitive nature. They went through many disappointments. The first crops both in the United States and Canada were destroyed by hail, grasshoppers and in some cases by floods. They suffered privations, but finally they succeeded and made slow progress. What the immigration of our people from 74 to 80 meant to our church in America, may be seen by the schools, churches, hospitals, homes for the aged, Home and Foreign Missions. The prosperous Mennonite settlements in the United States and in Canada bear witness to the fact that the people who came here from 74 to 80 did not make a mistake in changing from Russia to America. According to Cassel the number of Mennonites arriving in United States and Canada from 1874 to 80 was about 10,000, according to Smith from 12,000 to 15,000. These people generally were in the position to pay for their transportation themselves, in some cases wealthy friends paid for the poorer people.

Those who remained in Russia had to do forestry work in lieu of military service. There were eight forestries which were supported by the Mennonites themselves. In the year 1910 there were 1000 young men in service and it cost the congregations annually 200,000 Rbls. to support these forestries. It is stated that in the year 1914 1000.000. Rbls. were paid by the Mennonites in Russia towards the support of the forestries. These large sums were given cheerfully because in this way they were able to keep their young men under the influence of their church and faithful to the doctrines of their forefathers.

Economically as well as in school matters and otherwise great progress was made. An excellent school system from the elementary school up to the college was established and financed by the people themselves. Hospitals, institutions for the deaf and dumb, mental hospitals were built and maintained. Many thousands of rubles were sent to foreign lands for the support of missions on the islands of Java and Sumatra and in India. Much money was also spent for home mission work. Up to the time of the Great War the settlements in Russia prospered and were second to none in the world. Then there broke out the terrible war with that awful hatred of everything German. Already under the Czar's government our people were threatened to be deprived of all their possessions. They were kept in constant fear by threats of violence. Already in those days some of the leading men were jailed. Upon this followed Kerensky's short lived government. Our people were again hopeful, but when this government broke down, there followed anarchy in its worst form, then communistic system, starvation, typhus. Only those who have gone through this can speak intelligently about conditions that existed in Russia at that time.

All this, however, would not have been able to induce our people to leave their homes in Russia. But when the communistic system was being introduced into the schools, and the children and young people were to be put under the influence of anti-religious propaganda at the instigation and under the protection of the government, it became evident that the hearts of the children and young people were to be diverted from the faith of their fathers. A concrete case may be cited in this connection. A pious widow had a talented little daughter of seven. She tried to bring up her child in the fear of God. The mother induced the child to say her prayer every night. One night the child looked into the mother's eyes and said: "Why should I pray? In the school everybody says there is no God." In the schools as well as in the established social gatherings and in their military services to which they were compelled, the young people were to be educated and trained as atheists. This was too much for our brethren. An Elder at that time wrote us a letter as follows: "We will do the same as Lot did: we will take our children by the hands and flee out of Sodom."

The eyes of men in Russia were then directed to America, the land of liberty. Delegates were sent to study the conditions in different countries in America. They went to the United States, Mexico and Canada. Mexico in every respect, its laws and regulations and the mode of living on the part of the lower classes reminded too much of Russia. The United States were closed to immigration especially if immigrants were to be brought over by organized efforts. No possibility was seen to overcome these difficulties. Canada especially was thought suitable as a country that might be recommended for settlement, although even here it was hardly possible to arrange compact settlements the same as our brethren had had them in Russia. But even in Canada there was a law against the immigration of Mennonites. In 1919 an Order-in-Council had been passed by which the doors of Canada were closed to our people. There were three reasons for enacting this prohibitory law. First, our young people during the war had not done any kind of military service. Secondly, many young men from the United States had come to Canada in 1917 to avoid military service. And thirdly, our old Colony people were leaving Canada because they believed in "German only in the schools". It may be easily understood that this must conflict with the anti-German spirit in all English speaking and many other countries in those days.

At our Canadian Conference in the year 1921 it was resolved to send a delegation to Ottawa in order to induce the government to open the doors to our people. Canada then stood in the midst of an election campaign, and we could not expect a favorable result at that time on the eve of an election. Both parties

were more or less afraid of arousing public sentiment against themselves. But when later in the fall of 1921 the Liberal Government got into power with W. L. MacKenzie King as Prime Minister another delegation was sent to Ottawa. In the new cabinet there were especially three ministers with whom our delegates had to confer, Mr. King, Prime Minister; Mr. Stewart, Minister of Immigration and Mr. Motherwell, Minister of Agriculture. Mr. King had passed his young days in Waterloo county and had grown up among Mennonites. Mr. Stewart who had formerly been a resident of Ontario was also intimately informed about them. Mr. Motherwell was a Western man and he had knowledge of the Mennonites who immigrated in the earlier years. All these three ministers were very friendly to our people and promised that the Order-in-Council would be rescinded. On June 2d, 1923, the following Order-in-Council was passed: "His Excellency, the Governor General in Council on the Recommendation of the Acting Minister of Immigration and Colonization is pleased to order that the Order-in-Council of the 9th, June, 1919 (P. C. 1204) prohibiting the landing in Canada of any immigrants of Dukhobor, Hutterite or Mennonite class shall be and the same is hereby rescinded as respects Hutterites and Mennonites. Signed, Rodolphe Boudreaus." This message was sent to us on the 10th of June. The doors of Canada were again open to our people. This having been accomplished, the Canadian Mennonite Board of Colonization was formed which is composed of ten members from four different sections of the Mennonite Church. In the following the pronoun "we" will occur repeatedly. In this term I wish to have included our good people in Canada who have again and again opened their doors to our bereaved brethren, also our kind friends in the United States who by loans and gifts of money and clothing so faithfully helped along in the great cause. Our Canadian Mennonite Board of Colonization considers itself only as servants and only in that sense do we wish to be included in that term.

As to responsibility our churches in the United States and Canada stand absolved. I will cite part of the resolution passed by the last General Conference: "It is the understanding of your committee that it is the policy of the General Conference to assume no responsibility for financial obligations past, present or future, incurred by anybody or organization without direct resolution of the Conference." When we met Col. Dennis in Saskatoon early in July, 1925, he explained to us that further credit would be granted under two conditions. One was that $100,000.00 be paid in until September 1st, and the second was, that we should incorporate under Dominion Charter to secure permanency of the committee. He there and then made the explicit statement that he wished the clause to be inserted in the charter that no congregation could be made responsible for any financial obligations which our Board may assume. This has been done. To emphasize this I made the motion at our Canadian Conference that none of our Canadian churches can be made responsible for whatever our Board does. This motion of course was passed unanimously. The immigrants are not held responsible by the C. P. R. The sole responsibility rests with the Canadian Mennonite Board of Colonization and the Canadian Government as well as the C. P. R. will look to us for the fulfillment of our pledges.

The next question was how can it be made possible that the people desiring to immigrate can be transported from Russia to Canada. Also there a way was prepared by Providence. At the head of the Department of Colonization and Development of the C. P. R. there was and is at the present time a man, now seventy years old, who as a young man had been on the first boat "International" that sailed down the Red River in 1874, loaded with our people who immigrated to Canada at that time, Col. J. S. Dennis. He knew about the privations of the early settlers of the Red River Valley. He knew about their loans and also about their repayment of same with interest. And this man it is who makes it possible for us again and again to arrange further credits in spite of the large sums outstanding. Let it be earnestly hoped that we will be in the position to justify the confidence of this noble man, and that of President Beatty of the C. P. R.

I would here mention another circumstance. Public sentiment had caused the Order-in-Council of 1919 prohibiting the immigration of Mennonites. Since that time only two years had passed. How will the people react on the immigration of Mennonites on a large scale. Everyone who had to do with this matter was more or less apprehensive of danger coming from that source. On the part of some of our Mennonite people strong efforts were being made to rouse up public sentiment among our people, as well as among others, against the cause. A part of the Mennonite press enacted a propaganda against the cause. But the "Saskatoon Daily Star" and "Der Nordwestern", both of them secular papers, published only one letter each directed against our work. With a great deal of satisfaction, I must mention here that both of our conference papers, "Der Christliche Bundesbote" and "The Mennonite", as well as a number of other Mennonite papers have never done anything to hurt the cause. On the contrary they have helped wherever this was possible.

On the part of the Canadian people no obstacles were put in our way. We have found them very friendly towards our movement, since three years ago long trains loaded with our people have gone through almost all the Provinces of Canada and we have had many a kind word of recognition on the part of our Canadian citizens about our work. Much that has been said by high officials and by the people in general is very flattering to the old residents as well as to the incoming Mennonites. Note the great change in public sentiment within two years!

(To be continued)

The Work of the Y. M. C. A.

C. H. Sprunger

Mr. Sprunger who was formerly of Berne, Indiana, is now pubilcity and young men's secretary of the Ft. Wayne Y. M. C. A.

The world convention of the Young Men's Christian Association, which was held at Helsingsfor, Finland, during the month of August, was one of the most unique and most significant religious gatherings ever held. It is true that in point of attendance there have been many religious conferences which have attracted much more attention, but in uniqueness and accomplishment few conventions of any kind have ever surpassed this one.

Wherein lies the individuality of this conference, you may ask. The outstanding feature was not the 1528 delegates assembled, but the fact that they were religious representatives of 47 different nations. These men and boys spent ten days in conference helping each other to solve their religious and educational problems and forgetting that they represented so many different nationalities and races. And not once, during this conference did one point arise which led to any animosity or ill feeling between different nationalities. These delegates have returned home to all parts of the world to put into practice these conclusions arrived at. The Young Men's Christian Association, better known as the Y. M. C. A., or the "Y" started from a small gathering of poor store clerks in London in 1844. Today it has expanded to a world-wide organization with branches in the leading cities of more than fifty different countries. In America alone, it has more than 200 local associations with a membership of 1,000,000 men and boys. In addition to these it serves millions of others who are non-members.

The greatness of this movement, however, lies not in its numbers, but in its program and far-reaching scope. Its purpose is first of all, Christian. It is more than a club or an association. It is a movement, aiming to develop universal brotherhood, humanitarianism and love. Peace and good will through Christian service are its foremost ideals.

Any one of the local associations spread throughout the world, which puts the Christian purpose secondary and allows itself to become a physical or social club, is not true to its goal and not representative of the "Y" ideal.

There are four major phases of the program of Young Men's Christian Association, namely, religious, social, educational and physical. Its ideals are beautifully expressed in the "Red Triangle", whose three sides portray the three developments so essential to a better manhood: "Spirit, mind and body". Its ideals originate from that passage of Scripture found in John 17:21, which reads: "That they all may be one, as Thou, Father art in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me."

In its program, the Y. M. C. A. conducts many activities both of a secular and a religious nature. Each of these, however, aims to develop character and better manhood. Its activities include Bible classes, religious conferences, interviews, athletics, games, baths, educational classes, night and technical schools, dormitories for lodging, dining rooms for board, banquets, socials, hikes and summer camps. These are only some of the many activities promoted by this organization.

Again I say, all these efforts are vain and short of the "Y" ideal unless they tend and aim to have as their purpose, the development of more devout Christians, purer minds, stronger bodies and cleaner habits of living.

One of the large services of the Y. M. C. A. in most cities is that of furnishing a home for young men away from their parental influences. Here in Fort Wayne we have a dormitory which houses at the present time 243 permanent residents besides the ten or fifteen transients who temporarily make this their home. What I say of our dormitory residents is typical of other cities.

These men living with us are largely interested in coming here in order that they might have a clean bed, with fine conveniences at a moderate rate. That in itself we appreciate, but to us secretaries, there arises the greater challenge of instilling in these men a greater desire than to merely be fed and lodged.

When we remember that these 243 men come from fourteen states and four foreign countries, we realize that they must be a diverse group of many different likes and dislikes. They represent nearly as many different kinds of home life as there are men.

In our own instance, these 243 men are young men, for their average age is only slightly above 22 years. And for these men we assume a responsibility far greater than that of furnishing clean beds and hot baths. How often are we confronted with this responsibility, when some parent tells us, "I am sending my boy to room at the Y. M. C. A., because I want him to be under a Christian influence."

Before me lie the application blanks of the last fifteen men, who have been admitted into our dormitory as permanent residents (a permanent resident in the Fort Wayne "Y" is one who stays two weeks or more). These applications are not especially chosen for the figures they might contain, but are typical of any fifteen applications received.

I find in these blanks the following occupations represented by these men: waiter, clerk, pharmacist, chef, student, window trimmer, electrician and photographer. These same men claim affiliation with the following churches: Presbyterian, Lutheran, Methodist, Reformed, United Brethren, Church of Christ, Catholic, Christian and Episcopalian, while one man professes no church affiliation at all. Our entire number of residents represent forty-two different occupations and nineteen denominations.

At once you will sense the vast problem arising

before a secretary of the Young Men's Christian Association in attempting to serve so many men of so many different interests and such a range of different denominational influences. And I can assure you that their other problems and interests are just as diverse. Still the secretary's first and ultimate ambition should be to help these men with their individual problems, and to bring them to the realization that their greatest happiness be in Christian fellowship with their fellowman through God.

There are a few erroneous impressions held by some people about the Y. M. C. A. which I should here like to correct. Occasionally we hear the charge that the "Y" is commercialized and is a money-making proposition. Let me assure my readers that the Y. M. C. A. is not even self-sustaining, let alone a money-making proposition. On the other hand I hear the charge that the Y. M. C. A. renders all its services free. It is not the purpose of this association to indiscriminately hand out free board and lodging and thus to make paupers. The truth is that the average association aims to fix its rates so that young men can have its advantages at a very moderate rate, without feeling that they are subjects of charity. After all, is it not better to help a man to make his living than to give it to him?

Again, I am aware of another criticism that the Y. M. C. A. is scored for, because in certain cities the association sponsors things that are not always in keeping with purely Christian ideals. Let me say this has been true in some cases. Some associations have promoted certain movements hardly becoming a Christian organization. That has been the case because of the sentiment back of that local branch. Just because a local church falls into disrepute, is no reason why Protestantism as a whole should be condemned. It is the truth that the local policies of a "Y" are governed and outlined by the local board. If you have a city where there is much laxness and indifference, you have a danger of such a policy. Remember, the world movement does not define these local policies. The same holds true about the accusation made that certain secretaries are not of a Christian type. As in the church you find insincere workers, but rather remove these than condemn the organization.

The Young Men's Christian Association is a Christian movement, but it is not another church. It seeks not to organize a new creed or religion, rather to be tolerant towards the other man's religious views. It is controlled by church laymen, which keeps it a Christian organization. Its members find that though differing in creed, they can join without controversy or friction in the doing of religious work. This enables it to teach the Bible and to make practical use of the Christian forces in helping young men.

Let me just close by giving you the requirements of voting membership as adopted at the last national convention. Each local association in turn must adopt this statement as its own personal ideal.

"The right to vote on association policies and elections is open to members eighteen years of age or over, who are members in good standing of an evangelical church or who subscribe in writing to the following:

"I hereby declare my faith in God and my acceptance of Jesus Christ as Savior and Lord. I desire to serve Him and to be His disciple in accordance with the teachings of the New Testament, and to unite with others in the extension of the Kingdom of God and I am in full accord with the purpose of the Young Men's Christian Association to commit myself to its voluntary service and support.

"To lead young men to faith in God through Jesus Christ, to promote their growth into fullness of Christian character, to lead them into active membership in the church of their choice, and to make the extension of the Kingdom of God throughout the world the governing purpose of their lives.

"At least ninety per cent. of the Board of Directors shall consist of voting members who are also members of evangelical churches."

The Challenge to Young People to Enter Some Christian Service

Paul E. Whitmer

(An address before the Northern District Conference of the General Conference, Freeman, S. Dak., Sunday evening, June 20, 1926.)

This is a wonderful world in which we live. The telephone, the rural free delivery of mail, the daily newspaper, the automobile and the radio have bound us all together into a great social, economic and religious complex. In this complex of influences and counter-influences we are all more or less caught. Especially is this true of the young people. Their youth and lack of extensive experience and observation in life makes them especially subject to this influence.

Consequently our young people must feel the grip of a great and commanding challenge or they will be satisfied to busy themselves with a multitude of inconsequential things to the neglect of things that really count. But if the church is to take its proper place in the development and training of our young people it must be a foremost influence in their lives, sharing with the home and the school the allegiance of our boys and girls, of our young men and young women. This challenge must come to all of our young people, not alone to those who expect to become ministers and missionaries, but to those as well who expect to serve in the capacity of laymen.

According to I Cor. 12 God's gifts and blessings empower the lay worker by the same Spirit and in essentially the same ways as they do the ministers and missionaries. Consequently the lay Christian has his service to render as well as the ordained worker, possibly not quite as highly specialized a service but never-

theless a real service. If the Christian layman recognized no obligations to render Christian service how would we ever raise the deficit in our mission treasury? Or how would we maintain our churches, our missions, our church institutions? The sacrificial help of our Christian laymen is absolutely necessary if Christ's Kingdom is to be established among men. The Christian church can never, never, never discharge its duty without the earnest help of the Christian lay worker. Consequently this challenge comes to all of us, unordained as well as ordained Christian workers.

When all is said and done, however, to enlist the whole church to meet the challenge to Christian service, I wish to address an earnest word to our young people to meet the challenge to enter some distinctive, full-time Christian service. Not all of us can do so. Not all of us are qualified to do so but a goodly number of us can and should do so. To this latter class I present a great three-fold challenge to enter specific Christian service.

I. **The Challenge of a Great Need.** In the several branches of the Mennonite church there are a great many vacant pulpits. In the Northern District Conference alone I am told that six or eight more ministers are needed to care for the work properly than is already begun, saying nothing of expanding the work. This is true of all of our conferences. Taking all the Mennonite branches together, I suppose, there are fully fifty additional ministers needed simply to maintain our work at its present strength, perhaps many more could be employed to the great advantage of the work. A pastorless church is a languishing church, a dying church. I have never heard of a great growth in numbers and spiritual power in any congregation without a pastor. Our home and foreign mission work tells the same story. Reinforcements are needed all the time to maintain the work at its present strength. Workers retire because of old age and illness. New recruits are constantly needed to keep the work going. But many fields should be expanded because conditions call for it. Here there is surely a challenge before us of a great need. Shall we accept the challenge or let it pass by unheeded to the great detriment of the cause? The welfare of immortal souls is at stake. The challenge of a great need.

II. **The Challenge of a Great Service.** Not only is the need great but the service to be rendered is no less great. It is nothing short of astonishing how great a service can be rendered by our young people. Such a service is actually being rendered by a number of our young people who have only recently entered upon their work as ministers of churches and as missionaries. I have in mind no less than two or three dozen young men and women who have been out of school only a few years who are rendering a large and efficient service in the ministry and the missionary service. The opportunity to render such a service must constitute a real challenge to all right thinking young people who have the welfare of their fellowmen at heart. To have the opportunity to serve a church of a few hundred members with all the outreaching influences of such a pastorate must be a strong call to one who wishes to make his life count for God and man. Likewise, the opportunity to render the helpful service open to our young people in the foreign missionary work is in itself a loud and solemn call to us who are young and strong with our life work to choose. Do we crave an opportunity to render a great service? Here it is. The challenge of a great service.

III. **The Challenge of a Great Reward.** While we do not by any means put the reward forward as a chief reason for entering distinctively Chistian service, we feel that, as a by-product, it may be stated as a challenge. It is dangerous to dwell much on the reward aspect of Christian service for it so easily becomes an end in itself and as a result becomes selfish and sordid. Let us render Christian service because it is God's will and our fellowmen need our help. With this chiefly in mind what about the reward of Christian service. Let me assure you that it will not come in the form of material advantages, not in the form of money, lands, possessions and the good things of this life. Nay, nay, the rewards belong to a different, to a higher realm.

As a teacher it has been my happy privilege to see my students grow into manhood and womanhood, into maturity and middle life. What kind of development has attended this growing maturity? Those who took up the professions where material rewards are their chief returns, have gotten in many cases lands and moneys and material possessions but they have not usually developed the great spiritual qualities of their natures. They have reaped in the main what they sowed. The young men and women who have devoted their lives to the nurturing of the best things in the soul of man and have brought Christ into vital touch with them, these young men and women have made progress in the things of the spirit. The message of love and redemption that they preach and teach has gripped themselves as well as their hearers. Their own souls have been cleansed and beautified in the effort to bring others into touch with the healing power of the Christ. This is the challenge of a great reward—to be more and more Christ-like. Who would not wish such a reward? The challenge of a great reward.

REFLECTING CHRIST

"Your religion is all moonshine," said a scoffer to a Christian.

"Thank you for the compliment," was the ready answer. "Christ is the Light of the world, and we Christians only reflect Him as the moon reflects the light of the sun."—S. S. Quarterly.

OUR BI-WEEKLY SERMON

The Fruitless Tree

H. R. Voth

Rev. Voth is at present pastor of the Ebenezer Church, near Mountain View, Oklahoma. He was born in Russia, but came to this country in the large Mennonite immigration of 1874. He has for fifty years worked under different boards and committees of the General Conference of Mennonites.

"And when He saw a fig tree by the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away." Matt. 21:19.

I. How do we know and where do we find the fruitless tree? "For every tree is known by his own fruit." Luke 6:44. Men are known by their words, deeds, their conduct, which reveal the condition of their hearts. The close observer soon finds out whether they are fruitbearing or fruitless trees bearing nothing but leaves and cumbering the ground, only fit to be ultimately cut down and destroyed.

Of course we may be deceived. A person may lead a moral life; he may be respected by everyone; his whole conduct may justify the assumption that he is a Christian. Yet he may belong to them of whom the Lord says: "This people draweth nigh unto Us with their mouth and honoreth Us with their lips but their heart is far from Me." They admire and profess Christianity, like to talk about its principles and beauty, but they do not have Christ dwelling in their hearts. If we could see an "itemized statement" of their thoughts and deeds and the secret council of their hearts, we should in many cases find that their religious garnish was woven of leaves only and worn to cover up the corruption of their hearts. Their pretentions are high but their practice falls short of them. They wrap themselves up in their profession, perhaps in cherished customs and regulations, but do not live in Christ nor Christ in them. "Thou hast a name that thou livest and art dead." Rev. 3:1.

"He came to it and found nothing thereon but leaves only." Just associate a while with certain people who insist that they are religious, observe them closely, not only on Sundays in church, but also in their everyday life, especially when trials and adversities come or they are in distress and you will soon find that their lauded Christianity is nothing but leaves.

And where do we find such fruitless trees? Men whose Christianity is only formalism? Everywhere; among the rich and poor; among the educated and the illiterate; in the world and in the church. Here is a man who professes to be a Christian, but when called upon to speak a word for Christ, to do some work for the Master—especially if it involves sacrifice, he is not willing. Leaves only! Faith if it has no works is dead. Another kind of a fruitless tree! With great punctuality and faithfulness he attends to his outward duties—perhaps, as a church member active in Christian work, gives liberally to further the various undertakings in God's kingdom; speaking to him about religion you seem to strike the keynote of his heart and what long and eloquent prayers he can offer! And yet if we could turn to his page in God's Book, we would perhaps find written there by Him who "looketh on the heart" a fruitless tree. Much foliage but no realities for eternity.

II. What is the value and what will be the fate of the fruitless tree? A man having a fruit tree in his orchard which year after year fails to bear any fruit will ultimately remove the tree because it draws the moisture and nourishment of others and thus lessens their fruitfulness. Just so the mere professor of Christianity. His religion is hypocrisy, his profession a falsehood, he is no real, no lasting blessing to his fellowmen. He is in many instances a wolf in sheep's clothing. He may have many good qualities, many good ideas in his head, but no realities of eternal truth in his heart. He is unfit for any work of eternal values in God's kingdom. He halts between two opinions. And often the world has no use for such a man because he is two-faced. "A professor of religion on Sunday," the world says, "and something entirely different in everyday life. We cannot trust him and we do not want him." And neither does God want him nor can He use such a person for His divine purposes. "No man can serve two masters: for either he will hate the one or love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." Leaves, perhaps beautiful, luxurious foliage, but no fruit. And what will be the fate of such a fruitless tree? Sooner or later God will say: Behold, these three years I came seeking fruit on this fig tree and found none. Cut it down. Why cumbereth it the ground? And even then the merciful dresser, our great Advocate, may plead with Him and say: "Lord, let it alone this year also, till I shall dig it and dung it." And then? And if he bear fruit, well: and if not, thereafter that thou shall cut it down.

We have considered the text as it applies to the individual person who is planted in this world as a tree of whom God expects fruit. "I have ordained you that ye should go and bring forth fruit and that your fruit remain." John 15:16. And whosoever persistently fails in this, as Judas did, to whom these words were also spoken is doomed to judgment. "Every tree," say Jesus, "which bringeth not forth fruit is hewn down and cast into the fire."

A Study of the Bisrampur Christian Community

Ernest E. Miller

The following study of the Bisrampur Christian Community was made by Rev. Miller of the American Mennonite Mission Station at Dhamtari, India, under the direction of the Chattisgarth Missionary Association and read before the Madkhu Ghat Convention on February 24, 1926. This description of the work of the pioneer mission station in the Central Provinces should interest Mennonites as they have two main mission stations in that province.

Mr. Chairman and Christian Friends,

It may very properly be stated at the very beginning of this paper, what will become only too evident before the completion of your hearing it, that this has not been either a very thorough or a prolonged study. I did manage to spend about a fortnight ago two days at Bisrampur, but in that time I was unable to do much more than get acquainted with the usual routine of work carried on at that place, make a few general deductions from the general impressions gathered and make a light study of the figures and statistics kept in the files of the missionaries of that station. I wish at this time to acknowledge the very kind courtesy shown me by Rev. and Mrs. Goetsch, their great kindness in making available their records, and their readiness to discuss freely and frankly points connected with the work of Bisrampur. Their opinions have been of great value because of the years they have served at this station.

Before the discussion of the subject proper it seems essential to write briefly about the beginning of the work at Bisrampur. This will be to you, I am sure, as it was to me, not only a matter of interest, but important to a better understanding of the things that follow.

Rev. Lohr the pioneer missionary of the American Evangelical Mission came out to Bombay in 1868. He had no definite plan of location in mind, but on receiving a letter from the padri located at Nagpur stating that to the east of Nagpur was lying a vast territory untouched by any missionary effort he decided to proceed to Nagpur, which was then the interior point of railroad line. Having arrived there and learning more definite particulars he left Negpur and came to Raipur, by ox cart, where he opened a Normal School for Satyanami boys. It soon became evident that it was necessary to settle on a definite location for the centre of his mission activities. After a casual survey he decided to settle in Dharchura, which is 35 miles out from Raipur on the Raipur-Bilaspur Road. His stay there proved to be temporary due to local difficulties. Upon the advice of the Commissioner of the district he moved his quarters on to the 1600 acres of waste land which he had purchased at auction from Government in 1868 covering the present area of Bisrampur village. It is interesting to note in passing that when the waste land was declared for sale many of the rich malguzars of the district had intended to bid for it, but upon being told by Rev. Lohr that he was hoping to purchase it, they voluntarily withdrew their bids thus leaving as his only competitors, insignificant malguzars who were not able to offer much for it. He secured it, therefore, at a nominal sum. Here as well in the earlier choice of a location Rev. Lohr said he always felt sure the leading hand of the Lord was guiding him. He secured remarkable concessions from Government in his peculiar rights on this piece of land. To this day the malguzar of the village does not need to pay that usual Bharna to the Government and the Mission also has underground rights, a thing which is rarely if ever given to malguzars.

Due to the number of Satyanamis, who have adopted Christianity at Bisrampur as well as to their peculiar relations with the early work of Rev. Lohr, we wish to insert here also just a word about that class of people. In 1830 a man by name Ghasidas, a man of rather unusual ability (Chamar by caste) rose into prominence among the people of the Raipur-Bisrampur area as a religious leader. He had already secured a large number of followers when he announced his intention of going into the jungle as a Guru at Jonk river, telling his followers that after a stay of six months of meditation he would come again and declare to them certain religious matters. It is generally supposed and quite generally accepted as authentic, that Ghasidas during these six months, which were supposed to be spent in meditation, visited the missionaries at Cuttuck. At the completion of six months thousands of people gathered at the edge of the jungle to welcome his return and hear his instructions. He gave the following definite teachings to the people.

1. You must refrain from idol worship.
2. You must refrain from eating red vegetables.
3. You must not plow with milk cows.
4. You must never plow in the P. M.
5. There is only one true name and that is God.
6. Caste to be abolished and all men equal except the family of Ghasidas.
7. Total abstinences from liquor.

He concluded with the prophecy that after 30 years a white teacher would come to tell them of the true religion in the name of Satyanam. That was in 1830. In 1868, Rev. Lohr located in the vicinity and began to teach in the name of one God. Thousands of Satyanamis flocked to hear his teachings. Here was a white man who had come in fulfillment of the prophecy. It looked to Rev. Lohr for a time as if these people would accept the Christian religion as a body, but when on December 25, 1869, he baptized the first three Satyanamis and it became clear that he taught the requirements of deeper things than refraining from eating red vegetables and not plowing in the afternoon, the people began to leave off coming. It reminds one of the falling away of the followers of Jesus after His declaration regarding Himself, fol-

lowing His feeding the five thousand. From this date the normal procedure of the mission work at Bisrampur followed. Rev. Lohr continued his Normal School for Satyanami boys which he had began at Raipur. This school prospered and through and from it he secured converts, which became his preachers, teachers and Christian workers.

But coming now to the subject proper, namely findings of the Community and generalizations therefrom, I wish to say that I have for purposes of convenience arranged to report this rather hasty collection of figures and opinions, with a few deductions, along the general heads of Economic, Educational and Religious.

Economic.

Let us then proceed with the Economic findings. There is in these days considerable interest manifest in Economic surveys of typical Indian villages. Our C. P. Christian Council has taken up this matter and a Professor of Hislop College, Nagpur, in co-operation with Prof. King of Indore together with other helpers of these provinces have already begun such surveys in various parts of Central Provinces. The Economic Problem is receiving this importance because we are beginning to realize that its solution is fundamental to the solving of a number of kindred problems. It is therefore fitting that we also touch on it in these "findings," although in a very much briefer form, than in the more extensive surveys as proposed by the Council. In short I have tried to note whether the economic status of the people of Bisrampur village has improved since their becoming Christians; if so, why and what bearing this has had on the development of Church institutions.

I therefore first tried to determine the economic status of the people before they became Christian. This at the most is a difficult thing to determine. I divided the people for this purpose into large general divisions of (1) total charity cases, (2) able to earn half their livelihood and (3) those able to provide their entire livelihood. Since this station has been in existence for 58 years many of the earlier converts are not now living. The only avenue of determination in such a case was to take the opinion of those few old people still residing at the station. Our conclusions on this point were that about 40 percent. of the people came under the first category namely, total charity cases, 50% semi-independent and 10% those of means of independent livelihood.

In attempting to compute in contrast to this, their present economic status we found that out of a communicant membership of 575—176 families own their own houses, 112 own land, 85 own teams of cows or buffaloes while perhaps 80 have savings in some form or other than those above mentioned, or other then regular household equipment. In a further attempt to determine the economic status of those now residing at Bisrampur, we made some general calculations to determine the monthly income of families, grouping them as these receiving from 0- to 10/-; 10/- to 20/-; 20/- to 30/-; 30/- to 40/-; 40/- to 50/-; and those above 50/-. It is of course difficult to be entirely accurate in this, because the individual is rare to whom the average Indian will voluntarily tell anything indicating that he might be making more than a bare existence. It might mean that his employer would have his pay reduced. We found, however, that out of a total of 185 families 42 or 23% fall in the first group, namely 0 - 10/-; 91 families or 49% fall in 10/- to 20/- group; 36 families or 19% fall into 20/- to 30/-; 4 families of 3% fall into 30/- to 40/- group; 4 families or 3% into 40/- to 50/- group and 5 families or 4% over 50/- per mensem group.

This therefore makes clear that there has been a decided improvement in the economic status of the Christian community at Bisrampur since its beginnig. At first 40% were charity cases and now there are only a few widows which can be legitimately classed as such. At first 50% of the people were semi-independent, while now these are only 23%. Earlier there were only about 10% actually independent, while now 87% receive an income of over Rs. 10/- per mensem. This should allow the giving of considerable contributions towards maintenance of Church and other of their own instutions.

Another matter which would necessarily need to be investigated before these figures can tell us much is the percentage of these people dependent on mission employment. In investigating this we found that out of 575 communicant members 88 were on the mission pay roll. This has reference to all personal house and all farm servants as well as school teachers, preachers and Bible women. Allowing for wives of husbands employed by the Mission we may therefore quite accurately say that there are only 150 members dependent on mission employment. This leaves 425 members who are making a living quite independent from the Mission. These do such things as carting, farming, shopkeeping, carpentry, mason work and minor contracting. Thus the economic status is not to such a great extent dependent on Mission, since only about 26% of the communicant members are in the employ of the Mission. Thus the economic status of the community has improved. These people would also for the most part fit into the regular work of the communities, in case the Mission should no longer be continued.

This improvement on the part of the people seemingly is due for the most part to the general interest the Christian people have in their own betterment. It is the strong opinion of the missionaries in charge who have watched this matter for many years that there is increasing interest on the part of the people to improve their own lot and that although they do lack initiative as compared with the Westerners, but compared with their neighbors they do have more initiative and consequently take up extra work with P. W. D. such as stone contracting, collecting and sale of grass and wood. This has allowed them to get on better economically than their neighbors, who

are satisfied to spend many idle hours at home sharing the neighborhood gossip. Of course, the training given to a number of boys in carpentry and mason work as well as preparing them to serve as teachers and preachers has helped. An arrangement by the local Church for providing loans to its members has no doubt also helped in their economic improvement, the Church charging only ½ pice interest. The principal of the loan is well guarded by proper securities This loan arrangement has not only proven a benefit to the members in saving them interest, but also in providing an income of abut Rs. 40/- annually for the Church Treasury. But these activities alone cannot produce this increased initiative and consequent betterment. Christianity has produced this quality, and economic betterment may rightly be termed one of the fruits of its propagation.

The economic status of the people also shows that they are ready to take considerable of the financial responsibility of their Church activities. These 575 members have given during the past year Rs. 1017/- towards the maintenance of the Church expenditure. This is not bad, but more might be attempted. Supposing all families at Bisrampur which have an income above Rs. 10/- monthly tithed. This would bring the total contribution up to Rs. 3660/- yearly or more than three times what it now is. It seems as if the community is able to be responsible for considerably more of the financial responsibiiity of her own institutions than she now supports. Most of the money now comes from the mission employees, who give voluntarily 1/24 of their income. If those who are making their living independent from the Mission could be gotten to do the same, contributions would increase considerable. To create this desire remains one of the pressing problems.

It may be well to remind ourselves before leaving this matter that although there are possibilities of these people giving more gifts, to carry on their own institutions still it is evident that for many years to come the community will not be able to provide all the expenses connected with the maintenance and constructions of all its institutions. Such as schools, churches, training schools and industries, etc. This would necessarily be the part played by the foreign societies for a number of more years.

Educational

Let us now turn to findings and generalization as found under this head. We again attempted to make comparison between early conditions and those prevailing at the present time. As near as we can determine the great majority of converts not only at the beginnig but throughout the years were at the time of their adherence to Christianity illiterate. Following this we attempted a literacy survey of their present community and found the following, namely, that out of the present communicant membership of 575—310 are able to read and write while 251 are not. For purposes of this survey we counted only these individuals literate who read beyond the second standard. This canvas shows us that 54% of the community only is literate. This is a bit surprising. One would think that after a period of 60 years a greater percent would have succeeded in getting at least the three R's. Especially so since there are at this station no large institutions of people containing widows or lepers which are nearly always illiterate, and thus bring down the total percentage.

This percentage of illiteracy is of course, an index to peculiar and difficult problems. To shepherd a flock of such varied tastes and standards to say nothing of giving sermons suitable to their divergent needs is very difficult. These inequalities in social standards and mental vision will need to be seriously thought about as we try to put the work of the Church more and more into Indian hands. Transferring pastorates from missionaries to Indian brethren will hardly diminish but make these difficulties even more complex.

However, to produce a 54% literate community out of one about 100% illiterate in 60 years is not done without effort, especially so in a district where a large percent of the inhabitants are members from low castes and deserves commendation and not criticism. Comparative figures also give more cause for encouragement. Out of India's 315 million only 18 million can read. Out of every hundred Hindus five can read. Out of every hundred Mohammadens three can read. The Church at Bisrampur is therefore 38% more literate than the average of Indian Christians while the great difference between the Christians and non-Christians is evident without comparative figures.

We also found that all but a few of the Christian children that ought to be in school are there. This of course does not say that after a generation the Church at Bisrampur will be 100% literate. It might be if they received no new illiterate converts, but since most of these come from the uneducated masses they no doubt expect to have this problem continually. It is very clear that the Christian Community does not desire the education of its own children. Schools are provided for these children locally. Nothing in the way of a real community school has yet been established. Plans are being made to bring about a closer relationship between the homes and the school and no doubt this will do much not only to help raise the per cent. of literacy but in the solution of many kindred problems.

(To be concluded.)

WORK DONE SQUARELY

The longer on this earth we live
And weigh the various qualities of men,
The more we feel the high, stern-featured beauty
Of plain devotedness to duty.

Steadfast and still, nor paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days.

—James Russel Lowell

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Let us then proceed with the Economic findings. There is in these days considerable interest manifest in Economic surveys of typical Indian villages. Our C. P. Christian Council has taken up this matter and a Professor of Hislop College, Nagpur, in co-operation with Prof. King of Indore together with other helpers of these provinces have already begun such surveys in various parts of Central Provinces. The Economic Problem is receiving this importance because we are beginning to realize that its solution is fundamental to the solving of a number of kindred problems. It is therefore fitting that we also touch on it in these "findings," although in a very much briefer form, than in the more extensive surveys as proposed by the Council. In short I have tried to note whether the economic status of the people of Bisrampur village has improved since their becoming Christians; if so, why and what bearing this has had on the development of Church institutions.

I therefore first tried to determine the economic status of the people before they became Christian. This at the most is a difficult thing to determine. I divided the people for this purpose into large general divisions of (1) total charity cases, (2) able to earn half their livelihood and (3) those able to provide their entire livelihood. Since this station has been in existence for 58 years many of the earlier converts are not now living. The only avenue of determination in such a case was to take the opinion of those few old people still residing at the station. Our conclusions on this point were that about 40 percent. of the people came under the first category namely, total charity cases, 50% semi-independent and 10% those of means of independent livelihood.

In attempting to compute in contrast to this, their present economic status we found that out of a communicant membership of 575—176 families own their own houses, 112 own land, 85 own teams of cows or buffaloes while perhaps 80 have savings in some form or other than those above mentioned, or other then regular household equipment. In a further attempt to determine the economic status of those now residing at Bisrampur, we made some general calculations to determine the monthly income of families, grouping them as these receiving from 0- to 10/-; 10/- to 20/-; 20/- to 30/-; 30/- to 40/-; 40/- to 50/-; and those above 50/-. It is of course difficult to be entirely accurate in this, because the individual is rare to whom the average Indian will voluntarily tell anything indicating that he might be making more than a bare existence. It might mean that his employer would have his pay reduced. We found, however, that out of a total of 185 families 42 or 23% fall in the first group, namely 0 - 10/-; 91 families or 49% fall in 10/- to 20/- group; 36 families or 19% fall into 20/- to 30/-; 4 families of 3% fall into 30/- to 40/- group; 4 families or 3% into 40/- to 50/- group and 5 families or 4% over 50/- per mensem group.

This therefore makes clear that there has been a decided improvement in the economic status of the Christian community at Bisrampur since its beginnig. At first 40% were charity cases and now there are only a few widows which can be legitimately classed as such. At first 50% of the people were semi-independent, while now these are only 23%. Earlier there were only about 10% actually independent, while now 87% receive an income of over Rs. 10/- per mensem. This should allow the giving of considerable contributions towards maintenance of Church and other of their own instutions.

Another matter which would necessarily need to be investigated before these figures can tell us much is the percentage of these people dependent on mission employment. In investigating this we found that out of 575 communicant members 88 were on the mission pay roll. This has reference to all personal house and all farm servants as well as school teachers, preachers and Bible women. Allowing for wives of husbands employed by the Mission we may therefore quite accurately say that there are only 150 members dependent on mission employment. This leaves 425 members who are making a living quite independent from the Mission. These do such things as carting, farming, shopkeeping, carpentry, mason work and minor contracting. Thus the economic status is not to such a great extent dependent on Mission, since only about 26% of the communicant members are in the employ of the Mission. Thus the economic status of the community has improved. These people would also for the most part fit into the regular work of the communities, in case the Mission should no longer be continued.

This improvement on the part of the people seemingly is due for the most part to the general interest the Christian people have in their own betterment. It is the strong opinion of the missionaries in charge who have watched this matter for many years that there is increasing interest on the part of the people to improve their own lot and that although they do lack initiative as compared with the Westerners, but compared with their neighbors they do have more initiative and consequently take up extra work with P. W. D. such as stone contracting, collecting and sale of grass and wood. This has allowed them to get on better economically than their neighbors, who

are satisfied to spend many idle hours at home sharing the neighborhood gossip. Of course, the training given to a number of boys in carpentry and mason work as well as preparing them to serve as teachers and preachers has helped. An arrangement by the local Church for providing loans to its members has no doubt also helped in their economic improvement, the Church charging only ½ pice interest. The principal of the loan is well guarded by proper securities This loan arrangement has not only proven a benefit to the members in saving them interest, but also in providing an income of abut Rs. 40/- annually for the Church Treasury. But these activities alone cannot produce this increased initiative and consequent betterment. Christianity has produced this quality, and economic betterment may rightly be termed one of the fruits of its propagation.

The economic status of the people also shows that they are ready to take considerable of the financial responsibility of their Church activities. These 575 members have given during the past year Rs. 1017/- towards the maintenance of the Church expenditure. This is not bad, but more might be attempted. Supposing all families at Bisrampur which have an income above Rs. 10/- monthly tithed. This would bring the total contribution up to Rs. 3660/- yearly or more than three times what it now is. It seems as if the community is able to be responsible for considerably more of the financial responsibility of her own institutions than she now supports. Most of the money now comes from the mission employees, who give voluntarily 1/24 of their income. If those who are making their living independent from the Mission could be gotten to do the same, contributions would increase considerable. To create this desire remains one of the pressing problems.

It may be well to remind ourselves before leaving this matter that although there are possibilities of these people giving more gifts, to carry on their own institutions still it is evident that for many years to come the community will not be able to provide all the expenses connected with the maintenance and constructions of all its institutions. Such as schools, churches, training schools and industries, etc. This would necessarily be the part played by the foreign societies for a number of more years.

Educational

Let us now turn to findings and generalization as found under this head. We again attempted to make comparison between early conditions and those prevailing at the present time. As near as we can determine the great majority of converts not only at the beginnig but throughout the years were at the time of their adherence to Christianity illiterate. Following this we attempted a literacy survey of their present community and found the following, namely, that out of the present communicant membership of 575—310 are able to read and write while 251 are not. For purposes of this survey we counted only these individuals literate who read beyond the second standard. This canvas shows us that 54% of the community only is literate. This is a bit surprising. One would think that after a period of 60 years a greater percent would have succeeded in getting at least the three R's. Especially so since there are at this station no large institutions of people containing widows or lepers which are nearly always illiterate, and thus bring down the total percentage.

This percentage of illiteracy is of course, an index to peculiar and difficult problems. To shepherd a flock of such varied tastes and standards to say nothing of giving sermons suitable to their divergent needs is very difficult. These inequalities in social standards and mental vision will need to be seriously thought about as we try to put the work of the Church more and more into Indian hands. Transferring pastorates from missionaries to Indian brethren will hardly diminish but make these difficulties even more complex.

However, to produce a 54% literate community out of one about 100% illiterate in 60 years is not done without effort, especially so in a district where a large percent of the inhabitants are members from low castes and deserves commendation and not criticism. Comparative figures also give more cause for encouragement. Out of India's 315 million only 18 million can read. Out of every hundred Hindus five can read. Out of every hundred Mohammadens three can read. The Church at Bisrampur is therefore 38% more literate than the average of Indian Christians while the great difference between the Christians and non-Christians is evident without comparative figures.

We also found that all but a few of the Christian children that ought to be in school are there. This of course does not say that after a generation the Church at Bisrampur will be 100% literate. It might be if they received no new illiterate converts, but since most of these come from the uneducated masses they no doubt expect to have this problem continually. It is very clear that the Christian Community does not desire the education of its own children. Schools are provided for these children locally. Nothing in the way of a real community school has yet been established. Plans are being made to bring about a closer relationship between the homes and the school and no doubt this will do much not only to help raise the per cent. of literacy but in the solution of many kindred problems.

(To be concluded.)

WORK DONE SQUARELY

The longer on this earth we live
And weigh the various qualities of men,
The more we feel the high, stern-featured beauty
Of plain devotedness to duty.

Steadfast and still, nor paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days.

—James Russel Lowell

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

A YOUNG PEOPLE'S DISCUSSION COURSE

Mary got her lessons considerably quicker than Tom did. If she wanted the evening free she could do enough the latter part of the afternoon to get by the next day. Her lessons hardly ever interfered with anything that she especially wanted to do. She did not get very good grades, but she never had any conditions and she was perfectly sure she could pass the college entrance examination. Tom was very apt to flunk unless he put in every evening on his study. He felt sore that he had to stick to his task while Mary went off to have a good time. One night when Mary was starting out, Tom said she ought not to go. Mary replied that she had looked over her work and that she knew it well enough. Tom said she had no business to spend only half an hour a day when she ought to put in over two hours. She ought to work as much as he had to and then might lead her class. Mary replied that with the grades Tom got he had no right to tell anyone else to lead the class. She stood as well as he did. Tom said he could not stand it staying at home every night while she went out. He was going too. The result was that the next day Mary got low passing marks, but Tom failed altogether and was kept in.

1. Had Mary any responsibility for working any harder than was necessary to pass in her school work? Is it worth while getting A's if you can do it only by hard work?

2. Was it fair that Tom had to work so much harder than Mary to get the same results?

3. Is it fair that some need to work hard and deny themselves in order to get along while others need to exert themselves very little and have plenty of time for enjoyment?

4. Since people undoubtedly differ greatly in ability and privileges, what rules would you make for those on top and those at the bottom?

5. Read Matt. 25:14-30. What do you think Christ meant to teach?

Suggestions to Teachers

1. Lose no opportunity in connection with these questions of discovering what the scholars really think. As long as they can discuss to the point without your help, let them do it.

To answer question 1 intelligently it may be necessary to consider why we go to school at all. It is because there are things of importance for us to know, which are too complex or too remote in time and space to be picked up from surroundings. If we could learn them sufficiently from our parents we should not need to go to school. Most of us would not learn to read and to use the processes of arithmetic without systematic instruction. We should probably not know the geography and history that is needed for practical purposes unless we studied these in school. Not everything in school, of course is equally valuable. Some things outside may be just as important. We are responsibile for investing our time to the best advantage. If Mary were needed to help at home or if she were gaining experience of real value in some other way she might be justified in getting only passing grades in school. If she were spending the extra time loafing or at the movies, she would not be justified. A's in school are not so important as health or rendering needed help at home, but they are worth hard work and the sacrifice of mere pleasure. Learning how to work hard is in itself a valuable thing.

2. There are some things which all normal persons are expected to learn. We all have to master the multiplication table and pass examinations for schools we wish to enter. If some take longer to do these things it does not excuse them from giving the time that is needed. We must accept the fact that abilities are not evenly distributed. Tom would simply have to work harder than Mary to get the same results.

3. It is fair that all should do their best, and not fair that any should loaf. We should do all we can to help those who have an especially hard time on account of lack of ability, but expect results from all, according to their abilities. The genius ought to work just as hard as the fool, harder in fact, because what he does is so much more worthwhile. In books on education we have a mark know as the "accomplishment quotient' or AQ. It signifies the amount which scholars accomplish in porportion to their abilities. A scholar with 80 degrees of intelligence, who gets a grade of 100, has an AQ of 100 divided by 80 or 1.25. A scholar with 120 degrees of intelligence, who gets a grad of 100 has an AQ of 100 divided by 120 or .833. God judges us by our AQ's rather than by our abilities.

4. The people at the top have no trouble keeping up with the average that is expected of their group. Their danger is in failing to realize that God expects more of them than their neighbors do. The people at the bottom have trouble in keeping near the average. Their danger is in becoming discouraged. For those at the top the word is: Don't loaf; for those at the bottom: Don't quit.

5. Read the parable of the talents. Note that each received according to his several ability and was expected to give it back in the same proportion. The five talent man would not have been praised if he had returned only two talents. The man with one talent got discouraged and lay down on the job. But he was not expected to make any larger percentage than the rest. To translate into terms of Mary and Tom, it looks as if Mary would be at fault in getting low grades when she might have gotten high ones. and Tom would be at fault to quit because he had to work hard.

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IF

If all who hate would love us,
And all our loves were true,
The stars that swing above us
Would brighten in the blue;
If cruel words were kisses,
And every scowl a smile,
A better world than this is
Would hardly be worth while;
If purses would untighten
To meet a brother's need,
The load we bear would lighten
Above the grave of greed.

If those who whine would whistle,
And those who languish laugh,
The rose would rout the thistle,
The grain outrun the chaff;
If hearts were only jolly,
If grieving were forgot,
And tears and melancholy
Were things that now are not—
Then Love would kneel to Duty,
And all the world would seem
A bridal bower of beauty,
A dream within a dream.

—Selected

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

"MENNONITISM, NOW AND THEN"

Editor of Exponent:
Sir:

Through the generosity of someone, the Exponent has been coming to my address for about six months. I am much pleased with the paper. It will surely find a place of usefulness among the various and variable branches of the Mennonite church. The Open Forum is not only interesting, but instructive as well. I approve most heartily the articles on—well—**modernism**, by the editor and by Hartzler.

I was born some four or five miles north of the Walnutcreek church near Winesburg, nearly 77 years ago. Well remember the building of the first Walnutcreek church house in '858 or 1859. I think (Grosz) Mose Miller was then bishop. David Beachy, Abraham Mast, and Eli Miller were the preachers. As concerning dress of both men and women, house furnishings, and road vehicles, the church was ruled with an iron hand by the preachers. Coat and vest without collar and fastened with hooks and eyes, trousers of peculiar cut and hat of certain shape were required. Hair was cut straight around the head or a notch cut out in front. Hair must reach below ears. Upper lip must be shaved, rest of beard must be allowed to grow full length. Various parts of women's dress were regulated by the church in the same way. House furnishings must be plain and simple. No rugs or carpets of any kind were allowed on floors nor pictures on walls and musical instruments were looked upon with horror. Top buggies of all kinds were prohibited.

But gradual changes crept in and as time went the church rules were gradually modified. Along about 1865 to 1875, various churches from Indiana, Ohio, Pennsylvania and Illinois came together in conference occasionally. The work of those conferences was nearly all concerning dress and things in that line. As a young man I happened to one of those conferences held in Lagrange county Indiana, about 1868. The conference lasted nearly a week and practically the whole time was taken up in establishing rules in regard to dress—rules every-one of which have long since been scrapped.

Thirty-three years ago I helped to organize what is known as the Silver Street church near Goshen, Indiana. The nucleus for the membership of that church consisted of some fifty members of the Clinton Amish Mennonite church who had been excommunicated because of certain regulations in regard to dress and shaving. I notice that the split that took place in a number of the Indiana churches was caused by the same domineering spirit who are determined to "rule or ruin."

Truly Yours,

Upland, Calif. **J. C. Mehl.**

WITMARSUM THEOLOGICAL SEMINARY

Witmarsum Seminary is again under way in its sixth year's work as a distinct institution. At the present time there are eighteen students besides a few others who take part time work. This is the largest enrollment that the Seminary has yet had at any one time. This is encouraging to all the friends of the Seminary who are pleased to see its growth and expanding service and influence.

These eighteen students come from the following states: Six from Ohio three from Kansas, two from California, two from Iowa and one each from the following states: Pennsylvania, South Dakota, Illinois and Indiana. It is an interesting observation to note that nearly one-half of the students come from the states west of the Mississippi River, indicating the widespread interest in the Seminary and its services. In a very real sense, the Seminary is rendering a churchwide service.

On Wednesday evening of the opening week, the get-acquainted social was held in the Seminary chapel, at which time all the students and teachers and the wives gathered for the purpose of getting acquainted. One of the most enjoyable features of the evening's entertainment consisted of a two-minute talk by each one present, stating where and in what kind of employment each one spent the summer months. At the close of this most interesting series of talks, we were all acquainted with one another and knew a good deal about one another. We also enjoyed a few selections of both instrumental and vocal music furnished by the students. At the close of the social hour, the whole Seminary family joined heartily in singing the Seminary hymn, "We've a Story to Tell to the Nations."

The weeks since this opening social have been spent mainly in real work. The students are an energetic and industrious group of young people who are here for the purpose of getting all out of their time spent here that they possibly can. The quality of work done thus far this year is of a high order and will be of priceless value to the students in their preparation for usefulness in some form of Christian service at the close of their period of preparation.

Several of the young people will be ready to take up some form of active Christian service at the close of this Seminary year about June 1st. Three or four of the young men will be ready to take up the work of the pastorate. If there are any churches in need of a pastor they may be able to secure one of these young men if they make their wants known early. The young men are much in demand among churches in need of ministers, consequently it is well to apply early.

The Seminary building was thoroughly renovated during the summer months and greeted the return of the students with a new attractiveness and homelikeness. A new Packard piano was also purchased during the summer. The piano adds much to our chapel services and greatly adds to the pleasure and value of our music services. We wish to thank God and our many kind friends who have made these improvements possible. All who were acquainted with the Seminary building and equipment know that these improvements were greatly needed. consequently are all the more appreciated. May we have the sympathy and prayers of the Church in our efforts to prepare young men and women for Christian service as ministers and missionaries. Thirty-three young people have graduated from the Seminary and nearly all of them are serving the Mennonite churches as active Christian workers. For this we are humbly grateful.

Paul E. Whitmer, Dean.

WOOD SONG

I heard a wood thrush in the dusk
  Twirl three notes and make a star—
My heart that walked with bitterness
  Came back from very far.

Three shining notes were all he had,
  And yet they made a starry call—
I caught life back against my breast
  And kissed it, scars and all.

—Sara Teasdale.

Notes from Here and There

Rev. Ed. Miller has accepted the pastorate of the new Mennonite church at Springs, Pennsylvania.

Harry B. Ebersole, formerly of Sterling, Illinois, has begun his second year as Professor of Modern History at the Northern State Normal School, Marquette, Michigan.

Rev. P. R. Schroeder, pastor of the Berne Mennonite church, recently assisted in a series of meetings at Wisner Nebraska, and Elbing, Kansas. He also attended a meeting of the Board of Education of the General Conference of Mennonites at Wichita, Kansas.

A group of Russian refugee Mennonite colonists in San Juan, Irapuato, Mexico, is asking assistance of Mennonite churches of the United States so that they may move to Canada. Most of the original settlers are already gone, leaving only the poorest who have no way of earning a livelihood. The conflict between the Mexican government and the Roman church also makes all religious life in the country uncertain.

Rev. D. D. King, who has been pastor of the Ruff-Salem and Menno Mennonite churches in Washington for the past three years has been reelected for the coming year. The first funeral service to be held in the Ruff-Salem Church, which was built in 1918 was held on October 3, 1926.

The Congo Inland Mission Board (Central and Defenseless Mennonites) have appointed the following missionaries to go to Africa leaving New York October 30th: Rev. and Mrs. John P. Parkman who are returning for the third term; Misses Amelia Bertsche and Theresa Gustafson, who are starting a second term; Miss Helen Stoesz who is a registered nurse having graduated from Bethel Hospital at Mountain Lake, Minnesota; and Mr. and Mrs. Frank J. Enns, Inman, Kansas. Rev. I. R. Detweiler of Goshen, Indiana, has succeeded D. N. Claudon as treasurer of the Board.

Goshen College reports a registration of 114 in the college and 40 in the Academy. The Senior class of 24 members is said to be the second largest in the history of the institution. Prof. Harold Bender was re-elected as superintendent of the Sunday school and Prof. John Umble as chairman of the Young People's Meeting. Dr. E. H. Correll who spent the summer in Europe was unable to return on account of illness. He is at the Red Cross Hospital in Wiesbaden, Germany, and is hoping to return for the second semester.

Two hundred fifty Russian Mennonites arrived in Winnipeg, Manitoba, on October 11. They will be located in various sections of western Canada.

Rev. J. E. Hartzler of Bluffton, Ohio was called to his former home at East Lynne Missouri, by the sudden death of his mother, Mrs. Mary B. Hartzler, on October 10.

The twenty-second annual conference of the Orphan Society of the Eastern District Conference was held on October 2 in the Bethel Mennonite church, Perkasie, Pennsylvania.

An all day meeting with members of the Lima, Ohio, and Fort Wayne, Indiana, Mennonite missions cooperating in giving the program is scheduled for November 7 at the Lima Mission.

On Sunday, September 26, a new Mennonite church was dedicated at Hopedale, Illinois. The speakers were Simon Gingerich of Wayland, Iowa, A. C. Good of Sterling, Illinois, and Samuel Gerber of Tremont, Illinois.

Rev. A. E. Kreider of Bluffton, Ohio, preached at the Sugarcreek Mennonite church on Sunday morning, October 24, and at Walnutcreek Community church in the evening in the absence of the pastor.

Thirteen new members have recently been added to the Mennonite Church at Mann's Choice, Pennsylvania. Elmer Tidy and John Herline were elected to the office of deacon and ordained on Communion Sunday by Jacob Snyder of Roaring Spring.

D. H. Bender, president of Hesston College and Bible School, who is gradually recovering his health after an illness, recently spent a brief vacation at Hot Springs, Arkansas, in preparation for a series of meetings and communion services in his district.

The Spiritual Council of the First Mennonite church, Philadelphia, has arranged for their annual Church Fellowship to be held onNovember 4. All those who have joined the church in the last five years are invited to become better acquainted with each other and with the elected officers of the church.

The First Church, Philadelphia, is one of a group of ten or twelve churches in their district in the city to join in a Personal Visitation Evangelism Campaign, October 24—November 7. Each church has selected lay personal workers to go out two by two to invite those for whom each church is in a measure spiritually responsible, such as those who have in the past attended the services of the church, or have a child in the Sunday school, or in any way are connected with the church. The First Church had one hundred forty on its list with not all the parents of pupils listed. Dr. A. Earl Kenneham is the leader of the work.

The meeting of the Adult Bible Class Council of Northwestern Ohio, held at Bluffton, Ohio, was well attended. Among the speakers were Prof. Quiring of Bluffton College and Dr. C. W. Pearce, Associate General Secretary of the World's Sunday School Association.

The Foreign Volunteer band of Bluffton College and Witmarsum Seminary organized their work for the year with the following officers: Vernon Sprunger, leader; Agnes Willier, secretary; Della Sprunger, Martha Graber and Carl Stucky, program committee. Raymond Hilty Vernon Sprunger and Agnes Willier attended the fall meeting of the Northern Ohio Union at Oberlin. Mr. Hilty is president of the Union.

Hesston College and Bible School, Hesston, Kansas, opened with what is reported to be the largest enrollment and the largest faculty in the history of the institution. The student body numbers 184—145 in the Academy and 39 in the college. The faculty consists of thirteen regular members and seven assistants.

The General Mission Board of the old conference of Mennontes who have recently taken over the work of the Relief Commission, have authorized a General Relief Fund the object of which is to provide immediate relief in cases of calamities caused by storms, hurricanes, floods, etc. Contributions to this fund can be sent to the treasurer, V. E. Reiff, Elkhart, Indiana.

The Defenseless Mennonite church, west of Berne, Indiana, recently held an all-day farewell service for the following outgoing missionaries: Mr. and Mrs. J. P. Barkman of Berne, Indiana, Mr. and Mrs. Frank J. Enns of Inman, Kansas, Miss Amelia Bertsche of Fort Wayne, Indiana, and Miss Helen Stoesz of Mountain Lake, Minnesota. The party left on October 27 for the Belgian Congo Mission, Africa. Rev. E. M. Slagel of Archbold, Ohio, had charge of the services. He was assisted by Rev. Jacob Smucker of Sterling, Kansas, Rev. E. Troyer of Carlock, Illinois, and Rev. I. R. Detweiler of Goshen, Indiana.

"The heavens declare the glory of God"; much more should we.

Any habit that hinders is harmful.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

November 19, 1926

EDITORIAL

CONCRETE RELIGION
RELIGION AND CLASS INTERESTS

IMMIGRATION FROM RUSSIA IN THE PAST AND IN THE FUTURE

(Concluded)

David Toews

MULTIPLIED CONTACTS AND THEIR EFFECTS ON RELIGIOUS LIFE

Herman S. Kreider

A STUDY OF THE BISRAMPUR CHRISTIAN COMMUNITY

(Concluded)

Ernest E. Miller

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The Editor's Chat

Dear Readers:

Having returned recently from a trip to Iowa, I must share through this column some of the experiences I have had and tell you about a few of the interesting people that I met in the Hawkeye State.

The occasion of my going was to deliver a series of evangelistic addresses at the Zion Mennonite church at Donnellson, Iowa. Rev. J. E. Kaufman, a former Kansas boy, is the pastor of this church. His wife was known in her home community as Martha Goering and her uncle, C. J. Goering, is the minister at Moundridge, Kansas, the church where both Mr. and Mrs. Kaufman were baptized. Rev. Kaufman is a brother to Ed. G., missionary to China who is at home on furlough and is spending the year studying at Chicago University.

Iowa is not noted for its good roads. And I have just read that their good roads candidate for Governor, whom I must mention later, was defeated at the recent elections. But as good fortune had it, both the roads and the weather were favorable during our week's meetings. A good many people made mention of the fact that when J. E. Hartzler delivered the series of addresses during the same week of October of last year, the thermometer stood at zero and the roads were rough but that the crowds came just the same. When people do that, it is certain on the one hand that they are not "fair weather Christians" and on the other that they were getting bread and fish from the preacher rather than stones or scorpions.

I was astonished, of course, to learn that the state "where the tall corn grows" and which is considered such a rich agricultural state should have so few improved roads. I asked one man what is done with the money from the 2c gasoline tax. He said that he didn't know but that he had a suspicion that somebody steals it. I hope the Republicans did not use any of it to elect Brookhart.

The people at Donnellson are most delightful folks. They are hospitable and kind and inasmuch as they listened intently to my addresses for one whole week, you will conclude also that they are patient. Most of them are Krehbiels or Krebills, variations, I presume, of the same name. There are also Lowenbergs, and Schnebele's, and a few Kollar's, Galle's, Hirschler's and Leisy's. It was my great pleasure to meet F. H. Krebill, the translator of the Krebill letters which appeared in the Exponent during the past months. He is the oldest member of his church.

Donnellson is a village of about 500 people. The church numbers about 230, most of whom live in the country.

As for the pastor, Rev. Kaufman he can give a stranger more thrills on those crooked roads with his Chevrolet than any person that I know of. Rev. Schrag of Wayland can do it nearly as well with his Ford coupe. It was a real pleasure for me to be in the Kaufman home at the parsonage, and to learn with what energy and consecration that both of them are tackling the work in their charge. Both of them are graduates of Witmarsum Seminary. Their work among the young people is especially commendable. Mrs. Kaufman says that she is a good critic and inasmuch as she is endowed with ability and a generous measure of optimism, she is proving herself an efficient co-worker. The church at Donnellson is fortunate and can well be happy in the services of the Kaufmans.

In a future issue, probably the next one, I hope to publish more about the history and work of the Donnellson church. On Sunday, October 31, an all-day program was given in celebration of the 75th anniversary of the founding of the church. The presence of the former pastors, Rev. P. P. Hilty of Versailles Missouri, and Rev. Elmer Basinger of Freeman, South Dakota, was appreciated by the church and added much to the interest of the program.

I very unexpectedly, upon the kind invitation of Rev. H. J. Schrag, made a side excursion to Noble and Wayland about 50 miles north of Donnellson, where I spoke in each church on Monday and Tuesday night respectively Rev. Schrag is pastor of these churches, each of which has a membership of about 275. He told me that he is kept very busy. And when I got it from his own members that he spends much time in visiting his people and that he delivers excellent sermons I was made to wonder how he could stand the strain of it all. I heard only one complaint of Schrag. A few of his people said that they would like to visit their pastor occasionally but inasmuch as he is single they feel that such visits could not possibly be quite satisfactory. I heard the confidence expressed that Rev. Schrag will remedy this defect in due time.

At Wayland and Noble I met many people who had come from Ohio and who had relatives in Holmes and Wayne counties. I was entertained at the home of my cousins, Agnes and Joe Miller, in Wayland. It was my happy privilege. in company with Rev. Schrag to make a trip to Washington, 12 miles north. and visit Alex. Miller a brother of Agnes and Joe, who was the democratic candidate for governor. I was much interested to think that a grandson of "Grosz" Mose Miller (whom I must not fail to mention was also my great-grandfather) an Amish Holmes County bishop, was becoming a well known figure in the civic life of a great commonwealth. We had a most enjoyable visit in his home. His wife was on the election board and therefore we barely made her acquaintance for which we were sorry.

Alex is not a preacher but he looks like one. He can also talk like one but he doesn't always. He makes his living by writing a column every day for the Washington Democrat and by lecturing on the Chautauqua platform. He is known for his sympathies with the common man, for his sense of humor, and for his common sense philosophy of life. His good looks, I take it, are among his assets and help make him popular. He is an expert story teller and likes sweet cider. I venture no guess regarding his favorite beverages when he is not entertaining preachers. It was election day when we visited him but he was apparently not much concerned about the results. He said he did not expect to win, inasmuch as Iowa is overwhelmingly Republican and since Brookhart was going to win over Porter by a big majority. Alex, though a Methodist, is a friend of the Amish and the Mennonites, but in the course of his lectures he tells several good jokes relating to them. He lectures in many sections of the country and he says that he almost invariably meets someone in the audience who is of Mennonite or Amish extraction.

Our friends in Holmes County will be glad to know that he has faithfully promised to be present at one of the Miller Reunions next year. Of this promise we expect to remind him and if he fails to make good we shall surely campaign against him if he ever runs for governor again.

Last week we announced our special offer to new subscribers. We are gratified with the response. Every mail has brought in new subscribers. The offer is good until November 20. Mail your subscription on or before that date and save one dollar. A good many have expressed their appreciation of the aim of the Exponent in contributing something towards a united Mennonite Church. The paper is not without its faults. But we believe that its aim is a worthy one that it will become increasingly an ALL MENNONITE Journal and that it is worth one dollar of any new subscriber's money.

Sincerely yours,

Lester Hostetler.

THE
CHRISTIAN EXPONENT

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LESTER HOSTETLER, EDITOR

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EDITORIAL

THE CONSCIENCE OF AN ESKIMO

When Peary went to the north pole sixteen years ago, Ross Marvin, one of his men, was lost. Marvin had been sent out with two Eskimos, Kudlooktoo and Inukitsoq, who reported that he was drowned. Peary accepted this story and included it in his book on the expedition. Recently, Kudlooktoo was converted to Christianity and made a confession, first to his own people and later to the missionary, Jens Olsen. In this confession, he reports that due to an order given by Marvin, he decided that Marvin was deranged. The order would probably have cost the life of Inukitsoq, and in order to save him, Kudlooktoo shot Marvin.

The confession seems genuine and the explanation reasonable. It raises some difficult questions. Should the Christian Eskimo be tried for his crime? Since the crime was committed in a region not claimed by any country, where should the trial be held? Under what system of laws should he be tried? Would the other Eskimos understand in case he were tried and convicted or would they think his punishment was due to his conversion? If he shot Marvin to save his friend, should he be exonerated?

THE HIGH COST OF FAKE ADVERTISING

The Federal Trade Commission has reached the conclusion that people in America are robbed of approximately $500,000,000 annually by fake advertisers. Many of the remedies offered are positively harmful and all of them fall short of the claims of the advertiser. Health, beauty, or success are the best baits the fakir has to offer. The government, through the Trade Commission, tries to protect the people, mostly the poorer class who cannot resist the temptations of the advertisers, but thus far has not been successful. The business is so profitable that the fakir pays his fine in one region only to go into another region to set up his machinery to rob the public. It has been suggested that magazine advertising should be regulated, for it is through such advertising that the public suffers most of its losses. Newspapers are less likely to offer as good a medium for the fakir to ply his trade.

Another object of governmental supervision is fraternal insurance companies. The state commissioner of insurance in Pennsylvania reports that some of these fraternal insurance companies use as high as 72 per cent. of all funds collected to pay for the expenses of administration. This is simply another method of getting money under false pretenses. The public pays for insurance but the money, or at least the greater part of it, goes to pay officers' salaries.

ROYALTY COMES TO AMERICA

Queen Marie of Roumania has come. Some are already prophesying that she has gone. Not that she has left the country, but the meteoric flash which she created on her arrival is about extinguished. It was too brilliant and has wasted itself. At all events, the big "dailies" will probably soon find room for other news.

Why did the queen come? In her own words,

"God has been good" to her country and after the World War, large areas of territory were annexed to Roumania. But these areas were inhabited by people who did not desire to become Roumanians, so Roumania was compelled (the queen would probably say God willed it) to maintain a large army to keep these lands and people which the queen says a good God gave it. Armies cost money, and money is scarce in Roumania, so the queen comes a-begging for money in the United States. The rumor is out. Roumania wants to borrow millions of dollars in this country and the queen was sent as an advance agent. No doubt she captivated a gullible public. To get the money from our bankers will be another story. That story remains to be written.

But what should Roumania do? If the queen wants advice she will find plenty of that in America. Give the racial minorities justice; release the political prisoners; grant freedom of speech; and above all, find a queen who is interested in the welfare of her people to take the place of one whose interests seem to be jewelry and fashionable clothes. The Roumanians need our sympathy not so much because they are poor as because their rulers lack the qualifications of leadership.

RELIGION AND CLASS INTERESTS

There are those who think that the Catholic church in Mexico stood for the exploitation of the country's resources and the enslavement of its people. They point out that during the centuries of Catholic domination the masses grew poorer while the church and its leaders grew richer. As long as the wealthy upper class which was oppressing the masses was in control, the church had smooth sailing and all seemed to go well but in the last two decades, the government has been transferred from the upper class to the masses. With this transfer has arisen a prejudice against the Catholic church, which has caused world-wide comment. The church has tried every means to stay the hand of the new government but has failed. Now it is not uncommon for Catholics to point out that Mexico is Bolshevik in the worst sense of the term.

In Russia the Orthodox church supported the czarist regime, and it was not unknown for the ecclesiasts to be secret police at the same time. When the czarist regime fell and the new order came into power, the prejudice against the church was only second to that against the state. The Soviets were not willing to see the Orthodox church used as an instrument to destroy their government, so they waged war on the church.

In both of these cases it seems the crux of the matter was the fact that the church took sides in political and economic problems. Recently at Detroit, Michigan, it was demonstrated that here in the United States the church is not always free from class interests. The situation in Mexico and Russia should be a warning to all Christians. If the church takes its stand for one class against another on any other than moral or religious issues, it is digging its own grave. Christ was not a respecter of persons and His church cannot afford to take that position.—J. C. Meyer.

CONCRETE RELIGION

The land is full of religion which is theoretical. It confines itself to heated discussions, logical arguments, and fine-spun abstractions.

What the world needs is religion in the concrete.

In this matter as in everything else, Jesus is our example.

Jesus spent no time at all in arguing the existence of God. He took God for granted and lived in the very atmosphere of God.

Jesus did not stop long to debate the value of prayer or to discuss whether or not God answers prayer. He did that which was far more helpful. He withdrew from the multitudes and spent whole nights in prayer. And the disciples' request, "Lord, teach us to pray", did not come at the conclusion of a series of well-defined propositions concerning the reasonableness of prayer. It followed rather the observation of the effect which prayer had upon the Master's own life. Some time ago a man reported that the congregation of which he is a member was studying a certain book on prayer, at the mid-week service. "And we spent so much time **discussing** prayer," he continued, "that we almost forgot to pray." Theoretical discussions of prayer are helpful sometimes. But the example of one earnest praying man, whether minister or layman, will do more to heighten the spiritual life of the church than all the disquisitions of the philosophers on prayer. Concrete religion is contagious.

Some churches of our denomination are sulffering from theoretical humility. Humility has been reduced to something about which to argue, to legislate, and even to divide. There has been much scrambling for the seat of highest honor in the kingdom of humility. The example of one man who, by his daily life, by his kindly and generous attitudes, by his simple manner of speech and dress and conduct, has done more to preserve the Bible teaching upon humility than all the pious exhortations or heated discourses that were ever uttered on the subject. Jesus said few words about humility. He taught it in the **concrete.** He talked with a poor, sinful woman of Samaria and gave her a new hope. He washed the disciples' feet, impressing upon His followers forever the lesson of service and humility.

The missionary activities of the church are suffering from the theoretical missionaries. So many of the church's saints have read so many books on missions, and believe so many things about missions, and have expressed so many fine sentiments regarding the conversion of the heathen and have so often felt so good

atter hearing a missionary address that they have come to imagine that they have been a great help to the cause of missions. While their lips sang,

"Were the whole realm of nature mine,
That were a present far too small"

during the collection, their fingers were nervously digging up a copper. We know of a man of meager circumstances who never taught a Sunday school class and never made a speech in public but who deposited a dollar bill in the collection envelope every Sunday in order that the Gospel might be preached. That unassuming man's missionary interest was expressed in concrete terms and it talked loud.

Love, self-giving, humility, loyalty, the life eternal. . . .these are great Christian doctrines. We cannot escape talking about them. It is inevitable that theories arise concerning them. But they are doctrines to be lived rather than discussed. Their concrete illustration in human life is what the Master of Life seeks.—Lester Hostetler.

Immigration from Russia in the Past and in the Future

David Toews

Rev. Toews of Rosthern, Sask., the chairman of the Canadian Mennonite Board of Colonization, read the following paper at the meeting of the General Conference of Mennonites at Berne, Ind.:

(Concluded)

Also in Russia there were many obstacles in the way which were to be removed before the work could be commenced. Many problems had to be solved. The Soviet Government did not allow the Canadian doctors to come into Russia, because the Canadian Government did not allow the Russian Trade Commission, in reality a commission for communistic propaganda, to come into Canada. It looked for a while as though this obstacle would not be overcome in 1923. Where should the people go who would be rejected by Canadian officials on account of contagious diseases and who were refused permission to go back to their Russian homes by the Russian Government? But a way was found. The D. M. H. (Deutsche Mennoniten-Hilfe) had taken over the Lechfeld in Bavaria in order to carry on farming and to receive Mennonite refugees from Russia and other countries. The military barracks were fitted up to receive our Mennonite refugees. Through the mediation of our brethren in Germany and the Brethren B. H. Unruh and A. J. Fast, the German Government permitted that all the persons who might be rejected by the Canadian authorities might come to the Lechfeld and stay there until cured and until they might proceed on their way to Canada. Hence, a solution of this problem was also found. It was thought that about two per cent. might possibly be rejected. It was found, however, that more than twenty per cent. were rejected. about 700 out of 3,000 had to go to the Lechfeld. The fact that so many were rejected was very disappointing to all, to say the least. Were almost all people in Russia sick?

It cannot be appreciated too highly that the German Government offered this place of refuge at a time when Germany suffered so terribly from the results of the war and of the Versailles Treaty. Our deeply felt gratitude is also due to our brethren in Germany, Holland and Switzerland, for their faithful and very effective co-operation in the support of those on the Lechfeld. Also in America many of our brethren have contributed liberally towards the support of these people. I cannot begin to mention names, but I know that our brethren of the Relief Commission were also on the job.

To the Canadian Government we had to give the following guarantees. In the first place, we had to pledge that the people who would be admitted to Canada would find shelter and support. Secondly, we had to give the promise to place them on land, because Canada wished only farmers as immigrants. And thirdly, we had to give the guarantee that none of our immigrants would become a public charge.

To the C. P. R. we had to give the pledge that the payments would be made in installments as stated in our contracts. The first contract provided that 25% were to be paid within ten days after the account was rendered; 25% in three months and 50% in six months. Through the mediation of the late Sir Augustus Nanton, one of the Directors of the C. P. R., the first payment was extended 60 days. The contract for 1924 provided that 5,000 people be brought over. The first payment was to be made in six months after the account was rendered, the second after twelve months, the third 25% in eighteen months and the last 25% in two years, all at six per cent. per annum. For the years 1925 and 1926, we have no written contracts. The people are being brought over with the understanding that we will be true to our pledges, even though they are not given in writing.

Regarding our Canadian people, I cannot speak too highly of the manner in which many of them have acquitted themselves in the sheltering of these people. On the 21st of July, 1923, the first long train, carrying 608 of our immigrants, came into Rosthern station and in two or three hours all these people were registered and on the way to their preliminary homes. It was uplifting to see how our people rivalled to do their very best. I do not know how many asked for orphans, but those who were privileged to take home orphans were overjoyed. We have up to now seen about 14,000 of our brethren from Russia come in. Our people in Ontario, Manitoba, Saskatchewan and Alberta took part in extending to them hospitality. At some places, our people got tired at times, then other doors were opened in other districts. The immigrants who came in first were willing to take in their brethren who came later as soon as they were established. It was touching to see the privations which some of them were willing to undergo in order

to help in the great cause. I know families who already for three years have continually had families in their homes, some even two or three. And with comparatively few exceptions, everything went very well. Friendships have been formed in this way which will last for life. With this I do not say that everything was done which could have been done. Many a heart remained cold and many a door remained closed. Some words have been spoken that should not have been spoken, and obstacles were put into the way. But the Lord moved many a heart of the faithful and they did what they could do. If I would be permitted to calculate in figures, I might perhaps say that on an average 14,000 people have thus been taken in and cared for by our people in Canada two months each. If we count $10.00 per person for two months, we get $280,000.00 which has been sacrificed by our people in Canada for the cause. The clothing and donations and loans which have come to us from different parts of the United States have helped very essentially in the great cause. And I would herewith openly express my deeply felt appreciation and gratitude to all the kind people who co-operated with us for the benefit of our bereaved brethren. Without this co-operation, the work would have been far harder.

The second guarantee we had to give was to acquire land for our people. We could not get a general permit for so many without the promise on our part that we would arrange to get lands for these new arrivals. We counted on C. P. R. land, which can be bought on very favorable terms and at reasonable prices. Then also we had some prospects getting the Old Colony villages, from the people who wanted to go to Mexico. In order to get C. P. R. land, however, it would have been necessary for the people to have some cash. There was no cash payment required, but they must have some money to buy the necessary equipment.

Several financial companies seemed to be interested to finance the purchase of the Old Colony land, but the negotiations along these lines were futile because the large sums required could not be made available. In fact, the great drawback in our immigration and colonization work is lack of funds.

Finally, however, a solution of this difficulty was also found. Canada had passed through very hard times, poor crops, low prices for farm products, high wages for farm labor. Farming on a large scale did not pay under these circumstances. When it became known that we had brought in a number of people who were to be settled on land, it was assumed by many that we or the immigrants had funds available and we got some offers of land. The negotiations, however, could not be brought to a successful conclusion because there was no money. Finally, however, in the spring of 1924, a purchase was made and later on others were made the same season. At the present time we have about 250 000 acres of land purchased at an average price of $50.00 per acre fully equipped. The total purchase price amounts to about $12,500,000.00. The vendors built the necessary buildings and equipped the farms as required by the contract. They receive one-half of the crop as payment. In fifteen years, the whole purchase price is to be repaid. On C. P. R. lands, we have settled about 50 families who had some funds and were able to avail themselves of this splendid opportunity. In all, we have purchased lands for about 1,800 to 2,000 families.

As we did not have the money available to make the necessary inspections of lands, several attempts were made to get the co-operation of the Canada Colonization Association to come to our aid. The land company was established first by the Government, the C. P. R. and the C. N. R., who financed the association. First the Government withdrew its aid. Then also the C. N. R. withdrew it. At the present time, the C. P. R. alone is financing this association on a non-profit sharing basis. We finally succeeded in getting their co-operation in settling our people. In this way, we were helped to finance our settlement work. We receive from the vendor commission contract, which we assign over to the Canada Colonization Association as security for the sums advanced for our settlement work. Payment on the commission contracts are divided over a number of years. The Canada Colonization Association makes the necessary advances for our settlement work. If there is a surplus, this is eventually to be paid to our Colonization Board and it is provided for in the Charter that if there should be any surplus when our work ceases, this surplus is to be for benevolent purposes for the benefit of our settlers.

The third guarantee which we had to give to our Canadian Government is causing us some worry. We have sick people in hospitals in different countries, in America and in Europe, in some cases far away from their friends. In the Augsburg Hospital in Germany, there is a sick girl, the diagnosis reads tuberculosis. A mentally and physically helpless young man is on the Lechfeld, his parents and a little sister are with him, while four children are in Canada. In the Ueberseeheim in Hamburg there are nine afflicted with trachoma. In Atlantic Park about 40 from the years 1923, 1924 and 1925 also afflicted with trachoma. Then there are 57 at Atlantic Park who have been temporarily rejected this year. In the infirmary at Southampton, there are two afflicted with tuberculosis. In the Sanatorium in Canada, there are six suffering from tuberculosis and about ten in mental hospitals. For all of these we have to guarantee payments because otherwise they would be deported, and our work of getting people out of Russia would have to cease. We have to pay for operations and defray funeral expenses. All this gives us a big problem and it is particularly for these poor people that we ask for donations from different sources. Would it not be possible to take up contributions in all Mennonite churches in order to help in this cause?

Our payments to the C. P. R. are in arrears. We have thus far had a credit of $1,159,823.76. We have

paid $514,265.02; there is a balance to be paid of $645,-558.76. We have received loans as follows: from the Eastern Mennonite Board of Missions and Charities, $50,450.00; from Ontario Mennonites, $27,000.00; from A. R. Kaufman, a non-Mennonite, $50,000.00; from other sources, $72,781.00. Our immigrants have thus far paid in $314,076.02.

For this year, arrangements have been made to bring in 2,000 people on full credit and 2,000 on half credit, and as many as can pay their own way. It will be seen that also for this year we have a full program of work. We would ask the Mennonite congregations for their sympathy and for their help.

In Russia it is becoming more difficult for our people to get permission to leave. Passports which formerly cost 35 Rbls. for the whole family now cost from 250 to 350 Rbls. for each person over 16 years of age. But in spite of this, people seem to be more desirous of coming out than before. They risk all they have if only they can come out.

As far as the immigration from Russia in the future is concerned, I would state it as our program that as long as conditions in Russia remain what they are, and as long as our people wish to come out of Russia, and as long as we can make arrangements for transportation, we must continue our work. Let us work while it is day, for the night cometh when no man can work. We may expect that at any time the shadows of night may fall down upon our work and make it impossible for us to continue. Up to that time, however, every effort should be made to do effective work. May we all be filled with the desire to do our share in the great task. If all our brethren all over the North American Continent would have stood united from the beginning till now, each earnestly desiring to do his or her part, three or four times the results now achieved could have been reached.

Therefore, brethren, be ye steadfast, immovable always abounding in the work of the Lord inasmuch as we know that your work has not been in vain in the Lord.

OUR BI-WEEKLY SERMON

Quiet Talks to Grown-up Sons

Charles E. Jefferson

"Why do ye transgress the commandment of God because of your tradition?" Matt. 15:3.

Hot indignation burns in the words. Jesus here strikes at one of the most contemptible of all sins—a son's neglect of his parents. It is an eternal law that children shall honor their father and their mother; but, like all other laws of God, it is easily evaded. Men invent excuses for ridding themselves of their filial obligations. They say they have no time, or that they are too poor, or that their parents are unworthy, or that they are attending to matters of greater importance. In Palestine there had grown up a custom of escaping the performance of filial duty under the the guise of fidelity to religion. No matter how needy they might be, the son could free himself of obligation to support them by pronouncing over his money the pious words: "This is dedicated to the Lord!"

Such conduct stirred the heart of Jesus to indignation. To Him the filial relation is infinitely sacred. His heart was sensitive to all the laws of God, especially to the law: "Honor thy father, and thy mother." On the cross in His dying hour, it was the welfare of His widowed mother which lay heavy on His heart, and He could not go out of the world until He had provided for her support. In this, as in all things else, he is forever the great example.

But among His countrymen there had grown up the pernicious notion that a man can be true to God and at the same time unfaithful to his parents. The Temple was given an iniquitious precedence. Its needs were allowed to overtop the needs of a man's father and mother. A man could be considered good, even though he trampled on the fifth commandment. Against all this the soul of Jesus stood up in vehement protest. These were His crushing words to the religious teachers of His day: "You have made void the word of God because of your tradition!"

There are in the world many mischievous traditions which have a tendency to dull the edge of the law of God, and one of them is the tradition that as soon as a boy is grown up he has a right to do as he pleases. Every boy, perhaps, at some time or other in his boyhood, ponders the tradition with delight, and longs for the happy day when he shall be delivered from the yoke of parental authority, and live a life that is free.

Under the inspiration of this tradition many a boy, when full grown, proceeds forthwith to set at naught the law of God. Exulting in this new-found liberty, the young man now proclaims in attitude and action that he is at liberty to do what he will.

A Life-Long Obligation

It is true that to every man there comes at last the day when he must decide all the great questions of life for himself. When he was a child, he bore the yoke as a child but when he becomes a man, many of the restraints of childhood are laid aside. Parents have no longer the right to command as they once did, and the youth becomes the architect of his own fortune.

But whatever else a grown-up son may be released from, he never outgrows the obligation of honoring his parents. So long as they live, he owes them a reverence which he owes to no one else. However busy he may be, he owes them some of his time. Whatever may be his attainments, and however ex-

alted his position, the law of God holds him to filial veneration and love.

If the son, having become a man, continues to live under the parental roof, he must not forget that he is in his father's house, and that at many points his father's wish should be considered law. No son, in the twenties or thirties or forties, is justified because of his age in recklessly disregarding the expressed wishes of his parents, and in declaring by his conduct that he will exercise his legal right of doing what he pleases. Attention to the parental voice is beautiful in sons of whatever age. Considerateness is always lovely, especially when shown to one's parents. Boorishness is never so ugly as when manifested by grown sons to their father or mother. Little boys can be boisterous and rude without lacerating the hearts of their parents, but when boys become men, they cannot speak harshly to their father or mother without having their words hurt worse than a stab or a blow. A grown son who acts the boor in the home of his parents is a barbarian, however polite he may be in society.

When the son leaves his father's house to make a home of his own, he should take heed lest the bonds which bind him to his parents may be weakened. A wise man has reminded us that we ought to keep our friendships in repair, and what friendship is better worth attention than the friendship between parents and their children? By occasional visits and by regular correspondence a son should keep his heart warm toward the old folks at home. In the list of duties which a man owes to his parents, the practice of writing letters should have a prominent place. Other letters may be postponed, but not this one. Others may be cut short, but never this one. This is the one which is most eagerly awaited and thoroughly enjoyed, and the one which the world can least afford to lose. The time is surely coming when there will be no one at home to read these letters, and until that day arrives let the correspondence go on without interruption. Boys in college often grow negligent at this point. The college tradition in regard to the importance of study and recreation is allowed to set aside the law of God. It is not so important that a lesson in science or mathematics should be mastered or that a game of football may be won, as it is that a hungry-hearted mother should be satisfied by her son. Big boys do not know the loneliness which mothers feel in those awful years when for the first time there is a vacant place at the table, and no familiar footfall in the hall at evening, because their sons have entered college. It is a solemn time for parents when they realize that the home life has been broken and can never be the same again. There is nothing which will so light up the gloom as a loving letter.

If a son is careless in writing home during his college years, the habit is not likely to be broken. The years become increasingly crowded as we go on in life, and the one excuse which covers all sorts of sin is, "I have no time.'

Many a son is for a season faithful in his home correspondence; but after marriage, and the increase of his business cares, he allows his letters to become more and more infrequent, and the parents, as they do down into that valley which runs out toward the sunset, are deprived of one of the supports which God has planned for them.

Some sons do not write at all. They have gone far from home. Their parents do not know where they are. There are fathers and mothers who never go to bed without wondering whether their son is alive or not, and never enter upon a new day without hoping that possibly this may be the day on which the long-expected letter shall arrive. What greater cruelty does this world present than this? If these lines should perchance fall under the eye of some prodigal who for years has subjected his father and mother to a lingering torture by his failure to let them know where he is, may the Spirit of God touch his heart, and prompt him to send the long-delayed message. There would be rejoicing today in a thousand homes, if prodigal sons would only pay one of their debts.

Unreasonable Parents

Some of the post puzzling problems which men must face are created by the attitude of their parents, and not a few of the most distressing tragedies in human life spring out of tangled parental and filial relations. A tragedy is not necessarily the product of conscious sin. It may be the creation of ignorance, or carelessness, or mistaken notions. If sons are sometimes a burden to their parents, so do parents sometimes tax the patience and good nature of their sons. Fathers and mothers are not always reasonable, and make demands which no son, however devoted, can comply with.

For instance, who is going to decide what a boy's life work shall be? Parents sometimes insist that this is a part of their parental prerogative. They attempt to drive their sons into callings for which they have no taste, and no native aptitude. Many a man is today unhappy and defeated, because his self-willed father forced him into a business which he despised. There is a point beyond which no parent should go in attempting to control the career of a son. It is fitting that the father should give the boy the benefit of his counsel, and urge upon him considerations which in his judgment are of weight; but having done this, there is no more which he can rightfully do. Every youth must decide for himself what shall be his calling. He may make a mistake, but he is not so likely to blunder as his father. No son dishonors his parents by insisting on his right to choose his life work.

Nor is it within the province of parents to select for their son a wife. Many parents are incorrigibly wrong-headed at this point. They assume the right to dictate to their son which girl he ought to fall in love with. This is a form of tyranny which must be un-

flinchingly resisted. It is for every man to decide for himself who his life partner shall be. The fact that a man is younger than his parents is not proof that they are wiser than he, when it comes to the choosing of a wife. A youth may, indeed, choose the wrong woman, but he is not so likely to err as his parents. Instinct is often wiser than experience, and a man in the twenties is better fitted to settle certain questions than are men twice or three times his age. It is he and not his parents who are going to live with the bride, and after they have given their advice and had it rejected, they should have the good sense forever afterward to hold their peace. It is distressing to a loyal-hearted son to go contrary in his matrimonial affairs to the expressed wish of his father or mother, but this is a cross which many a son is called to bear. It is not his fault that he bears it. It is laid on him by his crotchety and dictorial parents.

The Right to Think for Himself

Trouble not infrequently arises because of differences of opinion in politics or religion. Most fathers like to have their sons think as they do on the great questions of life, and when the son refuses to do this, the father is sometimes hurt, and shows his resentment in ugly ways. Now it is an American tradition that every man has a right to think and speak for himself, and because of this tradition, grown-up sons often fail to show decent regard to the views of their parents. Their parents, it may be, are old-fashioned in their religious beliefs. They cling to ideas which the new generation has outgrown. They have views of the Bible, and of the church, and of Sabbath observance which the son cannot hold. And so the grown boy sometimes scoffs at his parents' religion. He takes delight in setting forth what he does not believe. Or if he does not use ridicule he incessantly argues, though he knows that every argument is futile and only inflicts pain. In this case, the tradition of free thought is allowed to make void the law of God. A son has the right to do his own thinking, but it is not his right to ridicule his parents. Nor is it becoming for him to set himself up as an instructor of his parents in religious matters. Freedom of thought belongs to parents as well as to their sons, and even though parents may be mistaken, it must not be forgotten that grown-up children can be mistaken also. Boys, even after they have been four years in college, can be in error at many points.

Even if the parents are wofully bigoted and superstitious, even then the grown-up son must honor his father and mother by treating with respect those things which to their own hearts are sacred. A son should never be a hypocrite, pretending to accept doctrines which his reason rejects; but sarcasm when poured out on one's parents' religious beliefs is surely the language of the devil, and every son is under bonds to remember that his parents have the same right which he claims for himself—the right to hold doctrines which one believes to be true.

Religious Differences

It not infrequently happens that a boy on reaching manhood does not feel himself at home in his father's church. Some other communion appeals to him and draws him. What shall the son do, remain in the old church chafing and starving, or go into the other church where there is liberty and bread to spare? The answer is evident. The son must at whatever cost be loyal to the truth as he sees it, and identify himself with that religious body which in his judgment is most faithfully interpreting the religion of Christ, and which will give him the largest opportunity to become the man God wants him to be. No son really dishonors his parents who honestly strives to do that which is right.

This is the end, then, of the matter. The grown-up son, however tall, must never look down upon his parents. If he laughs at their ignorance, he gives proof that he himself is ignorant of things which he ought to know. However peculiar his parents may be in appearance, and however queer they may be in their ideas, he should never be ashamed of them. The world is ashamed of a son who is ashamed of his father and mother. As life advances, the infirmities of the body are certain to increase, and not infrequently there develop amusing or provoking idiosyncrasies of the mind, but the dutiful son, drawn only closer to his parents by these foibles and frailties, keeps his heart true to the eternal commandment of God: "Honor thy father and mother."

From "Quiet Talks with the Family", published 1916 by T. Y. Crowell Co., N. Y.

A Study of the Bisrampur Christian Community

Ernest E. Miller

This concludes the study of the Bisrampur Christian community made by Rev. Miller of the American Mennonite Mission Station at Dhamtari, India, under the direction of the Chattisgarth Missionary Association and read before the Madkhu Ghat Convention on February 24, 1926. This description of the work of the pioneer mission station in the Central Provinces should interest Mennonites as they have two main mission stations in that province.

(Concluded)

Religious

We now come to that part of our study which for convenience and loss of a better term we have classified under religious.

Again in the study made under this head an attempt was made to get at the beginning of work at Bisrampur. I have already at the outset given something about the opening of work by Rev. Lohr and remarked that how at first it seemed that thousands of Satyanamis would at once accept Christianity, but that upon the occasion of the first three baptisms the people turned away realizing that to accept Christianity meant more than observing a few rules on

diet. The importance of the stand taken by Rev. Lohr in this matter was great. Had he yielded to the temptation of making Christianity appear only as another form of their own religion, he might have had large accessions, but certainly also it would have proven very difficult if not disastrous.

The first point on which we made some study was, Has the membership been steady and regular or spasmodic? We are fortunte in finding records covering accessions from the first. In January 1871 about a year after the first three baptisms there were four more baptisms, two from the Satyanami and two from other castes. In September of the same year 17 more baptisms are recorded, followed in November of the same year by 15 more and in January of the new year with 24 accessions. Thus in the first year there were three baptisms, with 36 in the second year and 24 in the first month of 1872. Not all these but the great majority were from the Satyanamis. Accessions also, as near as one could determine, were along family lines. Following this we noted the baptisms in 10 years and found the following:

1869-1879— 292.
1879-1889— 421.
1889-1899— 719.
1899-1909—1007.
1909-1919— 565.
1919-1925— 313.

This makes a total of 3317 baptisms in the 56 years, or an average of 60 years for the entire period. The first ten-year period averaged only 19 accessions per year while the ten-year period 1899-1909 averaged 109 per year. The high rate of this period was no doubt due to the famine year of 1897 and 1901. Although there were not a great many baptisms during the actual years of famine, nevertheless, a great many people were helped, many of whom having learned about Christianity during these years, later asked for instructions and were then baptized.

A point of interest, at least to me, in connection with these figures was this, that the average accessions for the last ten-year period did not exceed that of the ten years of periods 1879-1899, both of which periods were unaffected by famine. I do not have figures to substanti ate this, but I am sure it is safe to assume that with the growth of Christian Community and Church to 2000 communicants a larger per cent. of the baptisms of the last ten-year period have come from the children of the Christian community, rather than from the outside. Since the percentage of the baptisms has therefore not increased in the last ten-year period over the earlier one, it is evident that not nearly as great a percentage of accessions have come from the non-Christian community. Why this is so, I am not able to say, but one would think that with an increased working force, more schools and many more lay members witnesses, there should be instead of decreasing an increasing ratio of accessions from the non-Christian community. I, too, however, know that the figures of our own Mission at Dhamtari tell a similar story. If this is characteristic of all missions of this area, it seems to me it is a matter well deserving special and prayerful study and one the benefits of which should be made available to all.

Another interesting point coming out of these figures is this. During 56 years there has been a total of 3317 baptisms while the present baptized membership is only about 1000. Many, of course, have died. Counting the average life of an Indian 28, because that figure allows for easy calculation, one-half of the total or a loss of 1650 can be accounted for by death. That, however, still leaves 1650 or 650 more than the number of the present membership. Where are they? The only reply can be, that at least the greater share have migrated to other places. Although the station has no records verifying this, Mr. Goetsch also feels as we, that the probable answer is, that they have gone either to other stations of their own mission or those of neighboring missions, where they have been given employment. Many also have gone to industrial centers such as Bilaspur, Calcutta and Ahmednagar. The reason for this migration has no doubt been economic. Some of the residents of the community also are of the opinion that quite a number of people who had received training as teachers or advanced somewhat in general education left for centres where they could receive increased pay. An attempt to ascertain why and when this migration began, also showed that it began about 25 years ago which time coincides very interestingly with the period when the Mission at Bisrampur had reached its maximum employment capacity. If our deduction in this matter is correct, those missions who have been established at a more recent date and have not yet reached that stage of development may well consider suitable ways and means to help their own membership solve their economic difficulties if they wish them to remain resident in their own localities.

The next question on which we attempted to get information was: Is there a Christian group consciousness in contrast to a Chamar or caste group consciousness? Evidence says that there has been a steady growth of this group consciousness throughout the years. The people resent being called Chamars and do not at present follow any Chamar customs, nor associate closely with these people. Residents also say that earlier many parents arranged for marriage of their children with non-Christian friends. This is not now the case. They say our sons and daughters must marry only with the Christians. This shows group solidarity.

An attempt was made to ascertain the belief and practice held by the people on (1) observation of Sabbath, (2) adultery, (3) idol worship. The people have been taught by precepts and example of the necessity of Sabbath observation. The majority leave their usual work and attend Sunday services. Some traders and shopkeepers however do not, while a large number of people do attend the near-by bazar which is an important one and regularly held on Sun-

day. The feeling of the majority perhaps is that to attend bazar in the afternoon is permissible if they have if they have attended morning service.

On belief and practice of idolatry and adultery we found very strong public opinion. For these offences communicants are immediately expelled. This expulsion amounts also to a practical social boycott. There is no doubt that caste belief influenced their present beliefs very materially on these two points, both of which were strongly upheld by Satyanamis. Earlier excommunications included not only the individual concerned but all members of the family. This practice has now been tempered down by the Christian teachings on charity and individual responsibility before God so that the individuals concerned only are excommunicated, except in instances where individuals live in continued adultery, when the entire household is put out.

The final matter to which we paid some attention was, "What innovations showing a desire and interest by the church in their own institution have come about?" We found that the committee of the church elders of which the pastor is the chairman, does have considerable part in the discipline of the local church. Nothing has yet been done in the way of home mission work, but provisions have been made for opening of such work and it is hoped that the people will take an active interest in behalf of their friends and fellow countrymen.

When we came to the matter of Indian pastors we found that very interesting developments were taking place. The church holds in its treasury Rs. 3000/-/- and the community is trying to arrange for its own pastor. The community through its elders had invited several individuals to take the pastorate and is ready to guarantee a mensem wage of Rs. 65/- for such services. The individuals invited to the pastorates have so far declined preferring to remain in smaller post, supported by the mission. The missionaries and Indians are also ready to give to this pastor full status of leading confirmation classes, giving baptisms and marriages. One is rather disappointed in the refusal on the part of the Indian leaders to accept this responsibility, especially so since both Indians and missionaries are agreed, that the men called are efficient and well able to take over all the duties and responsibilities of a pastor. Might the blame be on the missionary administrators who have perhaps too long been doing these duties for the people without any cost to them. Then, too, why does Indian leadership not respond to this responsibility for larger service? Our Indian friends have been saying emphatically in recent years that the church must gradually but surely pass into Indian leadership if she is to survive in India. To those who have agreed to the wisdom of their contention and are longing to see it come about, this refusal is indeed a disappointment. It is still too early to say that there will be no solution but there are difficulties. Should it not be solved directly it seems to me it is another of those important matters which will deserve further careful study.

In noting the contributions given by the Indian members to their Church Fund there was considerable encouragement. Covering the period of the past 15 years we found that with the exception of one year there has been a steady increase in giving, running from Rs. 100/- yearly to Rs. 1020/-. These figures do not include donations given by Europeans. Although, as I have shown earlier, tithing would result in considerable more contributions; nevertheless, to any one familiar with the general contributions given by Indian Christians of these parts these figures are a source of some satisfaction. Their steady growth is also encouraging. With more direct responsibility falling upon their shoulders these gifts will no doubt increase steadily year by year.

One could not fail but be impressed with the fact that this is a period of change for the Indian church. There is no doubt, but that we are on the threshold of a new era. It is a most interesting and most critical time. In conversation with Brother Goetsch about various of these problems facing the church in India he repeatedly said, "It is a most interesting time to be in India because of the tremendous changes which are taking place." This is the feeling of all I am sure. We are glad to have a part in this formative period of the development of the Church of Christ in India. In our attitude towards our Indian brethren may we continually and unselfishly maintain the position held by John the Baptist, in his attitude towards the ministry of Jesus, namely, "They must increase and we must decrease."

In conclusion we may say that we ought indeed be grateful to God for the wonderful things He has done at Bisrampur. It does require the transforming power of the blood of Christ to make, from illiterate low caste people men and women with pure ideals and unselfish natures. God has done this, is doing it, and will always continue to do it as long as men and women trust Him. Reports and survey alone will not do it. But surveys together with study and trust in Him on the part of faithful followers will bring about the salvation of all who will choose to come. —J. T.

MAGAZINES

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The Christian Exponent Co.,
Sugarcreek, Ohio.

Multiplied Contacts and Their Effects on Religious Life

Herman H. Kreider

Mr. Kreider is working under the American Board at Constantinople as assistant treasurer of their work in the Near East.

In point of physical stature, man has probably changed but little in the past five thousand years. Yet at the same time it may be truthfully said that the average American is twice as large as he was ten years ago and probably three times as large as was his father at the beginning of this century.

Man is larger because the reach of his senses has been multiplied. He has summoned science to help his eyes to see farther and better. He sets a small box before him and forthwith causes his ears to catch sounds across thousands of miles of earth and sea. No longer does his arm fade into five slender fingers a few feet from his shoulder, for now with but one finger he touches a tiny button and straightway the power of a thousand men is at his command. And the sum of it all is that the scope of man's imagination has reached out so as to envelope realms that a short time ago were but dim and distant horizon.

Man's extended possibilities are reflected in every phase of his life, which for convenience may be specially considered as the four following: occupation, recreation, education and religion. For our present consideration we may select, in more concrete terms: work, play, school and church.

It has been but a few years since competition was the keynote of business, when the work of the world hung on a few highly individualistic lords of industry. Today the sons of these same men gather around a table of friendship once a week to discuss their common problems, generally of business, it is true, but frequently also of religion and social service. As fellow-members of Kiwanis, Rotary, or a club of similar nature, Protestant and Catholic, Jew and Gentile, share what their fathers carefully guarded as trade secrets a few years ago. There has been aroused a new type of discussion on the ethics of business. There has arisen a new medium of expression and influence for those who have been successful in the application of Christian principles to everyday commerce.

Of course, organized play has ever been a splendid instrument for making new and varied contacts, but the scope of this too has been greatly extended by intercollegiate and inter-industrial athletic programs. Greater than all these is the stupendous increase in both domestic and foreign travel, the former having received its impetus from the widened use of the automobile. This invention picked up people who had never so much as been outside their county and carried them to places that had been but half-forgotten names in their geography before. It found hordes of people mired in dogmatic self-complacency, and set them free to learn that truth and wisdom had touched other men besides themselves.

Then, as we look into the schoolrooms of today we find that many a mere youth has gone twice as far afield in institutional education as did his father before him. The child of today enters the schoolroom earlier in life, spends more days per year at his desk, and delves into realms that were unnamed in the school days of the preceding generation. The father's access to the halls of learning was hedged about by many restrictions, and often was acquired only through real sacrifice, whereas these privileges are thrust, or even forced, upon the lad of today.

It almost seems that the tremendous expansion in these three directions has taken place at the expense of the fourth,—religion, represented by the Church. Religion has had to make way for industry, religion has been compelled to yield its path to the insatiable quest for pleasure. When the school could not find sufficient hours in the day for its program, it borrowed again and again from the Church.

No thinking person can look over the high schools of this part of America today and deny the fact that morally they are sinking at an alarming rate. The situation cannot be explained away by the tendency of adolescence to have its fling, when such a great majority of our crimes are now being committed by youths whose separation from good homes is measured by only three or four years in the high school. We have made laws driving hundreds and thousands into these high schools. We have vied with one another in surrounding them with the best of material equipment. We have raised higher and higher the academical requirements to be met by those who instruct these young people. But have we had even the slightest suggestion of an effort to see that those who stand before them in the classroom shall be influences for righteousness and truth?

A few years ago only those specially favored or deeply in earnest were able to attend the high schools. They were taught by men and women whose standing in the community was that of professional men true to the honor of their profession, active religious workers, real forces for morality. Today we see a host of care-free children going to high school primarily for the excitement that the life affords, their every expense paid, every whim satisfied up to the financial capacity of the parents, with not even the faintest idea of the meaning of a day's honest toil. Between intermissions these youths are taught by slightly older youths who pass on to their charges such untried, visionary theories as they have gathered from a career consisting of grade school, high school, and college, without a single pause in which to test their immature theories under fire of real experience. Far from inhibiting the wayward tendencies of their pupils, these teachers are every day found encouraging those very acts which constitute the first steps toward immorality and the violation of the laws of the land.

Of course, these broadened contacts have contributed to the breaking down of dogmatism in religious matters. Periodicals are discussing religious questions that would have endangered their circulation ten years ago. Radio broadcasting is making it easy for a Catholic to listen to a Protestant service without committing the sin of entering a forbidden church. But until a larger number of outstanding Christians seizes the opportunities offered by these multiplied contacts, we need expect no marked change in religious conditions in this land, for radio and the automobile, in themselves, bring no great revivals.

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

Dear Young Folks:

Every year our president calls upon us to lay aside our work for a day of public Thanksgiving. It must be more than a common event that justifies a national holiday. It costs something to have our nation idle for a day. The laborer who gets a scant living knows what it means to lose a day on the payroll. The employer feels keenly the loss that results from shutting down his plant even for a day. We are poorer, by millions of dollars, after every holiday merely from the loss of productive effort, without counting the additional millions that are unwisely spent on that one day.

I have often wondered whether Thanksgiving Day is worth all it costs and whether it really serves the purpose for which it is set aside. I may not know just why the day is being set aside every year, but I am taking it for granted that it is for the purpose of fostering a spirit of appreciation and thankfulness for the blessings and opportunities which are ours—blessings and opportunities which we have not earned but which have come to us through the labors and sacrifices of others and the kindness of a benevolent Providence.

Are we becoming more sincerely thankful from year to year? And how much does Thanksgiving Day contribute toward this end? That, it seems to me, is the test of whether the day is spent successfully, and whether it is worth all it costs. A polite "Thank you" on Thanksgiving Day does not suffice. A day spent in meditation may be no better, if the feeling is not carried into the remaining days of the year. We cannot discharge our debt of thankfulness in a day. We cannot pay the debt once for the whole year. It is commonly said that it is not sufficient to be good on Sunday; we must be good also on the remaining days of the week. Sunday is not so much a day to be good as a day to learn how to be good the other six. So Thanksgiving is a day to learn to be thankful the other 365 days.

I have not yet decided just how I shall spend my Thanksgiving Day. I may engage in activities which, in the minds of some, are not in harmony with the spirit of the day, though I hope not. But if that day helps to make me more appreciative and grateful in the days and years to come, for the unearned happiness which is mine, I shall regard it as having been well spent.

Elmer J. Yoder.

"WE PLOUGH THE FIELDS"

Matthias Claudius

We plough the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's Almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft, refreshing rain.

Refrain:
All good gifts around us
Are sent from heaven above;
Then thank the Lord, oh, thank the Lord,
For all His love.

He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey Him,
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread.

We thank Thee, then, O Father,
For all things bright and good:
The seed-time and the harvest,
Our life, our health, our food;
Accept the gifts we offer
For all Thy love imparts,
And, what Thou most desirest,
Our humble, thankful hearts.

Whenever Thanksgiving hymns are mentioned, this one always comes to my mind. I learned to like it first during high school days. No Thanksgiving Day passed then that we did not express our thankfulness in the stirring sentiments of this hymn. I did not realize then that we, who sing the hymn in English, have only the translator's version of the author's original words which were written in German. Since then I have learned that the hymn is a great favorite among German speaking people.

Matthias Claudius was the son of a Lutheran clergyman. He himself spent some years preparing for the ministry, but later turned to the study of law, losing much of his belief in religion. His acquaintance with Goethe may have contributed to his rationalistic leanings. However, in 1779, he had a severe illness and after his physical recovery he seems to have recovered his Christian faith also. He wrote many poems which appeared in various periodicals, but the one printed above is the only one that has been widely used as a hymn. It is a part of a much longer poem that formed part of a sketch of country life.

A PRAYER

If I have worked for years with comrades dear,
And never heartened them with words of cheer,
Or helped with willing hands their path to clear,
Dear Lord, forgive!

If I have caused one child to miss the way,
If I have made one life a bit more gray,
If I have failed to lighten toil with play,
Dear Lord, forgive!

If I have been unsympathetic, cold,
If I the word of praise did e'er withold,
If I have slighted those in service old,
Dear Lord, forgive!

Forgive me when I fail to watch and pray,
Keep me both kind and patient every day,
Then take me home at last with Thee to stay,
Dear Lord, Amen!

(Adapted from "Onward")

Our Book Review

"The Christ of the Indian Road", by E. D. Jones. PP. 213. The Abingdon Press, 1925.

This is undoubtedly one of the best of the recent books on missions. The author has had many years experience in India. He loves India and the reader is impressed with the completeness with which he has associated his own life and happiness with the life and happiness of the people of his adopted country. Here is a book that is so deeply devotional and reflects such genuine religious experiences and is written out of such evident sincerity and love for a cause that one cannot but be deeply touched by it and stirred with emotion upon reading it.

India, the author insists, is not greatly impressed with organized Western Christianity; she thinks little of Western civilization with its machinery, its big business, its materialism. India cares little about Western ideals of living. But India is interested in Christ. Everywhere there are indications of the influence of the spirit of Christ. Students, high officials, high caste people who but a few years ago scoffed at the name of Christ are today seeking Him. India loves Christ. And the author insists that the people of India with their capacity for worship, their deeply spiritual nature, their indifference to the material things of life, will be able to understand Christ, who was an Oriental Himself, as western nations have not been able to do.

The Christian missionary's message has shifted. Missionaries no longer attempt to impose a western institution and western modes of life upon India. They do not fail to make the distinction between western Christianity and western civilization, and Christ. They take every pain to explain that the Indian people can accept Christ and at the same time reject much of what they have seen of western Christianity. This shifting of emphasis has resulted in a new attitude on the part of many of India's leading spirits.

When Indian mysticism accepts Christ—then and not until then—will we understand the meaning of Christianity.

The chapter on Ghandi is most illuminating and interesting. His practice of self-sacrifice and complete reliance upon spiritual forces reveal an understanding of the meaning of the cross of Christ which puts to shame many who profess to be Christians.

—Lester Hostetler.

REGARDING IMMIGRATION OF MENNONITES TO CANADA

We feel that in most of our Mennonite circles interest in our work is increasing. Yet it may be that in some quarters the story of the work is getting old and there may in some quarter not be the ready response which we think the case demands.

Since New Year, 1926 we have received 2 533 immigrants, and a good number are still expected to come. Many of them may come late in fall and winter, and thus it will become more difficult to care for them. Many of our people in Canada will again be ready to show hospitality to these bereaved people, also a number of our immigrants of the last few years may be in a position to take friends into their homes but they will not be in a position to care for them. We therefore again appeal to our brethren for clothes and also for donations of money. If there should be too much clothing in one place and not enough in the other we can adjust that here. I will give the same addresses as I gave them in former appeals:

John Siemens, Altona. Man.
Peter P. Epp, Morden, Man.
P. H. Wiebe, Giroux, Man.
John B. Dyck, Winkler, Man.
C. J. Andreas, Herbert, Sask.
Jacob Gerbrant, Drake, Sask.
Jacob E. Penner, Hepburn, Sask.
A. W. Klassen, Swalwell, Alta.
Gerhard Neufeld, Didsbury, Alta.

or to the undersigned, Rosthern, Sask.

Most of the immigrants who are coming this year will go to Saskatchewan and Alberta. Our kind friends may perhaps take this into consideration when sending clothes.

Some will also go to Ontario, but the number of those going to that Province will be small. Anybody wishing to send clothing to Ontario could send them to Rev. Jacob H. Janzen, 35 Church Str., Waterloo, Ont., or to Rev. S. F. Coffman, Vineland, Ont.

Hoping that the above appeal will receive kind consideration on the part of our friends in the United States, I am

Fraternally yours, **David Toews.**

Rosthern, Sask.

OBITUARY

Hartzler.—Mary Ann Byler Hartzler was born October 31, 1857, in Union county, Pa., and died in her home at East Lynne, Mo., on October 19, 1926, at the age of 68 years, 11 months and 19 days. In her youth, at the age of 15 years, she united with the Amish Mennonite church, and was, until her death, a faithful and consistent member and a devoted follower of Christ.

In 1876, on December 28, she was united in marriage with Joseph Z. Hartzler. To this union were born ten children, seven sons and three daughters: Elmer J., John E., Joseph G., Sadie E., Sherman A., Bertha R., William M., Martin L., Herbert L., and Fannie, one of whom, namely, William, at the age of six years, preceded her to the better world. It was in the year 1882 that the family moved from Logan county, Ohio, to Cass county, Mo., which has been their home ever since.

On Tuesday morning, October 19th, 1926, mother ate a hearty breakfast, was about her daily duties, when about eight o'clock, without a word or a struggle, sat down in her accustomed rocking chair and fell asleep, her death being due to a weak heart. On the day before the funeral, members of the family found sealed between two leaves of her Bible all arrangements for her funeral. According to her wish the funeral was conducted and the sermon preached by J. E. Hartzler, her second son assisted by J. G. Hartzler, her third son. The sermon text which she chose was Job 14:1-2.

In her happy death mother leaves her husband Joseph Z. Hartzler, the nine children, two brothers, two sisters, thirty-one grandchildren and a large number of devoted friends, to sorrow in her departure, but to rejoice in her victorious life in her love and patience as a mother, and in her noble example as a true and devoted follower of the Christ. Mother has labored long and hard has accomplished well the purpose of life, and we gladly give her back to God who gave her. May she henceforth rest in peace. **The Children.**

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

A PAPER FOR THE HOME

The Christian Exponent,
Dear Editor:

After reading through the few sample copies of the Christian Exponent which were sent to me, I wish to say that it is the ideal paper for the home, as it contains exceptionally good reading matter. The Sunday school lessons, however, should be again continued in it. Find enclosed remittance for a year's subscription to the Exponent.

Respectfully yours.

U. S. Amstutz,

Wisner, Nebraska.

A DESERVING PAPER

Dear Editor:

I want to thank you very kindly for the copies of the "Exponent" we have received in recent months and can say sincerely, read with growing interest. After a few numbers had come I was beginning to formulate my answer I was going to write you to the effect that our present budget of periodicals for the family did not allow the taking on of "The Christian Exponent" in addition to what we have. This message did not get down on paper. After several more copies had come, we began to feel that your paper made definite contributions to our religious thinking and attitudes as well as deserving a place among Mennonite periodicals generally so that I was beginning to make adjustments in the family budget to find room for this deserving paper. Please find enclosed a check for subscription. Wishing you and your co-laborers every possible success, I remain

Very sincerely yours,

J. S. Schultz.

Bluffton, Ohio.

AN APPRECIATION

Dear Editor:

For sometime I have been wanting to write to you to tell you how much I appreciate the Exponent. Especially do I like your simple and frank statement of conditions as they exist and your editorials on the religion of Jesus. You are working in a large field in your endeavor to bring about a better understanding between the various branches of the Mennonite church. As we learn to understand each other better the question of working together will solve itself.

On Sunday we attended a confereince in which members of the Central Conference of Mennonites and members of the General Conference of Mennonites were on the program and we had a good time together. The church at Aurora, Nebraska, and the people of Henderson, Nebraska, worked together in this conference at Aurora. It was an all-day session with meetings on Monday and Tuesday evenings.

Wishing you continued success with the magazine, I am

Yours truly,

Henry Burkhard.

Roseland, Nebraska.

THE DAYTON WESTMINSTER CHOIR

This famous organization of which John Finley Williamson is director and G. A. Lehman assistant is at present on a tour. Within the organization are five who were formerly at Bluffton College, including Prof. and Mrs. G. A. Lehman Gaius Baumgartner, Ruth Allgyer Baumgartner, and Fred Welty. Prof. Lehman as our readers remember, wrote an instructive and interesting series of articles on church music for the Exponent during the past year. In spite of the fact that his time is well engaged, he has promised, upon the editor's request, to add several more articles to the series.

We reprint herewith an editorial that appeared recently in the Dayton Daily News. Otterbein and Oberlin colleges have already greeted the singers with large and enthusiastic crowds. We might add that Bluffton was the first college in America that was honored by a concert by this organization when a program was given there a year ago.

The editorial runs as follows:

ANOTHER PROUD BOAST

While enumerating the many things for which their city is noted, and of which it is justly proud, Daytonians must not forget that here is the home of the greatest choral organization in the world today, the Westminster Choir. Its present rank in the world of musical organizations was not won by clever publicity methods. Only through merit has it reached the point where it is nationally known and nationally applauded. Some of the greatest directors and musical critics in this and other countries have heard this remarkable grouping of voices, and they have pronounced it without an equal among present-day choral organizations. While its programs have up to this time been offered largely in Ohio and neighboring states, its fame has spread to every part of the country until today the merits of Westminster Choir are better known to distant residents than Dayton citizens realize.

Here is an organization as unique as it is capable. Years of intensive musical study and practice are represented in its personnel. Devotion to an art and the sacrifice of many interests are written into its history. Tenacity of purpose and a skill bordering upon the miraculous mark the long tireless hours spent by its director, John Finley Williamson, in bringing it to its present high state of perfection. But it is unique in that before each program and regardless of where or when that program is being offered, the members of Westminster Choir unite in a prayer to the One to whom its service is dedicated. If there is in all the land an institution divinely inspired, it is this one. With both hearts and voices consecrated to the cause of Christianity, Westminster Choir is destined to sing its way into the hearts of all America.

On Monday, November 8, the choir enters on a long tour of choral engagements. There is a very great possibility that our readers have, in one or more of the cities to be visited, friends who would very deeply appreciate an opportunity to hear the organization sing. What could be more thoughtful than to notify them in advance of the exact date on which Westminster Choir will sing in their home city, including along with that information your personal request that they do not miss such an opportunity? Do this for the honor and glory of choral music as it is being presented to the citizens of many states within the next few months by an organization as certain to bring both enjoyment and inspiration to the outside world as it is to bring added fame to its home city. Here is the choir's itinerary up to and including December 15:

Otterbein College, Nov. 8; Oberlin, Ohio, Nov. 9; Cleveland, Ohio Nov. 10 and Nov. 11; Pittsburgh (Carnegie Hall), Nov. 12; Buffalo. (Elmwood Hall), Nov. 14; Rochester, Nov. 15; Syracuse Nov. 16; Shenectady, Nov. 18; Albany, N. Y., Nov. 19; Springfie'd, Mass., Nov. 21; New York City, (Carnegie Hall), Nov. 23; Brooklyn, (Academy of Music), Nov. 24; Orange, N. J., (afternoon), Nov. 25; Newark, N. J.. (evening), Nov. 25; Montc'air N. J., Nov. 26; Wilmington, Del., Nov. 28; Philadelphia (Academy of Music), Nov. 29; Camden, N. J. Nov. 30; Baltimore Dec. 3; Washington City, Dec. 1; Norfolk, Va., Dec. 6; Raleigh, N. C., Dec. 7: Durham, N. C., Dec. 8: Charlot'e. N. C. Dec. 9: Winston-Salem, N. C.. Dec. 10; Roanoke Va., Dec. 11; Bluefield, W. Va., Dec 13; Huntington, W. Va., Dec. 14; Portsmouth. Ohio Dec. 15.

Notes from Here and There

The Mennonite congregation at Colfax, Washington, has built a new church building. As the congregation is small, the house was built through real sacrifice by the members. Rev. P. R. Aeschliman is the pastor.

B. D. Smucker, Financial Secretary of Bluffton College, has been working in the Berne Mennonite church for the past three weeks in the interest of the Endowment Fund, with gratifying results. The total amount subscribed by members of the church totals nearly $17,000.

Bishop J. S. Gerig of the Oak Grove and Pleasant Hill congregations in Wayne county, Ohio, was recently given a new Dodge sedan as a token of appreciation by members of the congregations and friends who were interested.

Bluffton College has announced that Kirby Page has been secured to deliver the annual Bible lectures which are to be held from Sunday, January 30, to Friday, February 5. Kirby Page is the editor of the World Tomorrow and secretary of the Fellowship of Reconciliation. and is widely known as the author of books on Christian Ethics and international problems.

The session of the Southern District of the Mennonite Brethren in Christ was held at Corn, Oklahoma, October 24-28 Rev. and Mrs. Voth, missionaries stationed at Dacan, India, and Prof. Hiebert were among the speakers. It was estimated that at least 2,500 people attended the sessions on Sunday.

Rev. W. B. Weaver, pastor of the North Danvers church, near Danvers Illinois, gave a series of lectures to his congregation October 22-27, on the general theme, "Jesus and the World Today."

The Student Volunteers of Bethel College, Newton, Kansas, recently entertained the members of the Tabor Mission Band from Tabor College, Hillsboro, Kansas, in the Y. W. C. A. room. After a joint program was given, the evening was spent in getting acquainted.

A Ministerial Meeting was held at the Thomas Mennonite church near Johnstown, Pennsylvania, on November 5. The forenoon sessions were held for Bishops, ministers and deacons. The open meeting in the evening was addressed by Daniel Kauffman and Aaron Mast.

The American Mennonite mission at Dhamtari, India, reports the following medical staff for a population of approximately 1,000,000 people: three European missionary doctors, four Indian Government sub-assistant doctors and three Indian sub-assistant doctors who have retired from service, one European trained nurse on the field, one on furlough and one under appointment, and two Indian Christian nurses. Among the needs of the station is a woman doctor to work among the women of Dhamtari.

The Springfield church, located near Pleasant Valley, Pennsylvania, of which Rev. A. M. Fretz is the pastor, celebrated its fall communion on Sunday, October 24. The Springfield church is one of the few Mennonite churches in which the Old Mennonites and the General Conference Mennonites worship on alternate Sundays.

The Sugarcreek Mennonite church held Communion services on Sunday morning November 7, with Rev. N. O. Blosser assisting. Four new members were received into the fellowship of the church. In the evening, the Prince of Peace Contest was held. There were seven contestants. Dinah Blosser was awarded first prize and was given the bronze medal at the presentation ceremony the following Sunday.

Vernon Smucker, former editor of the Christian Exponent, is teaching English and Algebra in the Wooster High school.

The Annual Meeting of the Bethel College Corporation will be held in the college chapel on November 26. The outstanding question to be discussed is that of endowment for the college.

J. E. Hartzler of Witmarsum Seminary preached for the Willow Springs congregation, Tiskilwa, Illinois, on Sunday morning, October 17, and gave a lecture on conditions in Europe in the evening.

O. F. Gilliom of Berne, Indiana, spoke at the Salem Mennonite church near Dalton, Ohio, on Sunday morning, November 14. He gave a report of the World's Christian Endeavor Convention which he attended at London last summer.

Rev. Lester Hostetler preached at the Salem Mennonite church near Dalton, on the evenings of November 11 and 12. Rev. A. R. Keiser is the pastor of the church. The Prince of Peace Declamation Contest was held Sunday evening, November 14.

The Junior Christian Endeavor society of the Zion Mennonite church. Donnelson, Iowa, had charge of the evening service, Sunday, November 7. A fine program consisting of readings, songs and a short play was given. The Armistice services of the church were held on November 9, Dr. J. E. Hartzler of Witmarsum Seminary giving an address on "New Palaces for Old."

Jesse D. Diller, formerly from Pandora, Ohio, and a graduate of Bluffton College, will leave for West Africa, where he is employed as Botanist by the Firestone Rubber Company. His address is Monrovia, Liberia. West Africa, care of Firestone Plantation Company.

SPECIAL OFFER CLOSES

New subscriptions mailed to us by Nov. 20 or upon the day that this issue of the Exponent reaches you will be received for one-half the regular price. A large number have already taken advantage of this offer. If you received the paper for several months as a gift you will still be rated a new subscriber and entitled to this special offer.

Act immediately and save one dollar.

The Exponent is an all-Mennonite religious journal looking towards a united Mennonite Church and cooperation among the various branches of Mennonites in making the principles of Jesus more effective in the world.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

December 3, 1926

EDITORIAL

TAX REDUCTION

THE MAN AND THE CHURCH

GO AND TEACH ALL NATIONS

Nora Weber

THE STORY OF A COUNTRY CHURCH

The Zion Mennonite Church, Donnellson, Iowa.

SPECIAL BOOK NUMBER

$2.00 a Year **10 Cents a Copy**

The Editor's Chat

Dear Readers:

I have just returned from Lima, Ohio, where the annual meeting of the Board of Directors of the Christian Exponent was held. All the members were present except our Canadian representative, Mr. J. Boyd Cressman, from Kitchener, Ontario. We have a nice list of subscribers among our neighbors to the north, and we were sorry that Mr. Cressman was not present to give the point of view and counsel of our Canadian brethren.

We had a fine meeting. The policy of the paper was discussed, the past mistakes and successes were enumerated, a program was outlined for the coming year, and plans were made to make the Exponent as representative as possible of all the Mennonites in America. Aside from all this, the editor was given admonition and counsel which it was hoped would add to the value of the paper.

The financial report was heartening. The bills are all paid and there is no deficit. For this the Board was thankful, especially the treasurer who receives all bills and must pay for them.

It will be good news to all of you to know that Prof. A. E. Kreider has again assumed the responsibility for the Sunday school lessons during the next year. He may invite other capable men to assist him during part of the year as this work requires more time, on occasion, than a busy teacher can well give.

Miss Esther Smucker who did such splendid work during the past year in supplying us with interesting mission articles, is in medical school at Philadelphia and will for that reason not be able to continue with us. She writes: "I shall always be most grateful for my experience and contacts made in the Mission Department. Sometime I am going to do something more in generalizing Mennonite missionary information among all branches of our church. Perhaps by that time there will be but one or two, instead of **seven**, boards." Miss Smucker did her work faithfully and enthusiastically. We wish for her the highest success in her preparation for missionary work in the future. A little later we will announce the successor of Miss Smucker.

Elmer J. Yoder from Biglerville, Pa., who wrote the Young Folks' page, writes: "One more issue and my year's work will be completed. I want to take this opportunity to express my appreciation for the splendid cooperation which I have received from you, and from all concerned. I feel that my work has not come up to what might have been reasonably expected, but hope it has not been entirely in vain." Mr. Yoder is employed by the C. H. Muselman Company, and in addition to his regular work he is taking a course of study in business administration. He asked to be released a few months ago but we prevailed on him to continue until the end of the year. He is of course, too modest in his estimation of his work. He had a difficult task, and in my estimation he did all and more than "what might have been reasonably expected." We owe him a debt of gratitude.

A brother from Wakarusa, Indiana, writes us the following note:

Exponent

Sugar Creek, Ohio.

Dear Sir:

Please quit Sending me the Exponent as I had never ordered the little Paper and dont want it as I have the True Gospel to read. So Please dont Send any more.

(Signed)———————

This almost spoiled our Thanksgiving dinner. We didn't mind so much the inference that the paper does not contain the True Gospel. What gets us is the implication of that adjective "little". We crossed out his name. I hope he won't read the neighbor's copy of this issue.

And a "prospect" from Springs, Pa., to whom we sent a sample copy greets us as follows:

"Dear sir: There was a paper of your product came to our mail box on Monday. I do not know who ordered it there. but do know one of the first things that met my eyes was a lie."

The "lie", the letter explains, consists of a news note in which the name Salisbury should have been used instead of Springs. The letter closes with this salutation:

"Your informant either lied to you or handles the truth very recklessly. Be sure your sins will find you out. . . . . Now if you think this letter is not true you may come and ask anyone you please."

Yours truly, (Signed)———————

The letter is signed by a sister. She is no doubt a very good woman; and the letter which she addressed to me in such a vigorous style probably did her a lot of good. We are sorry for every lie that ever appeared in the Exponent. Fortunately for me, however, the news item in question was not written by me, as most of the items are not. The editor-in-chief, therefore, stands absolved from this sin. If it were not for the holiday rush that is on us, I might make a trip anyway, as her closing line suggests, and try to discover with my own eyes whether everything she wrote is 100 per cent. truth.

We read in the "Ohio Farmer" that one of our subscribers, Mr. Alvin C. Ramseyer, from Smithville, Ohio, was one of twenty master farmers in the state who were awarded gold medals for their achievements as farmers. They were chosen out of 138 names and the judges were Dean Vivian, Ohio State University, college of agriculture; Earle G. Reed, agricultural agent for the New York Central railroad; and L. L. Rummel, associate editor of the Ohio Farmer. Mr. Ramseyer won on having the largest business on a 400-acre farm. He has nearly two hundred cows and trucks certified milk to Akron and Cleveland daily. He had one hundred acres in potatoes this year. He employs twenty men the year round. The judges also took into consideration citizenship, home life, and general activities. Mr. Ramseyer has seven children and is an active church and Sunday school worker. He was a former Goshen College student. He is a member of the Oak Grove church near Smithville. I was at the church a few years ago when he was superintendent of the Young People's Meeting. His leadership put life into the meeting and he had people trained to begin on time. His farm plant is worth seeing. The barns are modern, light, and clean, and the cows well-fed and comfortable. He attributes much of his success to the cooperation of his wife and family. We extend to the Ramseyers our congratulations.

We are anticipating the holiday week at Sugarcreek with much pleasure. Ed. Kaufman has promised to be with us for five days, December 26 to 31 to deliver a series of lectures on China. Prof. A. E. Kreider will give a series of discussions on the Letters of Paul. We consider ourselves most fortunate in being able to get these men, both of whom are specialists in their own field. There will be an afternoon and evening session each day. We will welcome any visitors who can arrange to be with us during the week.

Wishing you all the greetings of the season, I remain,

Sincerely,

The Editor.

FROM OUR MAIL BAG

Youngstown, Ohio.
Sept. 21, 1926

When I was about 19 years old I knew a lot about church government, etc. but I have discovered lately that I don't know much about it. However, the discussions of both sides of such questions are refreshing and I think what tends to keep us older folks interested is to see the younger generation coming down the pike with the world by the horns or by the tail.

With best wishes,
(Signed) C. K. H.

THE
CHRISTIAN EXPONENT

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LESTER HOSTETLER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Esther Smucker, Missions; Elmer J. Yoder, Young People's Page. **Consulting Editors:** J. S. Slabaugh, Paul E. Whitmer, J. C. Meyer, Wm. B. Weaver. **Contributing Editors:** J. E. Amstutz, J. B. Cressman, A. M. Eash, Henry A. Fast, O. B. Gerig, J. E. Hartzler, Ivan Groh, Hervey Schnell, Elva Schrock, Crissie Y. Shank.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

THE WAR GUILT QUESTION

Since Germany opened her archives and German scholars edited all the German official documents that might throw light on the responsibility for the World War there has been more or less pressure on France and England to open their archives and permit scholars to estimate their part in the responsibility for the war. Britain finally consented and the British documents will soon be made available. France, however, is still unconvinced and the French documents are still kept secret. French writers, however, seem to be growing more willing to admit that their government was not entirely free from guilt. This to some people is an indication that they recognize that their own documents would deny their former thesis that Germany alone was responsible.

The French have published a Yellow Book in which they printed some of the important documents (at least some they pretended were the most important). Since the publication of the French Yellow Book some documents which the French had included in it have come to light from other sources and it appears that the French Yellow Book is not correct. Did the French doctor it to make the world believe they were innocent when they were guilty? Were the errors due to design or oversight? Whatever conclusion one reaches the very fact that the French government does not open its archives or print its secret documents seems to be circumstantial evidence that the French think of themselves as otherwise than as innocent as they have convinced the world they were in 1914. The whole truth apparently is not as favorable to the Frenchman as the present lack of it.

—o—

UNIVERSAL CONSCRIPTION VERSUS UNIVERSAL GOOD WILL

The American Legion officially announces its program for universal conscription and suggests that it recognizes that public opinion as well as the opinion of senators and representatives is against the program. At almost the same time the World Alliance for International Friendship Through the Churches is holding its good will congress at Pittsburgh. The good will congress aims to get the same public opinion back of its program. It recognizes the place of political conferences and international diplomats in the program for a peaceful world but it emphasizes the place of good will among men as the fundamental basis for any lasting peace. As long as fundamentalists fight modernists and modernists fight fundamentalists, labor fights capital and capital fights labor, farmers fight industrialists and industrialists fight farmers, the reign of good will is a dream of the future. The good will congress hopes to bring about better understanding between classes and races and thus bring about a warless world.

—o—

OVERWHELMED BY GENEROSITY

The trustees of the McAuley Water Street Mission of New York recenty planned a campaign for funds. At the luncheon where the campaign was to be launched a coal merchant brought embarassment

to the trustees because he insisted that he would give the full quota of $100,000 himself. The trustees had gone too far to stop the campaign and since $100,000 was all the money they wanted they asked Mr. John Markle to recall a part of his donation but he insisted that it must all go to the mission. Finally the president of the mission suggested that Mr. Markle permit the use of $40,000 of his contribution to be set aside for endowment for the institution in order that the many other friends of the mission might not be disappointed for they also wanted to share in the giving of $100,000 that was originally called for. This agreement was accepted by Mr. Markle.

The explanation offered by Mr. Markle was that he was so much interested in the work of the mission because it had helped him when he was in unfortunate circumstances. He wanted the mission to do for others what it had done for him. This is a platform upon which modernists and fundamentalists could possibly agree.

THE GREAT WASTE OF ADVERTISING

It has been suggested that the government of the United States saves a hundred million dollars annually by buying its soap, ink, and textiles on the basis of tests made by the bureau of standards. If this is true is it not strange that the people in general still patronize the producer who uses the most glaring colors in his advertising rather than the one who makes the best goods? Many articles sell at twice the cost of production plus a reasonable profit simply because of expensive advertising. If the American people would refuse to patronize the firms that spend so much for the glaring advertisements they should soon get more for their money and the bill-board nuisance would be removed. This would seem like a much better way of overcoming the difficulty than to make laws against it for the annual production of laws is already dangerously near over-production with something like 12,000 laws a year in this country alone.

THE PRO AND CON OF TAX REDUCTION

The Republican party and especially President Coolidge met some stinging defeats at the last election. Now the president seems to be in favor of tax reduction on the ground that there is a surplus in the treasury of about $250,000,000. He asks that the proposition should be considered from a non-partisan angle but already there is opposition not only from Democrats but also from Republicans from sections where the farmer element predominates. Why should anyone oppose tax reduction? The farmers who understand economics want the surplus to be used to pay off the national debt so the interest which quite generally goes to a special class (the bond holders are not generally Iowa farmers) should be reduced. If all these bonds were paid off the people who have the millions that are now invested in them would be compelled to seek new investments and this vast sum would make money plentiful and thus bring the interest rate down. This is what the farmer wants.

But there is another reason why some people oppose tax reduction. There is a strong movement in favor of lower tariffs, not only for Europe, as President Coolidge tried to make out recently, but also for America. International bankers are convinced that this is necessary for the reconstruction of the after-war world. The Republicans are traditionally in favor of high tariffs, but with a surplus of $250,000,000 staring them in the face they find it difficult to argue for a higher tax in the form of a tariff than is necessary for funds. So in order to keep the surplus from endangering the protective tariff it is good Republican theory to reduce the internal taxes and thus make necessary high tariffs from whose income the expenses of the government may be paid. Thus it seems clear that the tax reduction issue will not be managed on a purely non-partisan basis if there are still parties in the country. —J. C. Meyer.

THE MAN AND THE CHURCH

In some instances the success of a church depends upon one man—his organizing ability or his preaching power or the sheer compulsion of his personality.

But the church that is built upon the mortal life of one man has its future hanging upon a slender thread.

True success in the building of a church does not depend upon whether or not the congregation will stick, through thick and thin, by their preacher. It depends rather upon the spirit of brotherliness which is being generated within the fold, upon the degree of loyalty to Christ on the part of the membership, and upon the earnestness with which they endeavor to discharge the functions of the church.

It is possible for a minister to so completely allow his own personality to dominate the life of a church, to build up loyalties around his own self, and to so everlastingly intrude himself into every activity of the church that, if he succeeds, the membership unconsciously settles into the attitude that the church and the man are one, and that the church is not possible without the man.

The best leader is the one who succeeds in inspiring others and who helps them into armours that fit. The man must decrease while the church increases. His own services must become increasingly less necessary while his deacons and his church council and the officers of his young people's organizations grow in understanding and efficiency.

The man who builds himself into the center of the arch assumes too big a burden and endangers the future of his work. Jesus, the Master Builder, spent much of his time in training twelve simple, rough, but honest fishermen. When the Shepherd was slain, the sheep were scattered, but only temporarily. Peter and Andrew, and James and John, and the rest of the disciples were not perfect men even after three years

of schooling with Christ. But they had caught the Master's spirit and the Christian church continued. Jesus failed; but inasmuch as He had trained the twelve, He was not a failure and His work was not a failure.

We have heard of one man who feels called of the Almighty to preach the sermon, lead the singing, superintend the Sunday school, teach the men's Bible class, and exercise some supervision over the Ladies' Sewing Circle. Some day, after his nerves become jaded and his energies diminished, he will probably regret, if he retains his right mind, that he did not spend more time in training workers and effecting an organization that will function even without his presence.

I must decrease. The church must increase. In this spirit the wise leader proceeds.

—Lester Hostetler.

—o—

Do Our Children Get Enough Bible Instruction?

J. M. Regier, Pastor Grace Mennonite Church, Pandora, Ohio

On the basis of a little experiment the writer recently made I wish to produce a few figures. Such an experiment could be duplicated again and again, in some places with better results and in others with worse. I went into the Sophomore room of a high school where 27 students were present and gave them a test to see how much Bible knowledge they possessed. I wrote 25 words on the blackboard and insisted that each one should write down the answer for himself. The following are the words with the number of correct answers for each. The question was, Who or what are the following: Eve—26, Esau—7, Isaac—8, Jericho—17, Joseph—11, Moses—22, Nile—21, Ruth—10, Samuel—7, Solomon—11 Daniel—20, Jonah—19, Jordan—18, Nebuchadnezzar—7, Nazareth—11, Goliath—15, Elizabeth—5, Zacchaeus—4, Herod—13, Paul—15, Stephen—5, Acts—11, Lazarus—8, Temple—12, Mary—15.

One member of the class had one word correct, two had each two correct answers and only one in the class had all answers correct. One-third of the class had a percentage of over 60, all the rest fell below that grade.

Here is another interesting point. A week later, after I had graded all the papers, I spoke to this class again. I asked the young people how many of them got most of their Bible knowledge from the Sunday school. Nearly all raised their hands. Then I asked how many got most of it at home. Only two hands went up, but these were the two that had the best papers in the room.

I placed the same words before two children, in whose home Bible stories are read every day. The fourth-grader missed the word Elizabeth and the sixth-grader placed the Jordan into Egypt. The rest of their answers were correct.

Naturally the better grades were all produced by young people that come from Christian homes whose children are regular Sunday school attendants. But every one knows, that the Sunday school is insufficient. We should also have summer Bible school and week-day religious instruction. And still better, the Bible should be studied in the homes from books adapted for the various ages.

Go and Teach all Nations

By Nora Weber

(Miss Weber is of the Sterling Avenue Mennonite Church, Kitchener, Ontario.)

After Peter had declared his love to Christ three times and had received his commission, Jesus met with His disciples on the Mount in Galilee. There, He showed Himself to them all and gave them this great commission. "Go ye therefore and teach all nations", or as Mark records it, "Go ye into all the world and preach the Gospel to every creature." This was indeed a great commission left to so small a company. As we view it, however, in its fuller meaning, Christ's marching orders to the Church, the command becomes more imperative and the appeal more personal.

All through the history and the preaching of the early church, we have them constantly marching forward, a race, or warfare. There is no standstill in the Christian life. The commanding officer says "go" and the order is clear.

It is a personal appeal, either collectively as an army, or individually, "Go ye". Have you found this passage speaking to you when in your heart there was no response? Have you felt like transferring the obligation to the one next to you? And having done so, have you fulfilled your part of the obligation, "Go Ye"?

Where shall we go? The scope is "all nations", "all the world", "every creature". "Ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

The circle beginning right at home is growing and ever widening, until it is all inclusive. Your witness and mine are required. Are they at His disposal?

In the home, amongst our associates, at our daily duties, are we loyal to Him? Are we true to the trust committed to us? How fully is His commission carried out in our individual lives? Almost immediately in our midst we have the foreign population of our cities. How much do we know of their condition? Has anyone told them that God is Love, that Jesus died as their Redeemer?

A little farther away, to the North of us, there are barren fields to cultivate; and in the far West the prophet might well say, "Put ye in the sickle for the harvest is ripe." So, far and near the fields are teeming with the waves of ripening grain.

From regions beyond comes the bugle call, "Come over and help us." Every missionary in praising God for what has been accomplished, also makes this appeal. We are just holding the ropes. We need larger forces, more consecrated workers, reliable prayer helpers, and a larger budget. "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest to send forth laborers into His harvest."

Having procured the forces, we are commissioned to teach. Here is a task of a lifetime. What shall we teach? We know something of the social and moral depravity of the East. We know they are missing many of the opportnuities which civilization brings. Shall we teach them Western civilization, improvement, science, social and moral reform, or public health? How much are **we** really concerned about such subjects, and how much do we know about them? Yet in spite of ourselves the press persistently and faithfully is placing information at our disposal. Social service work is being carried on, the public health program is making rapid strides no matter if you do slam the door in the nurse's face when she calls. She is confident that her errand is an urgent one, and her commission is to teach health: therefore what should hinder her. Perplexed, maybe, or baffled at times, but with a determination which cannot be shaken, she goes forth.

Is our message vital? Are we instant in season, out of season? Are we speaking out of the abundance of our hearts? Someone has said, "I am only a small vessel, but I can overflow a lot."

Preach the Gospel to every creature, disciple all nations. Then comes the popular argument of our day: Why force our religion upon a people whose religion is older than ours? True, Confucianism in China, Hinduism in India and Buddhism in Japan, date back centuries before the Christian era. They have had ample opportunity to reveal what they can do for a nation, for an individual. We would not under-estimate them. For they, as well as more recent religions, may contain an element of truth, but the mind is left in doubt, and the soul without hope. These non-Christian nations are bound by fear, by demons, and by fate.

Place over against them the Gospel with:—
Its message of certainty,
Its revelation of truth,
The personal living God,
Deliverance from fear and demons,
The love of God,
His standards of morality and the hope of eternal life.

Is it any wonder that such a message should stand the test of time? "My Word will not return unto Me void." Many attempts have been made at its destruction but the living Word yet speaketh.

At a students' conference where the supernatural and Christ's miracles were much in discussion, a missionary on furlough from India gave this testimony. "A native was brought to the hospital in great distress. The doctors had seen epilepsy, delirium and insanity, but her state could not be compared with any of them. Those who brought her said she was possessed of demons, and she said, "I believe them." Never since have I seen anything so terrible. Some of the native Christians, on hearing of this, asked if they could pray with her. Their request was granted. These servants of God went in and in childlike faith laid hold upon God, and in the name of Jesus Christ commanded the demons to come forth. Almost instantly the woman was completely transformed and with the others rejoiced, praising God for her deliverance. Tears were streaming down the sister's face as she related the incident, yet she boldly declared that she had witnessed as complete a transformation in the lives of haughty Brahmins when they felt their need of a Saviour and accepted the finished work of Christ.

"The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds."

Will we then put on the whole armour of God, and go forth to teach all nations?

We have this benediction, "and lo, I am with you all the days."

"Immanuel, God with us."

NEW PROHIBITION PAMPHLET

A new pamphlet entitled **Yes, "It's the Law," and It's a Good Law,** by Nolan R. Best, secretary of the Baltimore Federation of Churches, and published by George H. Doran (New York) presents in a fresh and original way the argument for prohibition.

The pamphlet has a commendatory foreword by officers of the Federal Council of Churches. Its spirit and purpose are revealed in the following paragraphs: "The arguments which convinced the people of the United States in the first instance that they wanted prohibition largely dropped from sight when adoption of the Eighteenth Amendment was achieved. Interest was transferred to the task of getting the new law obeyed, and the points of view from which, in the midst of the fight for it, this immense innovation looked desirable have not been emphasized since.

"To renew the thought of the people on the 'reason why' becomes therefore an essential item of a constructive program for today.

"It is not sufficient for its friends to say: 'Prohibition is the law'.

"They must say: 'Prohibition is **good** law'.

"And they must prove it—partially, of course, by its results.

"But the results of an experiment still as new as this have not yet accumulated to the weight of a demonstration. Experience at the present state of the case could hardly be expected to render a decisive verdict.

"At the moment, therefore, the stronger appeal is to foundation principles of public responsibility."

The pamphlet may be had from the publishers or from the Federal Council at 15c, paper; $1.00, cloth.

GOOD BOOKS I HAVE READ

In answer to the question, "What two or three books have you found especially helpful during the last year?", we received the following replies:

REV. J. E. AMSTUTZ, Pastor Mennonite Church, Trenton, Ohio.

The Christ of the Indian Road, by E. Stanley Jones. (Methodist Book Concern.) Price $1.00, 214 pages.

This is a very interesting and stimulating book not only for the information it gives about India's attitude towards Christ, but also for the challenge to us here in America to set our own house in order.

Except Ye Be Born Again, by Philip Cabot. (Macmillan Co.) Price $1.50, 214 pages.

This book is written by a Harvard graduate who was successful in business but felt the loss of something vague but important until he found, after the age of fifty, that Jesus Christ was the one thing he and everyone else needs for fulness of life.

Christ in Man Making, by H. H. Howe, Professor of the Philosophy of Education in New York University. Published by the Methodist Book Concern. Price 50 cents, 101 pages.

This is a small book, but gives much food for thought. It shows how Jesus Christ operates in the making of men through heredity, environment and especially through the individual will.

J. C. GRABER, County Judge, Hutchinson County Freeman, South Dakota.

In answer to your inquiry I wish to say that it is a rather difficult task to select books that will be of interest to the general public. However, practically every Christian is interested in knowing more of the great truths of Christianity, and the books hereinafter suggested deal with problems that arise in the Christian life.

No subject in the Christian Church has received greater attention in recent times than the relationship of Modern Thought to Christianity, and in my opinion no one can consider himself a real student unless he has carefully studied this movement and knows what it stands for. I find that the youth of today is not indifferent to Christianity as is often claimed, but they have tired of the old dogmas and extreme formalism; the youth of today likes to study religion just as they would any other subject in which they are vitally interested. To such a searching youth after the truth, I would recommend a book entitled *Christianity and Modern Thought* published by the Yale University Press(New Haven, Conn., containing nine inspiring lectures by leading men of our country. The book contains 196 pages and sells for $2.50.

Another good book that I would especially recommend to the students of our colleges is a book published also by the Yale University Press and which came out this year, entitled *Where Do You Live?* This book contains 10 lectures by Dean Charles Reynolds Brown, Dean of the Divinity School of Yale and Pastor of the University Church, upon timely subjects for students. The lecture on "The Study of Religion" alone is worth the price of the book. This book contains 148 pages and sells for $1.50.

Two other books by the same author are very fine inspirational books for students and will form a valuable addition to any man's library, *Yale Talks,* containing ten lectures, 156 pages, and sells for $1.35. *What Is Your Name?* also containing ten lectures, 137 pages, and sells for $1.50. These books are also published by the Yale University Press.

PAUL E. WHITMER, Dean of Witmarsum Theological Seminary, Bluffton, Ohio.

In my reading this past year I came upon a few books that I appreciated a great deal. The best single book that I read is E. Stanley Jones' *The Christ of the Indian Road* published by the Methodist Book Concern and costing one dollar. Jones in this little book explains why so many natives of India say to the missionaries: "We need and want your Christ but we do not need nor want your Christianity." It is evident that the natives in our mission fields see a great discrepancy between the Christ that we profess and the Christ that we follow. Charles W. Gilkey's *Jesus and Our Generation* is another challenging book on nearly the same subject. Every Christian should read one of these two books.

Another book that I enjoyed a great deal is Agnes Rush Burr's *Russel H. Conwell and His Work* published by John C. Winston Co. This book costs one dollar and a half. It is one of the type of intimate biographies written by one who has had years of contact with Conwell and access to every possible source of information about him and even the advantage of having Conwell's approval and revision of all but the closing chapters of the book. It is not especially well written, nor critical in its method but an interesting and informing story of a great and useful man of God. In striking contrast to the above is Joseph Fort Newton's *Some Living Masters of the Pulpit,* published by George H. Doran Co. at two dollars. Newton gives illuminating interpretative sketches of fifteen great preachers. This is done with fine feeling and artistic touch. Newton unlike Miss Burr is an artist.

To stretch my mental muscles I recently read Simson's *Landmarks in the Struggle Between Science and Religion,* also a Doran book costing two dollars, and Evelyn Underhill's *The Mystics of the Church,* published by George H. Doran at perhaps one dollar and a half. These two books were not such enjoyable reading but nevertheless informing and helpful. It would be difficult to find two more opposite books in contents, one dealing with science and the other with spiritual realities and values. They are both rewarding reading for the information that they give on subjects that perplex too many of us present day Christians but no one will read them through to while away idle hours. It will require

as much effort and hard labor for the average person to read those two books with care and undestanding as to do heavy manual labor in the harvest field for a week or more. But they are worth while.

W. R. MAST, Walnut Creek, Ohio, Merchant and Sunday School worker.

Two books which I had read before but which I considered good enough to bear another reading in 1926 I mention here.

The Souls Sincere Desire by Glenn Clark and published by the Atlantic Monthly Press, Boston, is a book that has meant much to me on the subject of prayer. While the book is not very big and may be read at one sitting it is very helpful. The author starts out by saying that a prayer can not be anything else but the soul's sincere desire. Prayer, he says, is a lost art of Jesus and can not be found anywhere else but back at the place where it was lost, in the life of Jesus.

Another book that I submit here is one of Bruce Barton's books, *The Man Nobody Knows,* published by The Bobbs Merrill Co., Indianapolis. In this book the author makes a quest for a discovery of the real Jesus. A part of the discussion is conjecture sometimes rather fanciful, yet I think the writer of the book succeeds very admirably in portraying Jesus as a Man among men. He steers clear of making Jesus the founder of a new theology or as organizer of a new creed. His apology is that many books have been written making Jesus the Son of God, that it is his purpose here to make Him the Son of Man. The chapter on Jesus as the Founder of Modern Business, appeals to me very strongly, possibly because of the threefold business philosophy which is mentioned in that chapter and which strikes me as being ideally stated.

A. J. REGIER, President of Freeman Jr. College, Freeman, South Dakota.

The Power of Purpose, by William George Jordan. (Fleming H. Revell Co.) 64 pages, price 60c.

This is a splendid little book for young people to read. It is inspirational and contains some very practical and helpful suggestions. It contains seven short chapters and I would suggest that a chapter a day be read as food for thought.

The following subjects are discussed:

Chapter 1—Power of Individual Purpose.
Chapter 2—The Inspiration of Possibilities.
Chapter 3—Facing the Mistakes of Life.
Chapter 4—When We Forget the Equity.
Chapter 5—The Crown of Individuality.
Chapter 6—The Optimism that Really Counts.
Chapter 7—The Dark Valley of Prosperity.

Another very interesting book is, *What Is in a Name?* by C. R. Brown. However, I am not able to give you the publisher. I read it while on a vacation in Mt. Lake, Minn.

MRS. J. M. KURTZ, homemaker, Chicago, Ill.

Understanding Our Children, Frederick Pierce, 198 pages, price $2.00 (Dutton).

This book discusses in an interesting and helpful manner the nature of child life from early childhood through the adolescence period. The author gives many practical suggestions based on psychological principles.

BERTHA R. LEAMAN, Teacher of History, North Manchester College, North Manchester, Indiana.

Cadman, S. Parkes, *Imagination and Religion.* Published by Macmillan. Approximately 200 pages.

Gordon, *My Education and Religion.* Macmillan. 300 or 400 pages. Price $3.25.

Jacks, L. P., *The Challenge of Life.*

Jacks, L. P., *Realities and Shams.*

Both above published by Doran. Small books—approximately 100 pages. Jacks is associated with one of the colleges of Oxford. He is tremendously worth reading, one of the most challenging writers of the day.

Shafer, Robert, *Progress and Science.* Yale U. Press. 200 pages.

Harry Emerson Fosdick, *Christianity and Progress,* by Revell.

J. E. HARTZLER, President of Witmarsum Theological Seminary, Bluffton, Ohio.

One of the best books which I have read during the past year is *The Paths that Lead to God,* by Tillett, published by Doran Company, 1924. The book has 581 pages and is a most excellent book for the young man or woman who is a bit perplexed concerning the ways which lead to God.

A second book is that of J. Arthur Thomson, *Science and Religion,* published by Scribners. It has 280 pages, and is a very good book for the high school or college young man or woman who is a bit perplexed about science and religion, or the question of evolution. It is a 1925 book and very much worth while.

There is a third book by Prin. L. P. Jacks, of England, entitled *Religious Perplexities,* published by Doran Company, 1923. There is nothing better for the young man or woman who is perplexed concerning the why of religious difficulties. Prin. Jacks is very helpful if one is willing to think.

HAROLD S. BENDER, Professor of History, Goshen College, Goshen, Indiana.

What Is Faith? (McMillan, New York), 1925, 263 pages, price $1.75, by Dr. J. Gresham Machen of Princeton Seminary, Princeton, N. J.

Fundamental Christianity, (McMillan, New York), 1926, 334 pages, price $2.25, by Dr. F. L. Patton, former President of Princeton University.

I have found these volumes refreshing, stimulating, virile. They drive down to bed-rock in Christian thinking and furnish real food. The authors belong to that growing class of Christians who believe that Christianity is more than sentiment or philanthropy, holding rather that

it concerns truth and that it must reign in mind and will, that is, in the whole man. Dr. Machen is interested in practical Christian experience, in promoting faith. Dr. Patton is the Christian philosopher exploring the whole kingdom of Christian faith, revealing its place in modern thought. That place is supreme.

Neither volume is for those who are disinclined to use gray matter in religion, in particular the volume by Dr. Patton. I would heartily recommend, to my liberal friends in particular, the open-minded reading of those two volumes as a brilliant and powerful exposition of historic evangelical Christianity, known by some as "fundamentalism".

MARY YODER, Librarian, Wooster College, Wooster, Ohio.

Macy, J. A., *Story of the World's Great Literature.* Boni and Liveright, 613 pages, price $5.00.

Since Van Loon's *Story of Mankind,* "stories" of every phase of human endeavor have been written. Macy's book is not only an example of this fashion, but it is a work of significance, giving one a comprehensive even though brief view of world literature.

Durant, Will, *Story of Philosophy,* (Simon & Shuster), 577 pages, price $5.00.

The essential thought of the great philosophers from Plato to John Dewey is presented in such a way to make it human and readable. It is a lucid and enlivening account of seventeen famous attempts to see life steadily and to see it whole. The book is stimulating and full of charm. It will be read and re-read with profit and delight.

Barton, Bruce, *The Book Nobody Knows,* (Bobbs-Merrill), 306 pages, price $2.50.

In the easy, familiar style which characterized his *The Man Nobody Knows,* the author writes about the Bible, what it is, and how it came to be written. He describes the men who wrote it and discusses the people and events portrayed, concluding with a striking story of the influence of the Book. Mr. Barton is a business man and not a scholar or theologian, but his viewpoint is interesting and his presentation is clear and forcible.

PROF. A. S. EBERSOLE, Professor of Voice and Theory, Heidelberg University, Tiffin, Ohio.

With some regretable apology I may say that the only books of my reading in the recent past are of a more technical character and would hardly interest Exponent readers for your purpose. However, I cannot help mentioning the little volume, *The Meaning of Faith* (Fosdick). Here is a treatment that is both orthodox and liberally adequate in its scope, and to me it has brought satisfying answers of utmost necessity to the progressive vitality of my religious thinking.

I might mention a few other similar volumes which have contributed richly to our family routine, but to which some readers might find exception. But of the volume mentioned I would speak unqualifiedly for the seriously inquiring mind.

J. B. CRESSMAN, Kitchener, Ontario, student and business man.

The Christ of the Indian Road, by E. Stanley Jones, 213 pages, price $1.00. (The Abingdon Press, New York.)

This book is not only an illuminating discussion of India's progress toward accepting Christianity, but is a penetrating inquiry into the heart of Christian faith itself. Bishop Jones (Methodist) assures us that India is accepting Christ but rejecting Western sectarianism. The book is inspirational as well as informative. I can heartily recommend it.

Fundamental Christianity, by Professor Patton. (The Macmillan Press.)

A historical and philosophical discussion of the fundamentals of the Christian faith. The author, a former Princeton professor, writes authoritatively with broad information and sound convictions. He is well worth a careful reading.

N. E. BYERS, acting President of Bluffton College, Bluffton, Ohio.

War: Causes, Consequences and Cure, by Kirby Page, 207 pages. (Geo. Doran Co., N. Y.))

Discussion of cost of war, factors that cause wars and the attitude of Christians toward war.

What Ails Our Youth, by Geo. A. Coe, 97 pages. (Scribner's Sons, N. Y.)

Analysis of social influences that determine the type of life lived by youth of today.

DR. J. R. THIERSTEIN, Professor of Education and psychology, at Bethel College, Newton, Kansas.

Why I Believe the Bible, David James Burrell (Fleming H. Revell Co.), price $1.25.

These fascinating essays by Dr. Burrell will cause the child of God that knows the Bible to value the "Good Book" more highly and induce those that know little of it to study it with zeal.

The Modern Theory of the Bible, S. A. Steel (Fleming H. Revell Co.), price $1.25.

A very helpful book at a time when the world is full of strange doctrines and when the assailants of the Book of books are multiplying.

Jesus—the Master Teacher, H. H. Horne (Association Press), price $1.25.

(Reread) A truly wonderful book. Anyone who is engaged in teaching in the day school, Sunday school, nursery, behind the pulpit, or anywhere else, will be helped and blessed by sitting down with Prof. Horne at Jesus' feet to study from the work of the Master Teacher, the Divine Teacher, the great art of instructing all sorts of people under all sorts of conditions.

Are you willing for your children to follow your example? No? Then change the example.

THE STORY OF ONE RURAL CHURCH

The Zion Mennonite Church, Donnellson, Iowa.

By Lester Hostetler

The condition of the rural church in America briefly told is this:

Only one-fifth of the rural population goes to church.

Two-fifths of the rural churches of the country are standing still or losing ground.

A quarter of all rural churches have no Sunday schools.

Seven out of every ten rural churches have only a fraction of a pastor apiece.

1,600,000 farm children live in communities where there is no church or Sunday school of any denomination and probably 2,275,000 more who do not go to any Sunday school, either because the church to which their parents belong does not have any, or because they do not care to connect themselves with such an organization.

Who knows but what we are called to the kingdom for such a time as this? Mennonites are for the most part a country people. We can raise good crops, we are industrious, generally prosperous, and have succeeded remarkably well in maintaining country churches and Sunday schools.

Are we prepared to meet the challenge of a declining country church? Are we fulfilling our obligations in the evangelization of country communities which are in some instances virtually pagan?

We believe in the dignity of country life and in the strategic importance of the country church. The country church needs shepherds who understand the social factors of a farming community — shepherds who, above all, love country sheep.

The church at Donnellson is only one of many Mennonite churches keeping the fires of religion aglow in a rural community. We shall publish the story of other churches in future issues of the Christian Exponent.

Zion Mennonite Church and Parsonage (Right)

In the southeast corner of the State of Iowa, about fifteen miles west of the Mississippi, is located the village of Donnellson, a town of some five hundred people. The religious situation in this village is the same story over that could be said of many another—it is overchurched. Besides the Mennonites, there are the Presbyterians, the Methodists and the Evangelicals, each trying to hold its own. So far as the writer knows, all of them are fairly prosperous churches, however, and are shepherded by men who have learned the lesson of tolerance and even of love, toward the sheep of another denomination. During the summer, all the churches unite for union evening meetings, which are usually held out-of-doors. At the seventy-fifth anniversary program which was held at the Zion church, the pastors of the other churches were all present and expressed in most felicitous terms the greetings of their people. I was told that the churches unite in arranging for and sponsoring a lecture course during the school year. The ministers of the town meet at one of the parsonages at stated intervals for purposes of discussion and conference regarding their common religious problems. The common sin of sheep stealing is not so likely to be committed where ministers working in one community have learned to place the cause of Christ above the denomination.

The official record shows a total membership of 212 at the Zion Mennonite church. This possibly includes a few members who are not active, such as all churches possess, members who are luke-warm, or even cold. The Sunday school has an enrollment of 200 with a good attendance during the time of the year when the roads are passable. Most of the membership are country folks and inasmuch as there are practically no improved roads in the township, they are seriously handicapped during certain seasons of the year. Good roads are without doubt a religious problem, as many a country minister is willing to testify.

The Christian Endeavorers meet every Sunday evening in three groups, the Juniors meeting in the parsonage, the Intermediates in the basement and the Seniors in the main auditorium. Preceding the Endeavor meetings, a mission study class with a membership of about twenty-five meets for discussion under the leadership of the pastor. Among the other organized activities are a Ladies' Aid of forty-seven members, a Girls' Sewing, the Busy Bees, of twenty members, a mixed choir of twenty-five voices, a ladies' chorus and a men's chorus.

One other activity that is worthy of mention, and that is an asset to the church is the Teachers' Training Class, which meets every Sunday morning during the Sunday school hour, under the leadership of Mrs. Kaufman. The New Standard Course has been in use for some years and fitting graduation exercises were held last year for the graduates. The course requires three years for completion.

The church at Donnellson is one of the oldest in the General Conference of Mennonites. It was this church, together with the West Point church, also in Lee County, Ia., that first met together on March 21, 1859, to devise ways for the centralization of the Mennonite churches. The meeting was held in the old

stone building of the Zion church. John C. Krehbiel was chairman and Christian Showalter was secretary. Out of this meeting grew the movement which is now known as the General Conference of Mennonites.

The present pastor of the church is Rev. John E. Kaufman. He is a native of Moundridge, Kansas. After completing the course at the local high school, he entered Bethel College, where he received his A. B. degree. He later spent a year at Kansas University and then after two years of study at Witmarsum Seminary received his B. D. degree at the latter institution. He received a call from the Zion church in the summer of 1924. Aside from his pastoral duties, he is regional vice-president of Southeastern Iowa Christian Endeavor. He is also president of the district Sunday School Association and vice-president of the county Sunday School Association.

Rev. J. E. Kaufman

Mrs. J. E. Kaufman

Mrs. Kaufman, also formerly from Moundridge, Kansas, graduated from Bluffton Colege, having, however, taken two years of college work at Bethel and one at Kansas University. On the basis of a year's study at Witmarsum Seminary, she was also granted the A. M. degree from Bluffton College. She is chairman of the Ladies' Aid of the Middle District Conference and also of the local W. C. T. U.

History

(The following paper with some verbal changes was read at the Seventy-fifth Anniversary program which was held at the Zion church on Sunday, October 31, 1926. It was written by the joint authorship of a number of the older members of the congregation.—Editor.)

The founders of the Zion Mennonite church at Donnellson, Iowa, were all born in Germany. They left their fatherland for a number of reasons, foremost of which were the desire for greater religious freedom, escape from the compulsory military service of Germany, and to gain better economic conditions. About five families settled in Franklin township, Lee county, Iowa, in the spring of 1851. In the fall of the same year they started a congregation. The charter members included the following persons: Henry Ellenberger, Jacob Krehbiel I, Jacob Galle, Jacob Eyman, Peter Weber, Christian Rings, Daniel Rings, Jacob Kaegy, Henry Krehbiel and Christian Krehbiel. Some of these were unmarried men. They held their first church service in a little frame schoolhouse several miles northwest of Donnellson. With the arrival of more families, the membership soon outgrew the accommodations in the little schoolhouse, whereupon the St. Paul Evangelical church, then located one and one-half miles north of Donnellson was rented for $25 a year and used on alternate Sundays.

The first minister of the church was Henry Ellenberger, who was already an aged man. In the course of time, three other ministers, Jacob Krehbiel, David Ruth and Jacob Schnebele, arrived from Germany and assisted in the work. None of these men were highly educated but they were sincere men and did the best they could under the circumstances.

On September 5, 1853, an organization was effected and a constitution was drawn up. Every member signed the constitution. A forward step was taken when on January 28, 1859, the church decided to build a house of worship. As their means were limited, they were compelled to build as cheaply as possible. A rough stone structure was erected with a room in the basement which was used for a school. The building was dedicated on October 21st, 1859. Rev. Henry Ellenberger preaching the sermon. It was located at about the spot which is now the center of our cemetery.

In 1880, the church was rebuilt a little to the northwest of the old site. During the rebuilding, the services of worship were again held in the St. Paul Evangelical church on Sunday afternoons. This second building served until 1908, when work was begun on the present building in the town of Donnellson. The dedication of the new church took place on February 2, 1909.

Eight different men have served this church as

ministers so far in our history. The first one, as already stated, was Henry Ellenberger. Owing to old age and poor eyesight, he was seriously handicapped in his services. He died in October, 1869, at the age of 85 years. Some time before the death of Ellenberger, Jacob Krehbiel, David Ruth and Jacob Schnebele, all ministers, arrived from Germany and assisted in the work, the former being the leading minister during the declining years of Rev. Ellenberger. Krehbiel died after a short illness in the year 1861, leaving Ruth and Schnebele to assist Ellenberger.

After the death of Krehbiel, Christian Showalter was chosen by lot for the ministry. He preached his first sermon on Christmas Day, 1861, and was ordained the following year to the full ministry by David Ruth. Ruth later moved to Illinois.

In the year 1868, Rev. Showalter accepted a call to become the principal of the Wadsworth, Ohio, school, the first Mennonite institution of higher learning in America. Upon his leaving, the congregation chose out of their number a young man, Daniel Krehbiel, to assist Rev. Schnebele in the ministry. Krehbiel was a talented young man but for some reason he felt unable to serve as minister and discontinued the work in 1869, after about a year's service. In the same year, the congregation again sent a call to Christian Showalter, then principal of the Wadsworth school. He accepted the call and served this congregation until his resignation, in the fall of 1904, after having ministered in this church for a total period of forty-two years. Jacob Schnebele died suddenly on November 6, 1878, at the age of 79 years. After his death, the sole responsibility of the church was on Showalter. He died suddenly on April 12, 1907.

Rev. and Mrs. Christian Showalter

After the resignation of Showalter in 1904, Rev. P. P. Hilty, now of Versailles, Missouri, was called, and installed as minister by Rev. Showalter. He began preaching in June, 1905, and continued his services until 1919, when he accepted a call to Fortuna, Missouri.

In February, 1920, Elmer Basinger, now of Freeman, South Dakota, began his services and was soon afterwards installed by Rev. Wm. Galle of Moundridge, Kansas. Rev. Basinger served until the year 1924, when he resigned to accept a call to become teacher and college pastor at Freeman College, Freeman, South Dakota.

Rev. Basinger was succeeded by J. E. Kaufman, our present minister, who commenced service the first Sunday in August, 1924. He was soon afterwards installed by Rev. W. W. Miller from Pulaski, Iowa.

It was in the first stone building of the Zion congregation where the movement was begun in 1860 to organize the General Conference of Mennonites with the view of uniting as many as possible of the different Mennonite churches in the country. The first conference, however, was held at Westpoint, Iowa, on May 28-29, 1861.

The School

Our people were interested not only in the church but also in education. An elementary school was begun in the basement of the first stone building on August 2,, 1853, with Rev. Showalter as its first teacher. A term consisted of seven months. Instruction was given in both the English and German languages and besides the common branches there was religious instruction every day in some form or other. In 1868, when Showalter left for Wadsworth, the school was taught by Gustav Regier. The teaching of the English language was discontinued at this time. In 1869, M. S. Moyer was chosen teacher and continued until Showalter returned. It was in this school that most of the older people who are still with us today received their German education.

In 1881, after the first church was rebuilt, a frame school house was built a short distance from the church, where Rev. Showalter continued as teacher until the year 1889. Following this the school was taught by Adolph Krehbiel, Ed. Showalter, Ed. Bentzinger, Daniel Krehbiel, Matilda Basinger, P. P. Hilty, Ella Krehbiel and Meta Krehbiel. Some time during the World War, about 1918, the German school was discontinued and the building sold.

A Sunday School was started in this church in the year 1878, and a Christian Endeavor in 1891. A vacation Bible School was held here last year for the first time. The Ladies' Aid was begun in 1869.

In 1920 a parsonage was built close to the church which was dedicated on December 20th of the same year.

In this church grew up Wm. Galle who later became the minister at Moundridge, Kansas. Ed. Bentzinger, who is now one of the leading ministers in the Methodist churches of Iowa was also reared in this church.

The present number of active members is about 200.

Our forefathers have built well and have caused our lines to fall in pleasant places. May the Zion Mennonite Church continue to prosper and to grow in usefulness in the building up of the Kingdom of God.

The Life of Rev. Christian Showalter

(The following sketch of the life of Rev. Showalter, former minister of the Zion Mennonite church, and teacher, was prepared by his son, Ed. Showalter, of Keokuk, Iowa, but a member of the church in which his father ministered for over forty years. Editor.)

Rev. Christian Showalter was born November 11, 1828, at Assenheim, Bavaria, Germany. From his sixth to his fourteenth year he attended public school for eight months in the year after which he worked on his father's farm for a few years. In the year 1845, at the age of seventeen, he went to the school at Beugen, where he remained for two years. After that he attended a normal school at Schiers, from which place he graduated in 1849. He then taught school at Deutchhof in Bavaria for a short time after which he received a call from a Mennonite school at Hayesville, Ohio.

He came to America in 1850 at the age of 22 and taught school at Hayesville for three years. In 1853 he received a call from the Zion Mennonite Church in Lee County, Iowa, to teach school. He accepted this call and began teaching in August of the same year. On October 25 he was married to Rosina Haffner. In the year 1861 he was also chosen minister of the church. He taught and preached until overwork and failing health forced him to give up.

He commenced teaching in both German and English languages but later the English was dropped. He taught school in an old building which was formerly used for a stable, for about two years. Then the first church for the Zion congregation was built. In the basement of this church he taught until 1881. He taught all the branches of that time and gave religious instruction besides.

He opened and closed each day with prayer, and taught the pupils to be orderly and to honor older people, especially the parents.

After 1881 he taught school for about seven more years in the new frame schoolhouse which the congregation built. From 1853 to 1889 he taught the school of this congregation continuously, except during the two years 1868 to 1869 when he was the principal of the Wadsworth school at Wadsworth, Ohio, making a total of 34 years.

In the fall of 1869 he made a trip to Germany to see his aged mother, after which he returned to his congregation to serve them as minister and teacher.

He began preaching on Christmas day 1861, and was ordained to the full ministry the following year. He preached for about 42 years. He was one of the founders of the General Conference of Mennonites and was chosen its secretary almost at the beginning and remained in this office until a few years before his death.

While attending a conference in Pennsylvania in 1875 his oldest daughter, Magdalena, died after a short illness. As travel was slow in those days, by the time he received the sad news, it was impossible for him to return in time for the funeral. We can imagine the father's feeling when he returned home.

He was also a member of the foreign mission board and for many years was president of it.

He was greatly interested in the first movement for Sunday Schools and Christian Endeavor and did much to help establish them.

He also served his fellow men in a medical way and was often called out in the night to give aid to some sufferer, without receiving any pay for the same.

He was the author of a German catechism which was used for many years for religious instruction in Mennonite churches. He himself generally gave religious instructions to catechumens two or three times a week for about six months of the year.

The last years of his life he was a great sufferer from an incurable disease. He died on April 12, 1907.

Nearly two years prior to his death, he had the pleasure of installing his successor, Rev. P. P. Hilty, as pastor of the church.

On October 25, 1905, father and mother Showalter celebrated their golden wedding in the presence of all their living children, and the greater part of the congregation. On account of his suffering he was not able to enjoy the occasion as much as he and his family had hoped. Nearly one and one-half years after the golden wedding celebration he was released from his suffering by our kind Heavenly Father. He went to sleep as usual in the evening, never to wake up any more upon this earth, no one noticing the time of his departure. He reached the age of 78 years, 5 months and 1 day.

His faithful companion outlived him about ten years, being 80 years, 9 months and 4 days old at the time of her death.

Father Showalter was a man of great influence in his congregation and school. He is gone but by no means forgotten.

To be true Christians we need to live so that those whose lives we touch will be made better; the touch of Christ brought healing to body and soul.

"Our greatest teacher aside from the Great Teacher, was Froebel, who said: 'Come, let us live with our children!' ".

OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

A YOUNG PEOPLE'S DISCUSSION COURSE

Discussion No. 5

The other day Tom borrowed Mary's new tennis racket. After playing with it, he threw it on the grass, meaning to pick it up in a few minutes. Just then some boys called for him and he started off with them, shouting to Mary to come and get her racket. Mary heard him, but was busy at the time and afterwards forgot it. When she found that the racket had been laying on the grass for some time, she was annoyed.

Tom said that he had called to Mary that he was leaving, and that it did not hurt the racket anyway to leave it on the grass. Mary replied that it certainly was not a good thing for a new racket to leave it on the grass so long. Tom asked why she did not come and get it at once if she felt that way. Mary replied that it was not her business to get the racket, but Tom's business to return it after he had borrowed it. Tom said she ought not to stick on the matter of whose business it was to return it, if she really cared about her racket. He was in a hurry to go and did not have time to bring the racket to the house. Mary said he ought not to have thrown the racket on the grass in the first place. It would have taken no more time to stand it up against the post. Tom asked whether Mary always thought of these things when she was in a hurry. The discussion ended with both of them in a rather unhappy frame of mind.

1. Why do you think this incident caused so much discussion? Why did Tom and Mary keep it up so long?

2. What do you think is the effect on people of a discussion of this sort, where each tries to put the blame on the other?

3. What is the harm of being affected in this way? Give some instances of harm you have noticed.

4. What do you think of the motto, "My country, right or wrong"?

5. Read Matt. 7:1-5. Why do you think Christ spoke so earnestly on this matter?

6. Read Matt. 6:22-23. What do you think Christ meant by the eye being single?

Suggestions to Teachers

1. In the game of pool the player tries to shoot the other balls into the pockets while keeping his own out. There is a game that might be called human pool, in which Mary and Tom were engaged. When we play this we try to put the other person in a hole while keeping out ourselves. It is much more pleasant to point out the other person's faults than to admit our own, to push someone else into the hole than to be pushed in ourselves. We think of everything we can that will shift the blame off our own shoulders to those of other people, and in doing this we are apt to forget about the real merits of the case. Every charge that is made against us we try to meet somehow with a counter charge. This takes a long while because everyone wants the last word.

2. We get into the way of excusing ourselves and putting the blame on the others until we lose the ability to see things without prejudice. There are some persons who can never be trusted to judge a matter in which they have any self-interest. They have become morally squint-eyed. This happens because they let themselves play human pool too much.

The main harm is that we not only lose the ability to judge fairly between ourselves and others, but become unconscious of the fact. If a gun barrel or a tennis racket is not quite straight, and we know it, we may still make some use of these things by making allowances. But if we do not know that they are crooked we cannot expect to get good results. Judging others by different standards than we judge ourselves is hypocrisy, and the most dangerous and most common kind of hypocrisy is that which is unconscious. People who let their ideas become warped in their own favor by always excusing themselves are worse than crooked rulers or basebball bats.

4. Without loyalty, we could not have wholesome family or community or national life. But if our family has small-pox we must submit to quarantine in the interest of community welfare. A community in which there was an epidemic might have to submit to quarantine in the interest of national welfare. So a nation and its citizens should consider the good of the whole world, and not insist on their own rights or honor at the expense of other nations. We are all in God's sight citizens of the world and should protest when our country does wrong to the rest of the world. We need to cultivate intelligent patriotism, but to avoid blind patriotism.

5. Notice Christ's use of the word hypocrite in the fifth verse. He hated to see people become blind to their own faults while hey were critical of the faults of others. He urges us to consider our own faults and to avoid judging others.

6. Some persons cannot distinguish between red and green. It would be dreadful to have such persons for locomotive engineers. Good eyesight, free from near-sightedness or far-sightedness or astigmatism or color blindness, is very important. Good moral eyesight, free from prejudice or hypocrisy, is still more important.

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THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

Dear Editor:

War is hell but let us cheerfully appreciate the words of Dr. Charles Allen Dinsmore, who tells us: "Never for a moment doubt that you are working in one of the creative epochs of human history. The swirl and tumult about you is not the noise of a collapsing civilization; it is the seething of a shattered and chaotic world rounding into nobler form." War and anarchy is the product and the harvest of hypocrites and thieves who murder, waste and steal by devilish and hellish procedure.

It is plain that hypocrites and thieves are human parasites who breed and produce anarchists and bolshevists like flies produce worms and like worms produce flies in filth and corruption. And it is plain that we will have war and hell on earth until there are enough real-followers of our Saviour to properly defend all God's children of all classes and creeds against the ignorance, greed and sin of hypocrites and thieves who murder, waste and steal by ungodly procedure. And it is also very plain that the people who will not utilize and sacrifice the common sense and the blood and strength that God gave them to help defend their earthly brothers and sisters against the ignorance, greed and sin of hypocrites and thieves who murder, waste and steal by ungodly and unconstitutional procedure are weaklings and cowards instead of being real followers of our Saviour. I was raised by Mennonite parents who taught me that the ten commandments and the golden rule must be appreciated and practiced in order to be beneficial, and that honest work and economy must be practiced in harmony with pure truth and pure justice toward all humanity in order to be peaceful and in order to become real prosperous on earth and in heaven.

Everything that lives proves to me that everybody is good to me whenever they are right and everybody is leading through their own ignorance; idleness; waste; war; vice; misery and other earthly hell to oblivion whenever they are wrong. So you see there is absolutely nothing for Adam and Eve's relatives to fear except their own ignorance, greed and sin.

So let's cheer up and do our duty like godly men with all the common sense and all the blood and strength that God will give us until we win the victory of real peace on earth and in heaven. With love for all and with mercy toward all the hypocrites and thieves who are leading themselves and all their ignorant and unfortunate followers and victims through war and hell toward oblivion. I am sincerely your friend for victory with all the common sense and all the blood and strength that God will give me. So let's cheer up and do our duty like godly men.

Your brother, **Wm. C. Brenneman.**

Hopedale, Ill.

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Notes from Here and There

S. E. Yoder, formerly from Belleville, Pa., of the 1916 class of Goshen College is practicing medicine and osteopathy in Lancaster, Pennsylvania.

Dean Paul E. Whitmer is scheduled to deliver the fourth annual Bible lectures at the Zion Mennonite Church at Souderton, Pa., Nov. 28, to Dec. 5.

Pres. J. E. Hartzler of Witmarsum Seminary recently gave a lecture on Europe and filled the Sunday morning service at his home church, Bethel, near Garden City, Missouri.

The new congregation at Springs, Pa., held communion services on Sunday, November 14. Rev. P. E. Whitmer officiated and also formally installed Rev. Ed. Miller as the pastor of the church.

Rev. Ed. G. Kaufman, missionary to China on furlough, and spending the year at Chicago University, will be with the Sugarcreek, Ohio, Mennonite church on December 26 to 31 to deliver a series of lectures on China.

Six Bible study classes meet at the Oak Grove church near Smithville, O. every Wednesday evening. The work is under the supervision of Rev. Jesse Smucker and those attending manifest a live interest.

Dr. J. E. Hartzler was scheduled to be the principal speaker at the Father and Son banquet which was held at the Berne, Indiana, auditorium on November 15.

Henry Burkhard of Roseland, Nebraska, has accepted a call to serve as the pastor of a Methodist church near his home. He writes: "In doing this we are not giving up our loyalty to the Mennonite church. The circumstances that surround our life at the present make it impossible for us to work in the Mennonite church in any effective way and since there is so much work in the kingdom of God it is my conviction that I should do the thing that will enable me to serve in the largest way."

The 200th anniversary of the beginning of the Mennonite church in Milford, Bucks county, Pennsylvania, will be observed by special services in the West Swamp church, November 25-28. All who have been connected with the church and Sunday school are invited to the services. Conference ministers are especially invited to the Saturday services. A general invitation is also extended. Rev. S. M. Rosenberger is the pastor of the church.

Rev. P. P. Tschetter of Bridgewater, S. Dak., recently held a series of meetings at the West Mennonite Church, Nappanee, Ind.

Irvin Burkhart of Goshen, Ind., conducted a series of meetings at Hesston College, November 5-12.

Rev. C. E. Krehbiel was scheduled to hold a series of meetings at Pawnee Rock, Kansas. Rev. J. B. Schmidt is the pastor of the church.

Rev. and Mrs. Ezra Steiner spoke at the Grace Mennonite Church, Pandora, Ohio, on November 7th. They will leave soon for their new field of labor in Tibet.

Prof. Jacob Quiring of Bluffton College is scheduled to give a series of Bible Lectures in the First Mennonite Church of Allentown, Pa., under the auspices of the Local Brotherhood.

On November 14th, the second communion service was held by the new Mennonite Congregation at Springs, Pa. Five new members were received into the church and Rev. Edward Miller was formally installed as pastor of the church. Paul E. Whitmer officiated at these services.

The Mennonite congregation at Trenton, Ohio, held the fall communion service on November 7th. At this service twelve new members were received, ten by baptism and two by the right hand of fellowship.

The third term of the Kishacoquillas Valley Bible School will be held in the Allensville (Pennsylvania) A. M. Church beginning January 3d, and continuing for six weeks. J. B. Smith of Elida, Ohio, and E. D. Hess, Bellville, Pa., are the teachers.

The Zion Mennonite Church at Donnellson, Iowa, held its annual Father and Son Banquet on November 11th. Rev. H. J. Schrag of Wayland, Iowa, addressed the large group present. Seven young people took part in the Prince of Peace declamation program, which was given on Sunday evening, November 21.

As a result of the Personal Work Campaign, which was conducted recently fifty-five new members were received into the First Church, Philadelphia. A church fellowship night was arranged to be held on November 18th for these and all others who have joined the First Church in the last five years. The purpose of the meeting was to have the members become better acquainted with each other and the church officers.

The Mennonite Mission at Dhamtari, India, recently conducted a Teacher's Normal and later one for evangelists and Bible Women.

Some of the old colonists of western Canada are leaving that country for South America. The first group composed of seventy-five families expected to leave November 18.

The largest church in Holland is the church in Amsterdam. On September 11 Dr. A. K. Kuiper, celebrated the twenty-fifth anniversary as pastor of the church.

Rev. Benjamin Ewert, traveling minister of the Canadian Conference, recently made a trip of one thousand miles, preaching at a number of places in Saskatchewan.

On Sunday, October 31, J. E. Hartzler preached in the Trenton, Ohio, Mennonite Church in the morning and in the evening he gave his lecture on the "Regeneration of Europe". Dean Byers of Bluffton College gave an address on Peace on November 14.

The annual Union Mennonite Sunday School and Young People's Convention program was given in the First Mennonite Church of Bluffton, Ohio, on November 26th. The Ebenezer, Defenseless, St. John, Grace, Missionary, and First Mennonite Sunday schools, all in or near Bluffton or Pandora, cooperated in giving the program.

The West Swamp Church near Quakertown, Pa., celebrated the two hundredth anniversary of the founding of the church Nov. 25 to 28. Rev. S. M. Musselman of the First Church, Bluffton, was one of the principal speakers. This was the home church of Rev. Musselman. There was a minister of this name in the church for at least 100 years of the same family as Rev. Musselman. Rev. S. M. Rosenberger is the pastor of the church.

Rev. A. E. Kreider of Witmarsum Seminary and Rev. Ed. Kaufman, missionary on furlough from China, are scheduled to deliver a series of lectures during the holiday week, in the Sugarcreek Mennonite Church. Rev. Kaufman will lecture on China December 26-30. Rev. Kreider will give lessons on the Pauline Epistles December 26-January 2. There will be afternoon and evening sessions during Rev. Kaufman's stay.

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The
CHRISTIAN EXPONENT
A Bi-weekly Christian Journal

December 17, 1926

EDITORIAL
THE WORLD'S DEBT TO JESUS

PEACE ON EARTH, GOOD WILL TOWARDS MEN
D. H. Richert

THE CHRISTMAS CAROL
P. P. Wedel

WHY A PEACE MOVEMENT
Frederick J. Libby

AN UNUSUAL ANNIVERSARY CELEBRATION
Paul E. Whitmer

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The Editor's Chat

Dear Readers:

This is undoubtedly a busy season for most of you, trying to decide the ever recurring question of what presents to buy for your friends, fixing upon the menu for the Christmas dinner, thinking up the names of all those who must be remembered with Christmas greeting cards, etc. The Christmas season is a busy time. In fact, Christmas is a burdensome day to thousands of people. The thought of Christmas reminds them of long hours, worry and hard work and they breathe a sigh of relief when it is all over. To mail clerks and the clerks in the Five and Ten Cent Stores, the great Christian festival means hurry and overwork rather than joy and peace.

This is all because we have departed too far from the simplicity which surrounded the events of the first Christmas. All this fuss and bustle and worry and extravagance in honor of Him who was born in a manger and who throughout His life lived so simply is one of the incongruities of our modern life.

A few days ago I looked over a counter that was loaded down with children's toys. And the toys with which the children play tell volumes of the spirit of a people. There were toy gasoline filling stations, motor trucks, airplanes, Fordson tractors, telephones, radios, and even steam shovels. There we have it, our whole modern spirit of scientific invention and commercialism. Soldiers and guns which were so commonly offered for Christmas toys a few years ago were not there, for which I was glad. Toys are more than playthings. To the child they are serious matters and out of them his imagination finds material for the gradual shaping of life's ideals. Children need toys. They are a necessity for them, not a luxury. No parent has done his full duty who has not supplied his children with dolls, wagons, and as many hundred blocks as he can afford. But toys need not be complicated nor expensive. A complicated, self-propelling toy automobile with which the child can do nothing but to wind it up and watch it run is not half as valuable as a few simple blocks with which he can construct a house or a barn. And a simple home-made doll brings fully as much joy to the child and lasts longer than the most expensive sleeping doll.

I did not start out with the intention of giving advice on the matter of Christmas gifts. But if I had to give some, it would in a general way be this: Let there be plenty of toys for the children, simple and constructive rather than mechanical toys, and such as will contribute to his highest development. For older children and adults, there are few things more appropriate than a book or a subscription to a good magazine. (I suggest the Christian Exponent. Advt.)

The November 18 issue of the Christian Century contains an interesting and informing article by Dr. J. E. Hartzler, in which he gives a number of reasons why the United States should not cancel the war debts. Dr. Hartzler has studied this question at close range during his trip through Europe with the Sherwood Eddy party and he is apparently convinced that the European countries should pay the war debts. "To cancel them," he says, "would be 'unethical and a breach of international justice'." We do not care to start an argument with Hartzler on this matter. He no doubt could produce facts and figures which would place our forensic proclivities in a sad plight. But we venture to take issue with his first argument. He says that we ought to collect from the European countries because they made false promises. They promised when the loans were made that the war was to end war and to make the world safe for democracy. They are not making good this promise, therefore we should make them pay.

Our answer in this matter is that the war lords have always promised too much. In accepting their promises we were duped, duped just as badly as the people in Europe. We placed confidence in men who told us that if we fight like beasts the millenium would surely dawn. We should have known better. And the fact that we did not know better shows that we were just as stupid as the people in Europe. And to collect the debts upon the ground of false promises which the war lords made in our country as well as in Europe, would amount to asking an indemnity for our own stupidity. It was a simon-pure case of misplaced confidence for which we ourselves are to blame and for which no one else should be asked to pay.

In a recent issue of the Gospel Herald we read the report of the Virginia Conference of Mennonites which was held in Rockingham county on October 15. By special action of the bishops the plain sack coat (as dictinct from the frock) is now officially permitted by that body, except for the ministry, who must wear the plain frock coat. The bishops' resolution passed on October 10, 1914. was reaffirmed and made a part of the dress regulation. It reads as follows:

1. **"We will use our best endeavors to have all our bishops, ministers and deacons use the plain frock coat, and the laity either the frock coat or plain sack.**

"That we will endeavor likewise to have all officials to dispense with neckties.

"Stiff hats, fancy vests, flashy neckties, ornamented fobs, rings, ornamented cuff-buttons, gold watches, and such like will not be tolerated.

"We will use our best endeavors to have all sisters wear the cape, and especially the wives of bishops, ministers and deacons.

"Low necks, short sleeves, transparent clothing, hobble and other immodest skirts, rings, bracelets, breast pins, ornamental chains, sashes and such like will not be tolerated."

The resolution was read by Bishop Daniel Kaufman, who was a visitor at the conference and who is also the editor of the Gospel Herald. In the current issue of the Herald appears and editorial on "Hindrances to Discipline", the burden of which is that "obstructive opposition" on the part of worldly minded members is the principal reason why ministers find it difficult to discipline erring members for plain Scripture violations in dress.

These are serious and important matters, not, to our thinking, because of the intrinsic importance of the questions in themselves, but because of their tendency. It is upon questions of this kind that Mennonites have divided. The resolution shows that the Virginia conference of Mennonites (at least the official body) is interested in things which scarcely engage the attention of many other Mennonite groups. The day of a united Mennonite Church is not yet at hand.

We believe with the writer of the above mentioned editorial in church discipline; but we are also convinced that the editorial proceeds upon the tremendous fallacy that conference resolutions are always plainly based upon the Scriptures. Sack coats were against the rule yesterday; today they are officially recognized. And thus the heresies of yesterday become the orthodoxies of today. The fact that the bishops find it necessary to take special conference action to encourage their wives to obedience is a prophecy of the changes which the morrow will bring.

In connection with this matter, I wish to quote Richard Baxter, an English divine who lived three hundred years ago and of whom it is said that he preached more sermons, engaged in more controversies, and wrote more books than any Nonconformist of his age, and that "his practical writings were never mended and his controversial seldom refuted". In his book entitled "The Reformed Pastor" (which should be in every minister's library) he says on the question of peace and unity in the Church:

"I would therefore recommend to all my brethren, as the most necessary thing to the peace of Zion, that you unite in necessary truths, and bear with one another in things that may be borne with; and do not make a larger creed and more necessaries, than God hath done. To this end let me entreat you to attend to the following things: 1. Lay not too great stress upon controverted opinions, which have godly men and es-

(Continued on Page 416)

THE

CHRISTIAN EXPONENT

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LESTER HOSTETLER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Esther Smucker, Missions; Elmer J. Yoder, Young People's Page. **Consulting Editors:** J. S. Slabaugh, Paul E. Whitmer, J. C. Meyer, Wm. B. Weaver. **Contributing Editors:** J. E. Amstutz, J. B. Cressman, A. M. Eash, Henry A. Fast, O. B. Gerig, J. E. Hartzler, Ivan Groh, Hervey Schnell, Elva Schrock, Crissie Y. Shank.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

A PLEDGE FOR PEACE.

"Believing that we are called by our understanding of Christ to unreserved abstention from war, and to a complete dedication to peace as the only true defense of our most treasured loyalties and loves, we covenant together before God, praying that in the day of calm we may win others and that in the time of storm we may stand firm to our witness."

This pledge was signed by one hundred and sixteen Congregational ministers in England recently. It explains itself and is a worthy example for the laity of these congregations. If the Christian church is led by a ministry that is moved by such ideals the future influence of the church is assured. It is a wholesome contrast with expressions of the many ministers who lost their ideals during the war. In peace or in war the Christian should follow his Master.

—o—

RELIGIOUS LIBERTY IN ROUMANIA.

Sixty-one prominent Americans signed a petition to the Queen of Roumania asking her "to give her distinguished personal consideration to those religious minorities in Roumania suffering under the practise of discriminations: Baptists, Jews, Lutherans, Presbyterians, Unitarians and Roman Catholics."

These petitioners ask for religious liberty for their brethren in Roumania. This is a blessing that many Christians enjoy but there are probably many who do not appreciate that it is a blessing that cost our ancestors much suffering. Mennonites were among the first to demand freedom in religion and those who understand this early history can sympathize with the people of Roumania who would be affected if the petition brings favorable results.

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THE UNITED STATES NOT TO ENTER THE WORLD COURT

President Coolidge's Kansas City Speech seems to indicate that he will make no further efforts to bring the United States into the World Court. As the matter stands it is for this country to decide whether it will modify its former position for the other nations have decided not to give the United States a privileged position if it joins the Court. The president indicated that he wants no special favors for this country in a former statement but now his position seems to be that he will not ask the Senate to join the Court on the basis of equality with other nations.

The World Court may or may not be a good thing for the United States but few will deny that it gives the rest of the world an unfortunate impression if the United States demands special favors in international affairs. The Geneva Conference took a stand which seems commendable even to an American who does not believe that we should join the Court. It stands for equal privileges for all nations that adhere to the Court. A sense of fair play makes this seem the only possible position for an international organization.

THE WORLD'S DEBT TO JESUS

Over nineteen hundred years ago, in a remote and obscure corner of the great Roman empire a little boy was born. The birth of a boy is always an event of the first magnitude. Who knows what changes in the world will follow on account of it! When Jesus was born, a new era in the world's history began.

No man in the world knows the exact day or month or year when Jesus was born. Probably no one thought of writing it down. The scholars tell us that it was sometime between the years 6 B. C. and 4 B. C. All that we are sure of is that Jesus was born Before Christ, an anachronism which is due to an error on the part of the mediaeval scholars who fixed our present system of reckoning time.

The exact time of Jesus' birth is not of any great importance. Jesus is eternal. He is above time. He transcends the calendar and the clock. We may be interested in the precise dates when events took place but Jesus was not. He was set first and foremost upon the things which have no relation to time, the things which abide forever.

The early church celebrated Christmas on January 6, the same day as the Epiphany of Dionysius, as a large section of the Christian world still does. In the fourth century the Roman Church began to observe the anniversary of Jesus' birth on the 25th of December. Some people observe both dates as occasions for celebration of one kind or another..

We know practically nothing about the boyhood and young manhood of Jesus. He was the oldest of five brothers; he had two, and possibly more, sisters; he was a carpenter. Save the incident of His going to the Temple at the age of twelve, we know nothing, absolutely nothing, except what we read between the lines, of His early life.

How we would like to have the picture completed! Where and how long did He go to school? Did He know Greek? Who were His boy companions and what games did He like to play? How tall was He, and what the color of His eyes and hair? What were His habits of eating and sleeping? What kind of carpenter work did He do? Did He ever saw a piece too short or pound His finger? The answer to these questions might be interesting. They could not possibly add anything that is particularly worth knowing.

One thing Jesus did not do. He never wrote a book. We do not know that he ever wrote anything except a few words. And those were written in the sand and were soon erased. Mohammedanism is the religion of a book. Christianity is not. There are some Christians who apparently worship the Bible. But the heart of Christianity is not the Bible but a personality—Jesus, the Christ. The Bible is the record of that personality.

And this is Jesus' greatest gift to the world—Himself.

The world is indebted to Jesus for all that is highest and best in life. He glorified childhood, dignified manual labor; He rebuked riches and ritual and made the condition of the heart the sole condition of membership in the Kingdom and in doing so He brought hope to millions of souls who were in the clutches of poverty and were being ground under the heels of the oppressor; He brought moral cleansing to the world, so that even wars were not quite as bestial as they otherwise might have been; He brought peace to the individual heart, satisfaction to the deepest longings of the human spirit. He came into a world of strife and hatred; He knew life at its worst. He was reared in a country whose travail was sore because of the oppression of the Romans. He knew all about the pain and misery and poverty—the very dregs—of life. Knowing this, He still believed in God's goodness. And the contagion of His life in generating faith in a Heavenly Father was not a small contribution. In the midst of a warring world He cherished the faith that an age of peace and good-will should dawn upon the earth.

For these things and many more the world is indebted to Jesus.

The little boy who was born in a manger grew to be a man. And today he is revered and worshipped (though not fully understood) by 565,000,000 people—one-third of the population of the whole world.

It is well to have one day in the year set apart—Christmas day—for special contemplation of the salvation which He has wrought.

O Lord, our Lord, how wonderful is Thy love to us. In a thousand forms Thou hast revealed it, but in none so fully as in the gracious bestowment of the life of Jesus. He has opened up to us the vision of God and the way to eternal life. Into this sordid and restless world he has brought the holy inspiration of goodness and of friendship with Thee. We welcome the Christmas day, not for its gifts and its social joy alone, but for its deeper lesson of a united humanity and a coming reign of peace. Help us to hear above the strife and confusion of the world the angel song of peace and good will. Amen.

From "The Daily Altar." —Lester Hostetler.

WORLD HEROES CALENDAR

We have just received from the National Council for Prevention of War a copy of this calendar. It strikes us as being so fine that we have decided to give it here some free advertising space. The calendar is composed of a cover page and twelve sheets, 11 by 18 inches, each sheet having printed on it the portrait of one of the twelve world heroes as decided by the votes of 282,000 high school students in thirty different countries. They are: Louis Pasteur, Abraham Lincoln Christopher Columbus, George Washington, Benjamin Franklin, Woodrow Wilson, Florence Nightingale, Joan of Arc, Socrates, Johann Gutenberg, David Livingstone and George Stephenson. Below each portrait is the prize essay of about 150 words. The calendar is suitable for school or home. Single copies may be had for 50 cents; three copies for $1.00. Order from The World Hero Calendar Department, National Council for Prevention of War, 532 Seventeenth Street, N. W. Washington, D. C.

Peace on Earth, Good Will Towards Men

By D. H. Richert

Professor of Mathematics and Astronomy at Bethel College, Newton, Kansas.

That is the message which has been ringing down through the ages ever since the Prince of Peace was born at Bethlehem. That will be the slogan on the lips of old and young during the Christmas season now at hand. Shall it be only a slogan?

What have the professed followers of the Prince of Peace done to bring this message to a realization? Has this song of the angels been regarded by too many Christians as a mere phrase, very suitable for a Christmas greeting, but in reality signifying nothing? If Christians have failed in the past to do what they ought to have done, should they deliberately repeat that mistake in the future? The writer believes not, hence may he write down a few items which he thinks we as followers of Jesus believe to be the basis on which we should, with indomitable faith, work toward a Christian social order in which the song of the angels "Peace on earth, good will toward men" may be realized.

We believe that the deepest human fellowship has its necessary basis in the fellowship with God as He is revealed in Jesus.

We believe that according to the life and teaching of Jesus, the supreme task of mankind is the creation of a social order, the Kingdom of God on earth, where the maximum opportunity shall be offered for the development and enrichment of every human personality; in which the supreme motive shall be love; wherein men shall co-operate in service for the common good, and where brotherhood shall be a reality in all of the daily relationships of life. "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?" (Malachi 2:10.)

We believe that the Sermon on the Mount is the constitution of the kingdom of God here on earth. and that love, as manifested in Jesus, is the final and unconquerable force which alone can bring mankind into right relations with God and finally establish the Kingdom of Heaven. For has not God given to us the ministry of reconciliation? (II Cor. 5:18).

We believe that the conception of the Kingdom of Heaven, as Jesus proclaimed it, is a possible order of life which will come socially as men yield to it individually. We do not believe that God meant men to be divided by war and strife, but that they should be united and co-operative.

We believe that all race hatred is sin, and that membership in the new social order does not depend on the color of a man's skin. Therefore should men everywhere and in every race learn to understand one another and appreciate the good in each other. For "In every nation he that feareth Him, and worketh righteousness, is acceptable to Him." (Acts 10:35.)

We believe that war represents nothing that Jesus did teach and everything that he did not teach. It is a denial of the sacredness of human personality and of the eternal law "Thou shalt not kill". Not only that the effect of war is disease, pestilence, death, it also sows the seeds of future wars. Peace is not guaranteed by war but only by good will. Hence Christians, with the power of the Prince of Peace at their disposal, should put war forever beyond the pale of decency.

We believe that co-operation and good will can be established between nations as well as between individuals, for was that not the prophet's vision: "In that day shall Israel be the third with Egypt and with Assyria . . .a blessing in the midst of the earth, for Jehovah hath blessed them, saying blessed be Egypt, my people, and Assyria the work of my hands, and Israel my inheritance." (Isa. 19:24,25). If the prophet deemed it possible for Israel and the pagan nations to live peaceably together, why should not a Christian of today, after the Gospel of Peace has been preached for nearly 2000 years, have the faith of that prophet of old and say, with God's help, there shall be "Peace on Earth and Good Will toward Men."

THE THING THAT GRIPS US

While visiting Dundee, Scotland, an American who had heard much of Robert Murray McCheyne, one of the "saints of Scotland," was anxious to find someone who could give him some personal reminiscences of the great preacher. For that purpose he went to see an old man.

"Can you tell me some of the texts of McCheyne's great sermons?" he asked.

"I don't remember them," said the old man, shaking his head.

"Then can you tell me some of the striking sentences he uttered or some of his best sayings?"

"I've forgotten them entirely," was the reply.

The American was greatly disappointed. "Well," he said, almost in despair, "don't you remember anything about him at all?"

"Ah," replied the old man, brightening, "that is a different question. One day when I was a laddie playing by the roadside Robert Murray McCheyne came alone and, laying his hand upon my head, said: 'Jamie, I've been to see your poor sick sister. I'm always glad to see her and help her as I can.' Then he paused and after looking a bit into my eyes added: 'And, Jamie, I'm very much concerned about your own soul.' I have forgotten his texts and grand sermons, sir, but I can still feel the tremble of his hand and see the tear in his eye."—Selected.

OUR BI-WEEKLY SERMON

The Christmas Carol

P. P. Wedel.

Rev. Wedel was born at Moundridge, Kansas, October 6, 1884. After graduating form the local High School, he attended Bethel College, graduating from the "Evangelist Course" in the Spring of 1906. On July 23, 1905, he was ordained to the ministry by his home congregation, the First Mennonite Church of Christian, Kansas, near Moundridge. In the fall of 1911 he moved to Newton for two more years of study at the college and in 1917 he was ordained to the eldership, in which capacity he still serves his home church. This fall he was elected president of the General Conference of Mennonites for the term 1926-1929.

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 13-14.

Christmas, the festival of joy and gladness is before us. Who would not want to be happy and grateful this glad Christmas season? Perhaps we face conditions that are prone to fill our hearts with grief; perhaps we stand before unsurmountable problems and difficulties; perhaps we are somewhat disheartened at the continual grind and struggle of life; but if there ever is a time that we should sing away our petty griefs and gain new hopes and courage and inspiration and energy, it is now as we commemorate the great event of Christ's coming into the world.

REV. P. P. WEDEL

Our text is a part of the story of His advent. It constitutes the song of the angelic hosts at the time of Christ's birth. An angel had brought the shepherds who were watching their flocks by night the glad tidings, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Hardly had this heavenly visitor completed His message, when the very heavens were set in motion as the heavenly hosts praised God in the song that re-echoes again and again, and that men will continue to sing until in heaven with the angelic hosts we sing it as a new song, "Glory to God in the highest, and on (the new) earth peace, good will toward (redeemed) men."

"Glory to God in the Highest."

What is it that brought forth this hymn of praise? Why did the very angels praise God this starry night? Why should our hearts be filled with adoration, thanksgiving and praise this Christmas season? Well might the very heavens be moved; well might we join in this hymn of praise; for the birth of Christ marks the greatest of all the great miracles.

Christ is born, the Son of the mighty God. A lowly virgin is His mother; but God and God alone His Father. He is the Son of Man, but in a special sense also the Son of God, who knew no human father. Can you fathom the depth of this miracle?

But His virgin birth is not the most important feature of this great miracle. Even more miraculous is the fact itself that God sent His beloved Son into this sin-cursed world. Miraculous beyond conception is the fact that in Jesus Christ God Himself came unto us, for Christ is God from eternity to eternity. Immanuel is His name, i. e., "God with us." Should not our tongues be loosed to sing His praise as we think of this miracle, especially as we think of it as a miracle of love?

For the birth of Christ is not only the greatest of all miracles, it is also the greatest revelation of God's love. That is what precipitated this Christmas Carol. "For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him shall not perish, but have everlasting life." Christ's coming into the world to carry out the great work of redemption puts us face to face with the love of God in a way that we must stand still in amazement. Stop for a moment and ponder: In a lowly manger lies a little helpless child. And this is Jesus, the Christ? Yes, it is He. It is the Son of the living God who was with the Father in perfect glory from eternity. He could have remained in glory. He is King of kings and the Lord of lords. He is the eternal Word through which all things have their being. But love spurned Him to empty Himself of His power and riches and glory. Do you wonder that the very heavens were full of song and that angels sang this Christmas Carol at His birth? Do you wonder that men who have experienced this love today join in this song?

All the more so since His birth is also the highest token of God's magnificent grace. To whom did He come when He left divine glory? For whom did He come? Oh, He came to and for man—fallen man, who through his own choice had turned his back up-

on God. He came for sinners, who were at enmity with God. We who have deserved death and eternal punishment at the hand of God become the object of His love and grace. In Christ He came to us to redeem us from our sins. Can you fathom the depths of grace that this coming betokens? Oh, how it should humiliate us! How it should fill us with adoration and praise!

In view of this greatest of miracles, in view of this greatest revelation of the love of God, in view of this highest manifestation of His grace we sing with the angelic hosts, "Glory to God in the highest." For Christ came to bring peace.

Peace on Earth

This is the second thought and precious truth of the Christmas Carol. What a restless world it is in which we live! We stop for a moment and look at conditions as they exist on earth. How war torn the world is. The great world war has left a bleeding world. Revolution and bloodshed, famine, want and suffering follow in its wake. Aye, war itself looms up in various parts of the world. The whole world seems as a powder magazine; it takes only a tiny spark to cause a terrible explosion. In a smaller way, too, we find strife and contention, hate and envy. Think of the homes that are broken by envy and sin; think of individuals that are at strife with each other; think of the church and see the hatred and envy and strife that finds its way into the circle of those who profess to be followers of the Christ whose advent we commemorate. How about the strain, "Peace on earth?" Were the angels mistaken in their song? Shall we not join them and sing, "Peace on earth?"

Oh no, they were not mistaken. Surely we shall join them in this beautiful strain. Thank God, there is peace on earth. There is peace in the hearts of godly men—a peace that passes all human understanding. It is the peace that comes from the experience of salvation, the assurance of pardon, and the blessed fellowship with Jesus. But listen, this peace is the portion of those only that have accepted Christ as their personal Saviour. Is it your portion? Do you have this peace? Christ has brought it to earth into the hearts of those who will accept it.

But where there is peace in the heart, there will also be peace between men. Children of God must live at peace with each other. If God through Christ has given us peace, should it be difficult to live in peace with our fellowmen, especially so with the brethren in Christ? How much reason we have to humiliate ourselves! How much we still lack in this respect! This Christmas tide should be a mighty challenge to us to live at peace with all men, for Christ has given us peace of heart, and this peace must work itself out in our peaceful attitude towards men.

However, this song means more than that. The world may be war-torn today; there may still be much of enmity, hate, envy, murder, contention and strife; even the Christians may still be lacking in the spirit of love; but our text brings to us the assurance that peace will yet be restored upon the earth. The 'Peace on earth" of the angels is a prophecy of a better day to come. Shall we not pray and labor for this day? Shall we not do all in our power to speed the day when men and nations will try to understand each other and seek better methods to settle their disputes than barbaric war? Shall we not hold up the standard of Christ to the world and show them that love is a greater force than hate? And even though we cannot eliminate or rule war out of the world, shall we not do all in our power to foster friendliness and good will and righteousness? Shall we not firmly but gently show the world that for our part we can bless no war nor participate therein, but that we are dedicated to the principles of peace and love and helpfulness? Shall we not point to the Prince of Peace as the only hope for a bleeding world? And when we have done this, shall we not look forward with keen anticipation to the day when Christ will come to establish the Kingdom of Peace? For the kingdoms of this world will become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever. Then will there be "peace on ear."

"Good Will to Men."

These are the final words of the Christmas Carol. The American revised version puts it thus, "On earth peace among men, IN WHOM HE IS WELL PLEASED." Precious thought that this Christmas season should bring unto us—God has a good will toward us; He is pleased in us! But how can that be? How can God find pleasure in sinful men? How can He find pleasure in us with all our failings and shortcomings? Ah, that is what we want to learn anew this Christmas season. He can find pleasure in us because of Jesus Christ. That is why Christ came into the world. He came to seek and to save the lost. He died on the cross to reconcile us with God. In faith we accept the atoning work of Christ and receive pardon and are justified. God no longer sees us as sinners, He declares us just for Jesus' sake.

But that is not all. Christ died for our sins, but He also arose for our righteousness. We have a living Christ. Christ came into the world not only to give us pardon, but also to give us life. He gives us wisdom and strength to lead a pure, holy life, a life of service and helpfulness after the example of the Master. We are blessed, but we also become a blessing unto others. We have the mind of Christ and to do His will is our passion. God is pleased in us because our lives are patterned after the life of Christ. He can be pleased in us only so far as this is the case. What a challenge Christmas is to lead a life in which God can find pleasure.

What is this Christmas going to mean for us? Will we drop back into everyday life and forget all? God forbid! May we realize the greatness of the gift that God has given us in Christ in whom He showers His love and grace upon us. May we enjoy the peace

that Christ brings into the heart of Him who believes but may we also strive to keep peace with men and to nurture peace among men, so that we be peacemakers. May we so conduct ourselves in our behavicur in our daily walk of life that God can find pleasure in us. Then we can sing with the angels of heaven,

"Glory to God in the highest,
On earth peace,
Good will toward men."

Why a Peace Movement

Frederick J. Libby

(Mr. Libby is Executive Secretary of the National Council for the Prevention of War, and a member of the Society of Friends. Those of our readers who attended the All-Mennonite Convention last year at Nappanee, Indiana, will remember the stirring address which he delivered at the closing session of that meeting. The article which follows is one of sixteen published by the Ohio Council of Churches for use in the second annual Prince of Peace Declamation Contest. Editor.)

It has been asserted that there is something suspicious in a peace movement. Its enemies hint darkly at "foreign influence", "subversive tendencies," "alliance with Moscow." Men prominent in our churches and educational institutions have been branded as "reds" because they were outspoken on this issue, while the most distinguished women that America has produced, all of them peace advocates, have been vilified and maligned as if they were the enemies of their country. What are the facts? Why do we find a rapidly growing peace movement in America in the third decade of the Twentieth Century? Does it portend hope or ruin for our people?

There is a peace movement in America because the world situation looks dangerous and because the time to stop the next world war is now. The last war might have been stopped ten years before it was started, but in 1914 it was too late. It is not too late to prevent the next great war, but there is no time to lose.

The world is again alight with danger signals. Millions of men drilling, munition factories quietly active, nationalistic hatred intensified by the war, weapons constantly being made more deadly, and the possible occasions for war—economic, political and racial—dotting every continent,—thoughtful men and women, fathers and mothers, know now what these signs mean.

Think ahead ten years in Europe to the time when Germany and Russia will have recovered their strength.

What will Germany do about the Polish Corridor which cuts her land in two and about her lost coal mines in Upper Silesia which, as every German believes, were taken from her unfairly? What will Russia do about her lost province of Bessarabia and her former ports, Riga and Reval? What will the Hungarians do about Transylvania, which Roumania took from them since the war? What will the turbulent Balkans do? What will Mussolini be doing to fulfill his dreams of empire?

To these questions there is as yet no answer. The European sky is dark and ominous.

But the peril is not confined to little Europe. The great continents of Africa and Asia are astir. The same excessive and intolerant nationalism that has kept Europe in turmoil is spreading to Europe's subject peoples. There is a growing restlesness in North Africa. South Africa is not free from it. Syria is ablaze with revolt. Great and ancient civilizations on the Ganges and Yant-tse-kiang are weary of foreign exploitation; yet their exploiters cling to their privileges. Japan resents the race discrimination of our Exclusion Act. A train of powder reaches round the world. If trouble breaks out anywhere, it may spread everywhere, each nation seizing the opportunity to gain its coveted advantage or pay its grudges, until a world war will be raging whose waves will threaten the pillars of white civilization.

"Then keep away from Europe," our isolationists say; and our militarists clamor for mightier armaments that shall make us secure though wars rage around us.

The answer to these vain contentions is an honest facing of the realities of our situation. The United States has $10,000,000,000 invested in all corners of the earth, plus foreign debts owed to us amounting to $12,000,000,000. This means in plain language that we are "entangled" today to the extent of $22,000,000,000. Nothing can happen anywhere that does not affect our economic interests. The causes of war, as most people now realize, are economic disputes over markets and railroad and coal and oil. We are "entangled", then, up to our eyes in the very things that lead to wars. And the better we are prepared, the sooner we shall be drawn into any conflict that may arise. Experience and common-sense prove that.

No nation can win that war. Did any nation win the recent war? France is more afraid of Germany today than she was in 1914. England has had 1,300,000 men out of work ever since the war ended. All nations are staggering under the incredible debts; and there are the multitudinous dead. This was no victory. All lost together,—except a few profiteers. The next war, with its wholesale destruction of cities, will be a defeat for even the strongest participants. "I should be a traitor to my country," says General O'Ryan, "if I were not doing everything in my power to abolish war."

The intelligent patriot joins with every lover of his race in the determined effort that has now started to rid the world of war. Is the peace movement "red"? No, it is war that is red,—red with the blood of babes, red with the fires of buring homes, red with those deadlier flames of lust and hate which hell kindles.

Why is there a peace movement in America? Be-

cause America's moral and economic power gives her world leadership for peace or war, and America, when thoroughly informed on the issue, will throw her full weight into the scales of peace.

Americans will work for peace because they love their children whom war threatens. They will sacrifice for peace because they love their country, whose great strength would be sapped in another World War. They will consecrate themselves to the cause of peace because it is the Prince of Peace that summons them to this His Twentieth Century crusade.

He will lead us to victory. Hark and you will hear the murmuring voices of unborn generations gathering together in a great hymn of joy and praise that at last, when the peril was blackest, men cooperated with God and fulfilled His long-cherished purpose; that at last, after age-long insecurity and fear, they, our descendants, can now "sit, every man under his vine and under his figtree with none to make them afraid." It shall surely come to pass, "for the mouth of the Lord of Hosts hath spoken it." Pray God we may bring it to pass in our time!

A New Testament Revival in a Modern City

A. J. Neuenschwander

(Rev. Neuenschwander is the energetic pastor of the First Mennonite church in Philadelphia, Pennsylvania. The account of this remarkable evangelistic campaign in one of the most difficult fields of work in the whole Mennonite church bears eloquent testimony to the value of personal work in winning converts and in heightening the spiritual power of the Church.—Editor)

During Jesus' entire ministry we see Him very often doing personal work and winning new converts to Himself. John 1:19-51 is the passage that abounds in the illustrations of personal work. It is generally admitted that the Mastor won most of His intimate helpers by this individual method. The Church has in decades gone by emphasized this method to some extent, yet the most of the Church's efforts have been spent in attempting to do work in large groups. The Churches of today are still somewhat under the influence of the large revivals that Moody and Sankey held all over America and Europe. A careful study of evangelism reveals the fact that at the present time there seems to be a decline of this method of soul winning.

Another method of soul winning has been receiving more attention in recent years. It is the Personal Evangelism by Visitation method. This method is less spectacular, and the mass idea is not so pronounced, and it is perhaps because of this that this method has not been used more extensively. About one year ago, a group of churches in Philadelphia entered into this Personal Work, under the leadership of Dr. A. Earl Kernahan. The simple method employed, the joy and enthusiasm of the workers in those churches, and the large numbers that accepted Christ as Savior, made a deep impression on large numbers of church leaders.

This fall a group of churches in the vicinity of First Mennonite church secured this same man to lead in a similar Evangelistic Campaign by Personal Visitation. The manner and method of the work was presented to our church officers, who voted to enter into such a campaign. Several things were required to give the campaign a chance to succeed.

The first thing to be done was to secure a "prospect list". This prospect list was made up of unchurched Sunday school pupils, parents of pupils who attended no church, older brothers and sisters of members of the church, husbands of wives who were members of the church or vice versa, and any such who had in the past visited the services of the church. This list represents the group for which a church is spiritually responsible. To get the names of parents who should be on the prospect list of First church, we made cards and distributed them among the teachers in our Primary, Junior and Intermediate Departments of the Sunday school. The teachers would get the name of the pupil, his address, the name of his parents and whether they attend any church or not. The cards revealed that over 70 per cent. of our pupils in these departments came from non-church homes. When all the prospects were tabulated we had a few more than 180. Each name was then put on a card and the reason why they were on our responsibility list.

The next step was to secure Visitors who would go out and do personal work and win men and women to Christ. Dr. Kernahan warned the pastors not to make general appeals for personal workers. Very few would volunteer, because it was a new type of work and many would consider themselves unable to measure up to the task. This hesitation would be injurious to the entire campaign. We therefore set to work to personally interview individuals who were able to do this work, persons who knew and loved their Lord and Master Jesus Christ. In this manner we secured over 25 workers who definitely promised to give each evening, as far as it was possible, for one whole week of Personal work. We might add, one church made a general and indefinite appeal for workers, and in the end they suffered greatly, since their group of workers was not regular.

By the time the prospect list and the workers were secured, the general membership of First church was much interested. In order that each individual might have a definite part in this great work, a prayer pledge was inserted into the church bulletin. This was to be signed and handed to the pastor. The pledge was to remember the workers definitely on the evenings when they would be out doing personal work, and also to intercede for those who were to be visited that the Lord might open their hearts to the message and they might accept Christ as their personal Savior. This prayer pledge, forming a large circle of intercessors, seems to have been the most effective

(Continued on Page 414)

An Unusual Anniversary Celebration

Paul E. Whitmer

About two years ago a number of Mennonite churches and institutions both in Europe and America celebrated the four-hundredth anniversary of the founding of the Mennonite Church. The Mennonite Church is consequently one of the three oldest Protestant churches. Its history reaches back to the turbulent days of the Reformation, sharing honors with the Lutheran and Reformed churches as the pioneers in the crusade that freed the Christian Church from gross superstitions, man-made devices, doctrines and institutions that obscured rather than clarified our Christian faith and life.

Perhaps few of us realize that one-half of this four-hundred years has been spent in America by a considerable group of early Mennonite immigrants and their descendants. But such is the case. Beginning on Thanksgiving Day and extending over the following Sunday, the West Swamp Mennonite church, located near Milford Square, Bucks county, Pennsylvania, celebrated the two-hundredth anniversary of its founding. On the afternoon of Thanksgiving Day, the present pastor of the church, Rev. S. M. Rosenberger, and a son of this congregation, Rev. S. M. Musselman, pastor of the First Mennonite church, Bluffton, Ohio, delivered Thanksgiving and Memorial sermons, in which they pointed out the many reasons which the West Swamp Mennonite church has for thanksgiving for all the blessings that have come to this church during its two hundred eventful years of existence and service. On Thanksgiving Day evening, a mission festival was held under the auspices of the Women's Missionary Society of the congregation, at which time Rev. G. T. Soldner, pastor of the Zion Mennonite church, Souderton, Pa., gave the principal address on, "Why Christian Missions?" Rev. Soldner gave a strong and much appreciated address. It was especially fitting to have Rev. Soldner speak on this occasion, in view of the fact that he is a member of the Foreign Mission Board of the General Conference of Mennonites. On Friday night occurred the community night program. Even though the weather was unfavorable, the church was well filled to hear the pastors of the neighboring churches extend their greetings and congratulations upon the completion of two hundred years of continuous Christian service as a congregation, and well-wishes for continued success in the good work which the church has so long been permitted to do. The music of the evening was furnished by the choirs of the churches of the community, representing three different denominations. Since this evening brought the good wishes and love of neighboring churches and a good sized audience in spite of inclement weather, this was one of the most inspiring sessions of the whole series.

The West Swamp Church
Milford Square, Pennsylvania, organized 200 years ago.

On Saturday afternoon was Conference day. At this time, the officers of the Eastern District Conference presided at the session and gave brief addresses, after which they called upon the pastors of the Conference who were present for brief responses, including Rev. S. M. Musselman, who was the special guest of the church for the period of centennial programs. Many of the speakers had known the West Swamp Mennonite church for many years and consequently were able to recount many interesting incidents that occurred there in their boyhood days. It was withal an exceedingly interesting and instructive series of talks. Rev. A. S. Shelly especially was in a position to throw many interesting side lights on the personalities and work of the early pastors of the church. John H. Oberholtzer was well known to him as were all the pastors who immediately followed Father Oberholtzer. At the close of the afternoon session, Professor Quiring gave an interesting address, pointing out that in the past, because of persecutions and compulsory military service, the Mennonites became pilgrims and wanderers on the earth and because of this they were scattered over Europe and America and became strangers to one another. But in the Providence of God we are now coming together here in America, where we have a real opportunity to render a great service as a church.

The evening session was in charge of the young people's organization, at which time two addresses were given. Rev. Ellwood Shelly of Pennsburg, Pa., spoke briefly on what the young people's organization meant to him as a boy in leading him out into Chris-

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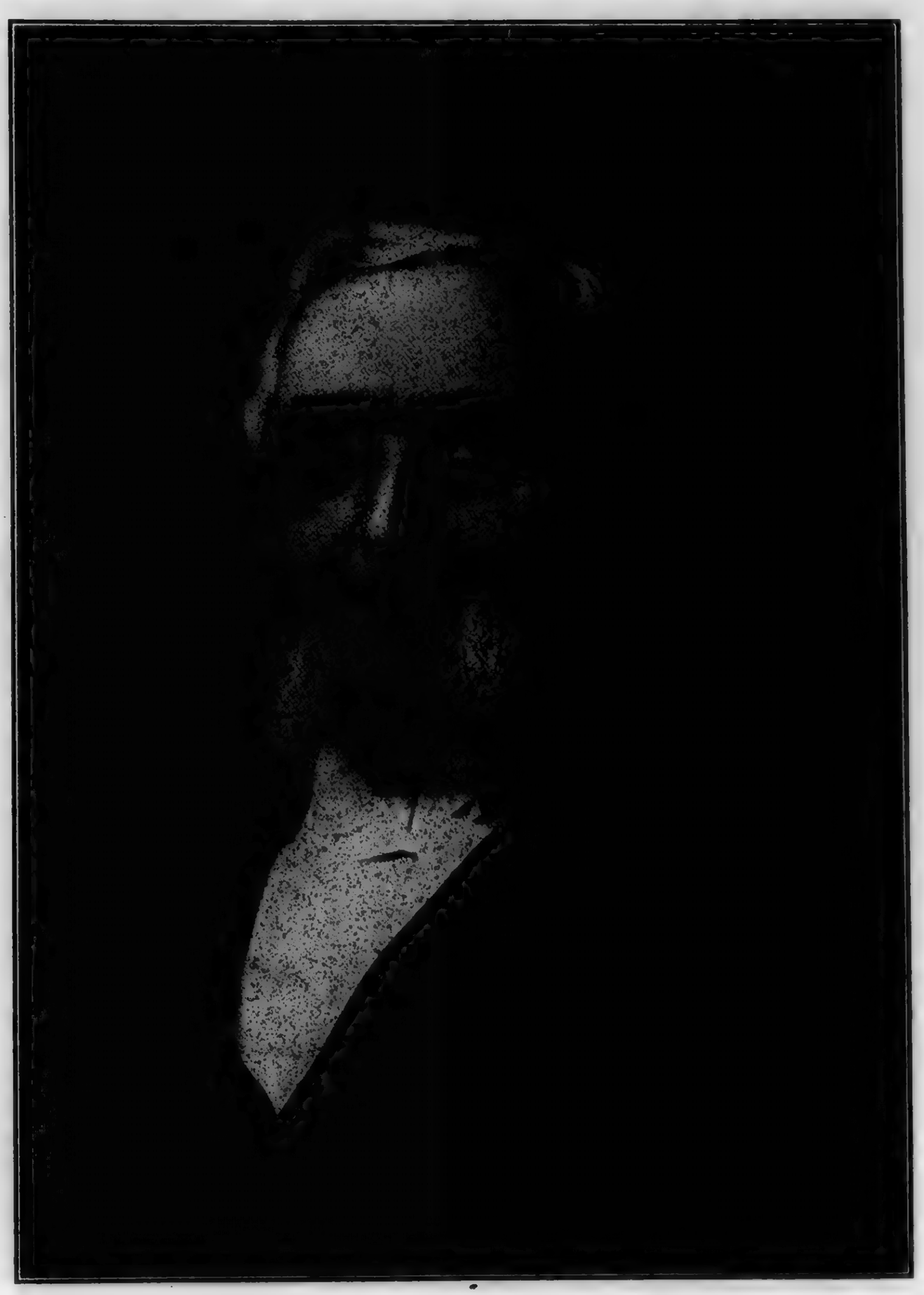
Theological Seminary, Bluffton, Ohio, gave the principal address of the evening on the challenge that comes to all Christian young men and women to enter some line of Christian service either as laymen or as full time Christian workers. The challenge is three-fold: the challenge of **a great need** for Christian service, the challenge of **a great service** and the challenge of **a great reward.** No one can escape this three-fold challenge if he wishes to be true to his Master. Young people especially have an unusual opportunity to devote themselves to this kind of service, consequently they have a corresponding obligation to face this challenge fairly and open mindedly. A large and appreciative audience attended this evening session.

On Sunday morning, two memorial sermons were delivered by Rev. S. M. Grubb of the Second church, Philadelphia, and Rev. S. M. Musselman of the First church, Bluffton, Ohio. These addresses rehearsed the past history of the Mennonites in Eastern Pennsylvania and their unique and large contribution to Mennonite history in America. These Mennonite churches in Eastern Pennsylvania led the way in the organization of the General Conference of Mennonites and furnished the Presidents of General Conference for many years in the early history of the Conference. The West Swamp Mennonite church had the leading part in all these early movements. This church was not only a monument to the ability and devotion of John H. Oberholtzer, the moving spirit of the General Conference of Mennonites, but it was also blessed by being served by another great pastor and preacher, Rev. A. B. Shelly, who succeeded Oberholtzer as pastor of this church in 1864 and continued in active charge of the congregation until his death in 1913. The pastors of the West Swamp church who have served it since Rev. Shelly are Rev. H. G. Allebach, Rev. P. E. Frantz and the present pastor, Rev. S. M. Rosenberger. On Sunday afternoon, Dr. Joseph S. Taylor, District Supt. of Schools, New York City, gave a splendid address at the Sunday School Reunion. This address closed the anniversary programs. This was a fitting climax to a great and worthwhile series of anniversary addresses. The cause of Christ was greatly encouraged and advanced through these inspiring programs.



REV. A. B. SHELLY (1834-1913)
Successor of J. H. Oberholtzer and pastor of West Swamp church for forty-nine years.

In the course of the anniversary discussions, it was brought out that the West Swamp Mennonite church was perhaps the first Mennonite church in America to organize and maintain a congregational missionary society. This congregational missionary society later became the missionary society of the Eastern District Conference and in a very real sense is the parent of the Mission Board of the General Conference of Mennonites. In this congregation also was printed one of the earliest church papers among the Mennonites in America. Father Oberholtzer for many years was the editor and publisher of this paper, through which he advocated, in season and out of season, the necessity of an active church life and ministry, expressed in foreign missions and a school in which to prepare Christian workers for service both in the home and foreign fields. Here, too, under the leadership of the pastors was organized and maintain-

(Continued on Page 414)

Mennonites in Canada

Benj. Ewert

(Rev. Ewert is from Winnipeg. He is travelling evangelist among the Mennonites in Canada, having during the past few months made a preaching tour of over one thousand miles. The brief article which he sent us is full of interesting facts. How many readers had any idea that there were so many Mennonites in Canada? Editor.)

According to the last census of 1921 the total number of Mennonites in Canada is 58,797. Of this number are said to be 13,645 in Ontario, 21,295 in Manitoba, 20,544 in Saskatchewan, 3,125 in Alberta, 172 in British Columbia and 16 in the rest of the provinces. Of this number about 3,500 have immigrated to Mexico during the last five years. But during the same period about 15,000 Mennonites have immigrated from Russia to Canada; and adding about 5,000 of natural increase during the last five years, this would give a total of about 75,000 Mennonite souls in Canada at the present time. And according to indications and reports there are many more thousands of Mennonites from Russia to come to Canada in the near future. At present and for some time past a group of Mennonites in Manitoba and Saskatchewan are thinking of emigrating to Paraguay, South America. In fact the first ones are leaving during this month of November, and other groups will follow at intervals of two or three weeks. As far as is known now about 300 families have decided to go to Paraguay.

The majority of Mennointes in Canada have come from Russia. The first ones, however, came over from Pennsylvania and settled in Ontario; the very first ones arriving there as far back as 1786 and 1799; a larger immigration followed during the years 1812-1815 and another during 1822-1826. The first large group of Mennonites from Russia came to Manitoba in 1874 and 1875. During the following years quite a number of Mennonites came from different states of the United States, and settled mostly in Saskatchewan. A smaller group came from Germany.

The Mennonites of Canada are divided into twelve branches, each being composed of a number of separate church organizations. Six of these branches meet at annual conferences. The other groups are not organized into conferences or otherwise, but the churches of each group hold together by mutual understanding, or by tradition. Some of the branches associate to some extent with each other, or give partly recognition to each other. Some give no recognition to any of the other branches or churches. The attitude of the latter surely is not according to the teachings of Christ and his apostles.

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OUR YOUNG FOLKS

Conducted by Elmer J. Yoder

O LITTLE TOWN OF BETHLEHEM

Phillips Brooks

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by:
Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee to-night.

For Christ is born of Mary;
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars together
Proclaim thy holy birth;
And praises sing to God the King,
And peace to men on earth.

How silently, how silently,
The wondrous Gift is given!
So God impart to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

O holy child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The glad great tidings tell;
O come to us, abide with us,
Our Lord Emmanuel.

Phillips Brooks is not pre-eminently known as a hymn writer. Few know him as a poet, but multitudes know him as a preacher. Born in Boston in 1835, he spent the larger part of his life in New England. Harvard College graduated him in 1855 and Andover Theological Seminary four years later.

Rev. Brooks' success as a preacher was almost instantaneous. At the age of 27 he became rector of the church of the Holy Trinity at Philadelphia, one of the most dignified and influential parishes in America. Here he not only served his own congregation, but became leader in the civil, social, and religious life of the city. In 1869, Brooks returned to Boston, where he served the Trinity Church until he was elected Bishop of Massachusetts in 1891. His death occurred two years later.

"O Little Town of Bethlehem", was written while Mr. Brooks was rector of the Holy Trinity Church of Philadelphia. It was written for his own Sunday School and was first used by the children at their Christmas service in 1868. The tune, "St. Louis" to which the hymn is usually sung was written especially for it by Lewis H. Redner, the organist of the church.

Elmer J. Yoder.

FATHER, TAKE MY HAND

The way is dark, my Father! Cloud on cloud.
Is drawing darkly down. My faithless sight
The thunders roar above me. See, I stand
Like one bewildered! Father, take my hand,
And through the gloom
Lead safely home
Thy child!

The day goes fast, my Father! and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions; fears, a spectral band,
Encompass me. O Father! take my hand,
And from the night
Lead up to light
Thy child!

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal.
While yet I journey through this weary land,
Keep me from wandering. Father, take my hand;
Quickly and straight
Lead to heaven's gate
Thy child!

The throng is great, my Father! Many a doubt
And fear and danger compass me about,
And foes oppress me sore. I cannot stand
Or go alone, O Father! take my hand,

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And through the throng
Lead safe along
Thy child!

The cross is heavy, Father! I have borne
It long, and still do bear it. Let my worn
And fainting spirit rise to that blest land
Where crowns are given. Father, take my hand;
And, reaching down,
Lead to the crown
Thy child! —Anon.

AN UNUSUAL ANNIVERSARY CELEBRATION

(Continued from Page 411)

ed the first church choir in the Mennonite church in America. Here too a Sunday school was organized at a very early date and had now been conducted for seventy years to the great blessing of the work among the young people.

We might ask what has been the visible result of all this activity and aggressive work in this pioneer church that championed all the newer and more effective methods and agencies of work in the church? Here is only a partial list of its achievements: In addition to the two great leaders and preachers, John H. Oberholtzer and A. B. Shelly, the following ministers have come from that congregation: A. S. Shelly, S. M. Musselman, S. M. Rosenberger, Ellwood Shelly, A. R. Keiser and A. S. Rosenberger. Of these, the last six are still in active service. Dr. Harvey Bauman, also a member of this congregation, is a first term medical missionary to India. May this West Swamp church in the future as in the past "Attempt great things for God" and "Expect great things from God".

A NEW TESTAMENT REVIVAL IN A MODERN CITY

(Continued from Page 409)

measure of the whole campaign. While earnest men and women went out to do their part, every one was depending on the Lord for the results.

During the week of Visitation, all the workers gathered at one of the churches for supper. Here messages of instruction and inspiration were brought to the workers. The results of the previous evening's visit would be turned in to the pastor, and he would make new assignments. The workers were sent out two by two, in true New Testament fashion. And they also returned with "great joy" because each one was able to assist in winning someone for the Master. This Visitation is a most excellent training period for the workers. They had to put the call and message of Christ in their own language, they had to give testimony of their faith and worth of Christ as personal Savior.

Fifty new members were received into the church as a result of the Personal Work. With few exceptions, they were over 20 years of age. The majority or to be exact, 33 were received by Baptism, 16 had been members of churches some time ago, and were receivd upon reconfession of their faith in Christ, because they could not get a letter of transfer, and one was received by letter.

The welcome that these new members received on the Sunday they joined was indeed a hearty one. Every new member was received by the personal worker who had called on that individual, and so immediately these new members had formed many friendships and felt at home in the church. Within a month from the time they were received into the church, a number of these workers were assigned to visit each new member in his home.

Thus by personal touch, by personal interest, by continued intercessory prayer and by instruction to make a complete surrender to the Master, we shall endeavor to conserve the harvest that the Lord granted.

The method is simple, yet so far reaching in its blessings for the workers, for the church and for those that are won for Christ, that many Mennonite churches ought to employ this New Testament method of soul winning.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

LAW

(These interesting reflections come from one who has served for nearly thirty years as deacon in the Mennonite Church at Sterling, Illinois. Editor.)

Law had its origin in the growing complex life of the human family. A law, to be popular, must have the consent

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of the governed. An unpopular law cannot be enforced.

No one is able to keep the law. It is amusing to listen to some egotist who says he is a law-abiding citizen. We have noticed that much scorn is heaped upon the idea that law is man-made. The phrase "man-made" they say is not found in the Bible. We admit that. Neither is the phrase "virgin birth" found in the Bible. And yet some laws are perverting the church and it is getting increasingly dangerous to raise a voice against them.

As an illustration of law let us take the case of Daniel. The decree was made and signed. For the sake of harmony we will refrain from saying that this law was man-made. It would not have hurt Daniel to have refrained from praying for thirty days. It might have rested his God. The law was made, Daniel ought to have obeyed it. This is the logical viewpoint of those who have the rule over us.

Again the life of Jesus came in conflict with the religious leaders of his day. The law was firmly established and had become enshrined traditions. He was neither educated nor ordained. Many are the gracious souls who are sticklers for ordination. There were two periods in the twenty-eight years of our deacon ministry when we were without a resident pastor. It took a good deal of planning to have a minister every Sunday. There were in Chicago several prospective candidates for the ministry. We drafted them into service even though they were not ordained. One brother got so offended that he went to worship with another denomination. The good bishop came and preached a strong sermon against our running ahead of the Lord. But the flock was fed and kept together until one could be ordained. Among those who were thus called were Geo. J. Lapp and I. W. Royer.

To the human understanding Jesus was a second Absalom stealing the hearts of the people. He blessed the children, healed the sick and the crippled. His teaching was so wonderful that the verdict was that no man ever spake like this man and those who had the rule intentionally missed it all. The rulers were filled with consternation. "What shall we do? All men are gone after him." Under such circumstances the decision was quickly made that he must die. He ought to have respected the rules and traditions of the elders!

Many souls there are in the church today who thrive best on traditions. According to the understanding of some Jesus ought to have had respect for those who had the rule, and, oh, how far they were wrong!

The two discipies who healed the lame man on their way to the Temple had no thought of publicity. They had not severed their relation with the Temple or synagogue and hence the rulers had a right to forbid to teach them in this Name. This is the view of the legalist.

The passion to rule is strong in man. Almost as soon as the church was established the apostles found abuse of power, lording it over God's heritage. I Pet. 5:3. Rulers got to fighting the people. II Tim. 2:24. The servant who gets impatient has sadly missed his calling and had better go to plowing corn.

Things have been done in the church in the last few years that must have saddened the heart of Jesus. Scores, yea, hundreds of His children have been driven out of the church. Its like occurred in the dark days of Israel. Jer. 23:1-2; Ezek. 34:4.

I hope I have given thoughts that burn as a beacon light of caution to those who are given to unbridled ruling.

Abram Burkhart

Sterling, Illinois.

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Notes from Here and There

Rev. J. H. Jansen, pastor of the Refugee Mennonite church at Waterloo, Ontario, recently conducted a series of meetings at Mt. Lake, Minnesota.

Rev. Simon Yoder of Middlebury, Indiana, recently assisted in the communion services at the Central Conference Mennonite church in Topeka, Indiana.

The Indiana-Michigan District Mission Board has recently rented a building in Detroit in which the Mennonite members living in that city expected to begin holding regular services on the first Sunday in December.

The new mission station at America in the Argentine was opened on December first, with J. L. and Mrs. Rutt in charge. Rev. Luayza, the native evangelist, connected with the Mennonite Mission, was to assist in the opening of the station.

A new home to serve as a social center for newly arrived Russian Mennonite girls employed in Winnipeg, Manitoba, has recently been opened at 458 McDermot Avenue, with Rev. and Mrs. Gerhard Peters in charge. The Home is under the direction of the General Conference.

Prof. S. F. Gingerich, formerly a professor at Goshen College, now on the faculty of the University of Michigan, spoke in the First Mennonite church, Bluffton, recently, basing his address on Wordsworth's "The Intimations of Immortality". Prof. Gingerich is an authority on Wordsworth.

The Bluffton College Choral Society, assisted by the College orchestra, will give the seventeenth annual rendition of the "Messiah" in the college gymnasium on Sunday, December 19, in the afternoon and evening. The interest of the community in this program has made it necessary to give two programs in order to accommodate the large crowds which come to hear it. Prof. Holtcamp of the college directs the Chorus.

President S. K. Mosiman of Bluffton College, who is spending the year in Europe, attended the semi-annual Conference of Mennonite churches of Alsace-Lorraine, which was held at Colmar, Alsace, on November 1. Approval was given by the conference on two important matters. They decided to send out their first missionary from their own people, a Brother Schmidt, from South Germany, who went to Java under the Holland Mennonite Society. They also took steps to engage an itinerant evangelist for the Franch churches. These churches are scattered with a membership of about 1,400 and have no bond to keep them together.

Rev. A. J. Neuenschwander of the First church, Philadelphia, recently underwent an operation for appendicitis.

J. S. Hartzler, pastor of the Mennonite church at Elkhart, Indiana, was recently confined to his home on account of illness.

A. D. Wenger of Harrisonburg, Virginia, recently held a series of meetings at the Martinscreek church, near Millersburg, Ohio.

Mr. W. S. Shelly, a student at Witmarsum Seminary, preached at the Salem Mennonite church, near Dalton, Ohio, on Sunday, November 28. Mr. and Mrs. Shelly visited in the home of Rev. and Mrs. Keiser.

The Executive Committee of the Mennonite Board of Missions and Charities has decided to hold the annual meeting of the Board with the East Fairview congregation near Milford, Nebraska, early in May.

CALENDAR OF COMING EVENTS

Dec. 26 to 31—Mission and Bible Lectures at Mennonite church, Sugarcreek, Ohio. Speakers: Ed. G. Kaufman and A. E. Kreider.

Dec. 29 to 30—Conference of Pacifist Churches, Elizabethtown College, Elizabethtown, Pa. Speakers: Alfred C. Garrett, Elmer E. S. Johnson, Frederick J. Libby and others.

Dec. 28 to Jan. 2—Christian Workers' Institute, First Mennonite church, Normal, Ill., (Central Conference). Leaders: N. E. Byers, W. B. Weaver, W. H. Grubb.

Jan. 30 to Feb. 5—Annual Bible Lectures at Bluffton College. Lecturer: Kirby Page.

EDITOR'S CHAT

(Continued from Page 402)

pecially whole churches, on both sides 2. Lay not too great a stress on those controversies that are ultimately resolvable into philosophical uncertainties as are some unprofitable controversies about free-will. . . ."

"He that shall live to that happy time when God will heal His broken churches, will see all this that I am pleading for reduced to practice, and this moderation take place of the new-dividing zeal and the doctrine of the sufficiency of the Scripture established; and all men's confessions and comments valued only as subservient helps, and not make the test of church communion any further than they are the same with Scripture. Till the healing age however come, we cannot expect that healing truths will be entertained, because there are not healing spirits in the leaders of the churches. But when the work is to be done, the workmen will be fitted for it, and blessed will be the agents of so glorious a work."

No healing spirits in the leaders of the churches! Is the English divine of three centuries ago speaking to Mennonites of the twentieth century?

Wishing you all a blessed Christmas season, I remain,

Sincerely yours,
Lester Hostetler.

CONFERENCE OF PACIFIST CHURCHES

Elizabethtown College, Elizabethtown, Pa., Dec. 29 and 30, 1926

Elizabethtown College has generously offered to act as host for the Conference. Sessions of the Conference will be held in the College chapel. The College dormitory and dining-room will provide for the accommodation of visitors. A charge of 50 cents a night and 50 cents a meal will be made.

Arrangements for accommodations should be made through J. Z. Herr, Business Manager, Elizabethtown College, Elizabethtown, Pa.

PROGRAM

Wednesday, December 29

7:30 P. M.
Presiding—
Opening Period of Worship led by—
Appointment of Resolutions Committee.
Report of Continuation Committee—Wm. B. Harvey.
Address, "Pacifism at Work"—Bishop Paul Jones.

Thursday, December 30

9:30 A. M.
Presiding—Wm. B. Harvey.
Opening Period of Worship led by—
Discussion, "The Teaching of Jesus and the Prevention of War"—Alfred C. Garrett, Ph. D.
Address, "The Churches for Peace"—Rev. Robert Bagnall, D. D., Chairman International Relations Committee, Pennsylvania Council of Churches.
2:30 P. M.
Presiding—Elmer E. S. Johnson.
Opening Period of Worship led by—
Reports of Work for Peace in our Denominations and Discussion of Report of Resolutions Committee.
Brethren—President J. M. Henry.
Friends—Lucy Biddle Lewis.
Mennonites—Orie O. Miller.
7:30 P. M.
Presiding—John H. Mellinger.
Opening Period of Worship led by—
Summary of the Conference—Elmer E. S. Johnson.
Address, "To Bring Peace"—Frederick J. Libby, Secretary, National Council for Prevention of War.

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Parkside
dec 26

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

December 31, 1926

EDITORIAL

THE MARCH OF EVENTS IN 1926

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The Editor's Chat

Dear Readers:

These lines are written the day before Christmas and the very atmosphere seems to be charged with the spirit of joy and good will. The children are singing their Christmas carols in school and in the churches, giving their recitations, exercises and pantomimes, all to celebrate the birth of the Christ Child. In countless numbers of homes there will be Christmas trees decorated with tinsel and bells and what not and loaded with packages wrapped in fancy paper and tied with nice red ribbons. This is as it should be. Christmas should be a great day for the home and especially so for homes where there are little children. The child who grows up with beautiful associations clustering around the Yuletide will have sacred memories of home when he is grown up.

The picture of a little child born in a manger, of the magi from the East being led by the star as they come to bring their presents and worship Him has somehow a beneficent influence upon people so that there actually seems to be more good will at Christmas time than ordinary. Classes and individuals forget their differences for a time in order to unite in the chorus of Peace on Earth, Good-Will toward Men. Apparently in the presence of Jesus people who are given to fighting and quarrelling can behave like regenerate beings. Even in times of war the soldiers desired a Christmas truce.

How can the spirit of Christmas be carried into all the days of the year? This is a practical question. The lesson of Christmas seems to be that when people's minds are upon Christ they have a sufficient basis for fellowship and good will. Unity and love among the flocks of Christ will never come by the acceptance of a common creed, unless the creed be simple—like that of the first disciples. Millions of people who are divided into a hundred different camps, theologically, will unite in one chorus in testifying to the saving power of Christ. It is the theologians and the ritualists that divide people and cause bitterness to spring up. The theologians attempt to explain religious experience, to theorize about it, and to reduce it to intellectual formulas something like the botanist attempts to explain and theorize regarding the growth of plants and the functions of various parts of plants. Theology is not religious experience any more than a book on botany is a living plant. Books on theology, like those on botany, have undergone tremendous changes in the past and they will in all probability do so in the future. Creeds are important and they seem to to be inevitable. But any one creed should not be given an emphasis, in our judgment, which gives that creed a greater importance than the exprience of Christ itself.

As to the ritualist, his work consists in devising a technique whereby the gods may be pleased. It may consist in the offering of animal sacrifices, in sprinkling with holy water, in lying on a bed of spikes, in counting beads or even in wearing a particular cut of clothes. These may have various values but they are all designd for the same purpose, namely to please the gods. Jesus was not a theologian and much less a ritualist. According to the theologians, Jesus was the greatest heretic of all time. His life moved along unfamiliar paths. He cared little for the fine spun interpretations of the law, and in fact, reserved his severest ritualism. He struck a deadly blow at the whole system of the law. As to ritualism, He struck a deadly blow at the whole system when he pronounced a blessing upon the poor. The whole system of sacrifice which the priests upheld and considered necessary presupposed wealth wherewith to purchase unblemished animals. Jesus rebuked the wealthy and gave to the poor the hope of sharing the highest good.

A number of incidents have led me to say all this. One was an editorial in the MOODY BIBLE INSTITUTE MONTHLY some months ago on "Dr. Grenfell's Religion." Dr. Grenfell was converted under the preaching of D. L. Moody in London. He has given his life to helping the poor fisher folk of Labrador and bringing Christ to them. He has gone through hardships and trials which only a few of Christ's followers have endured. And now the editor of the Moody Monthly, writing no doubt from a swivel chair in a comfortable office reflects on Grenfell's "religion" (the inverted commas are his) because it "seems to be a religion of deeds without doctrines." The criticism was called forth by a book which Dr. Grenfell wrote of "Religion in Everyday Life." From this book the editorial quotes Dr. Grenfell as admitting that "a thorough knowledge of the Bible is a better education than a full university course without it." The editor then exclaims, "Oh, if he only had that thorough knowledge himself." We recommend the reading of "A Labrador Doctor" by Wilfred T. Grenfell. Regardless of the attitude of Moody Institute, we are confident that D. L. Moody himself is in no sense embarrassed by his famous convert.

In a later issue the same journal expressed itself in a similar manner regarding Sherwood Eddy. In fact every issue singles out some prophet for censure. The Christmas number cautions its reader against Dean Inge of St. Paul's Cathedral, London, "not to take him too seriously in some of the things he says" for he is "a professing Christian and a minister who does not seem to know what Christianity is." Regarding Eddy, it is admitted that "he led many young men to Christ, especially college men, and that he was used to help others to a victorious life in Christ." But now, the lament goes, he is a Modernist and "apparently has never been well grounded in the Bible." The same editorial speaks of sentimental radicalism and pacifism as "disintegrating propaganda." Had the Moody Monthly been in existence in the first century it no doubt would have singled out for censure a certain prophet of Nazareth who healed on the Sabbath and taught pacifism. If doctrines are as important as Moody Institute says they are, then we believe that Mennonite young people should attend Mennonite schools. A Bible School that is weak on the doctrine of pacifism cannot be safe for Mennonite young people.

A letter written by a sister but signed Mr. and Mrs. (————) recently came to my desk with the following message:

"We are sorry but we do not consider the paper as sound according to the Bible. We are praying that you will see that modernism is creeping in. We know you are not realizing it. We feel that the paper does more harm than good among the Mennonites."

The paper was ordered discontinued for these reasons.

We count it a favor to have mistakes pointed out. But the information in the letter just quoted cannot possibly enlighten us for the reason that it is indefinite. There is no evidence that the writer of it has taken the time and pains necessary to inform herself on either Modernism or Fundamentalism. She "feels" that there is something wrong with the paper, she knows that we do not realize it, and she is praying for us—to the end, evidently, that we shall come to see things as she sees them.

There is an adult infantalism which is a serious obstacle to progress, minds, which, as John Wesley said, are more prone to judge than to investigate, to censure than to aid. To this he adds that there is "not a more certain criterion of ignorance than hasty and inconsiderable judgment."

(Continued on page 432)

THE
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LESTER HOSTETLER, EDITOR

Departmental Editors: A. E. Kreider, S. S. Lessons; Esther Smucker, Missions; Elmer J. Yoder, Young People's Page. **Consulting Editors.** J. S. Slabaugh, Paul E. Whitmer, J. C. Meyer, Wm. B. Weaver. **Contributing Editors:** J. E. Amstutz, J. B. Cressman, A. M. Eash, Henry A. Fast, O. B. Gerig, J. E. Hartzler, Ivan Groh, Hervey Schnell, Elva Schrock, Crissie Y. Shank.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite church. Present-day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

THE MARCH OF EVENTS IN 1926

The year 1926 was one of unusual significance in the religious world. Mexico has been in the limelight during the year because the government has been trying to break down the power of the Roman Catholic Church as that power manifested itself in the political, social, economic and educational life of the country. Since the Roman Church has been predominant in religion for four centuries, it has also been an important factor in the secular life of Mexico. For instance, its four centuries of control of education makes it appear responsible for the widespread ignorance and illiteracy. But the main reason for the attack on the church by the Calles government is the growth of democracy in Mexico. During four centuries the Spanish aristocracy dominated Mexico, but now the masses (approximately 80% of Mexican blood is Indian) are demanding a share in the government. It is these people who are backing the Calles regime. If he cannot break the political power of the Catholic Church they will look for another leader. The Church has been a stanch supporter of the aristocratic regime. It has stood for things as they are. The laboring class in its attempt to gain political power has felt that the Church was its enemy.

Whatever may be the truth in the matter, the fight is on; the trend of affairs seems to promise a victory for the enemies of the Church. But the Church has not given up the fight, and anyone who knows the history of the Roman Church will not look for an early surrender. The Calles government insists that it does not wish to interfere with religion, but the Church insists that it has interfered already. The Church had large property holdings which it will probably lose. The crux of the problem in this respect is the difficulty of distinguishing between secular and religious. Popes and princes have quarrelled for centuries on that question but it is still unsolved. Christ said: "Render to Caesar the things that are Caesar's"; but the big question is what is Caesar's in this case. The church insists on the control of education, but the Calles government, knowing that it teaches the youth against democracy, cannot tolerate the claim and hope to succeed.

* * *

In Turkey the year has brought remarkable changes. The Sultan is no more, and the Turk has started on the long road toward democratic government. Legal codes that have had the sanction of religion (the Koran) and tradition have been swept aside to make way for new systems of law copied after the laws of democratic counties of Western Europe. Turkish women are emulating their western sisters in a feminism that is bringing them out of their seclusion. But the most significant change that resulted from all these political and social changes in the state is the fact that Mohammedanism is without a head. The ruler of Turkey formerly was the nominal head of the Mohammedan church, but the new government of Turkey does not profess to be a successor of the old Caliph. Thus the sweeping away of a political system has left the Church without a head. And what is more, it may be that Mohammedans do not want a "pope". That is a problem for the delegates of Mohammedanism, representing 250,000 000

Moslems, to decide. A unique spectacle! Mohammedans choosing a head in typical democratic fashion. After all, the non-Christian world is moving toward democracy. The "Fundamentalist" Mohammedans see the heavens and the earth rocking on the foundations. "Modernism" for the Mohammedans means adopting the ideals of Western Europe. These Western European traditions which they are adopting are the product of a Christian civilization.

* * *

India, too, has its religious problem. The Hindus and the Mohammedans have been trying to forget their past traditions at least to the extent that they could cooperate against the British who rule over them. Native leaders have long felt that the British "divide and rule", and these leaders have been trying to eliminate the divisions so they might rule themselves. But the year has brought cruel disillusionment for many a leader among the natives. The recrudescence of religious prejudice brought open conflicts between the two groups; on several occasions the British were called upon to check bloody encounters. Apparently India is not ready for unity and self-government.

* * *

Russia continues the experiment in atheism. Thousands of the young people visit the tomb of Lenin regularly to draw their inspiration from the atheism which he taught and the life of service and patriotic self-denial which he lived. The Orthodox churches (the Russians belonged to the Eastern or Orthodox Church) are still open, but few young people are found in them. The atheistic leaders of Russia are a challenge to Christianity because they seem to be moved by a spirit of service which is unequalled in Christian countries. In some respects they seem to deny Christ with their mouths and then carry out many of His commands in their acts. They work for a very small salary while in Christian countries we are sometimes taught that men will not give their talents for the good of mankind unless they are paid tremendous salaries. While leaders in Russia seem to be giving their best services for less than five dollars per day, captains of industry in America demand a hundred dollars for the same period of time. On the other hand, Russian leaders believe in force, which cannot be harmonized with the teachings of Christ. (This paragraph is based almost entirely on an address given by Sherwood Eddy since his return from Russia. Many Exponent readers know him and many others know of his work).

* * *

In Europe both Protestants and Catholics are left desperately poor as a result of the Great War and the aftermath. Many Protestant churches are borrowing money in America to carry on their regular church and mission work. Some tried to get the Americans interested so they would give to these needy churches. but when gifts failed they resorted to borrowing in large amounts. America seems willing to help when there is a dividend attached to the call. Probably Mennonites have done more than some others in this respect. I have no statistics—let each reader answer for himself. Are the Mennonites in Europe suffering? Does it concern the Mennonites in America?

* * *

In America "Fundamentalists" and "Modernists" are still waging a fight. In some states the creed is to be enforced like prohibition and like laws against crime. The seamless robe will possibly be rent in twain again; this time, as usual, by the religious enthusiasts whose zeal is a meager compensation for their lack of knowledge. The "Ku Klux Klan" is interested and has sworn to go to church where Protestant services are held. The assemblies and conventions held during the year indicated that the fight was not as fierce as the year before but it may have been due to causes other than a conviction that the Master is not pleased by this internecine strife.

—J. C. Meyer.

—o—

THE NEW YEAR

The old year is closing and the new year is drawing nigh. Instinctively we pause to review the year 1926 and to dream of the things which may be in the year 1927. We apparently get tired of the old year and we look forward to the new year believing that it will bring something fine.

The trouble with the new year is that it soon gets old. When 1927 finally arrives we will probably find that, in spite of our New-year resolutions, the year is much like the one we have just left behind. The seasons come and go as they did last year. Our tasks will not be much different from what they were. The problems of human life to which we have given ourselves will remain much the same.

The calendar will soon change. But changing the calendar will not change men.

And the world will be made happier in 1927, not by a change in the calendar, but by a change in the hearts of men.

The weariness of the old year is due to the selfishness and bigotry and ignorance of men. The Bible calls it sin. The Bible is not interested in new years but it is tremendously interested in the creation of new hearts. Dr. Chas. E. Jefferson, the pastor of the Broadway Tabernacle in New York, has expressed this idea in these words:

"The New Testament knows nothing of new years. There is no other book in the world so indifferent to dates as is the New Testament. Paul never dated any of his letters, nor did Peter or John. They cared nothing for the day or month or the number of the year. They lived above the calendar. The Evangelists cared nothing for chronology. They dated nothing. They were so indifferent to the number of the passing year that no one knows the day or week or month of the year of Jesus' birth. It is well nigh certain that December 25th is a mistaken guess, but the mistake is harmless. We do not know the month

of Jesus' birth, nor need we know. Life soars above the clock and cares nothing for time divisions. There are no new years in the Gospels or in the Epistles, no New-year's resolutions, no New-year's celebrations. Not one word is written concerning the new year. The New Testament writers are tremendously interested in the new man. They are passionately concerned about him. To them it is the new man and not the new year which is cardinal. It is the old man and not the old year which must be put away. The old year will depart of itself. The old man will tarry on unless driven out by the expulsive power of a new affection. It is the old man that causes all our trouble. New-year's resolutions are torn to tatters by the old man. The new man prompted us to make them, and honestly desired us to keep them, but the old man hated them and brings them to nought. We turn over a "new leaf" and before we are aware of what is taking place we find the old man has written on the new leaf the same rubbish he wrote on the old. The problem of life is getting rid of the old man. That is our most serious and strenuous business. In order that we may carry this business to completion new years are given us. The putting on of a new man is a process, and at the end of each year we realize afresh that the process has only fairly begun. We see each year with increasing clearness that we cannot put on the new man without assistance. We need the help of some one who is mightier than we are. We are dependent on the One who lives above the years and is Master of them—the One who is able to recreate the human heart because He made it—the One who has been saying through the ages and still keeps on saying to every one who has ears to hear, "Behold, I make all things new." —Lester Hostetler.

TWO GOOD MAGAZINES

There is an endless amount of religious literature on the market and those who like to read can find an abundance of high grade material on practically any subject in which they are interested. Many of our subscribers get half a dozen or more magazines. This is as it should be. Reading keeps one in touch with what is going on in the world. It helps us to know how "the other half lives", and it puts us in the company of men and women who can inspire us and help us.

Among the many magazines which come to our desk, we wish to call the attention of our readers to two which seem to us to be very much worth while.

MUSIC AND YOUTH made its first appearance a year ago. It is a music magazine for young people. It is a 32 page monthly publication, well illustrated, and full of informing articles and music selections which the boy or girl will surely appreciate. Among the fine features during the year was a series of biographies of the great musicians. The youth who reads this magazine for a year will equip himself with a wealth of interesting and helpful material concerning the history of music, the use of the voice, suggestions for the practice hour, etc., and will have the way opened to the best grade of music.

The magazine is published in Boston and costs $2 per year. With a subscription to the Christian Exponent we can supply it to you for $1.75.

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION is the official publication of the International Council of Religious Education, formerly known as the International Sunday School Association. It is a fifty-six page monthly and is edited by W. Edward Raffety, Ph. D., D. D., of 5 S. Wabash Ave., Chicago, Ill. If your Sunday School work has become a drag on your hands you will find new inspiration and suggestions for new methods in this journal. It seems to us that the tool chest of the pastor and Sunday School worker is not fully equipped without this journal.

The subscription price is $2 per year. We can supply it with a subscription to the Exponent for $1.75.

Bidding Farewell to the Past Year

John H. Warye

(Mr. Warye spent a number of years as a missionary at Dhamtari, India, but owing to Mrs. Warye's illness they were compelled to return. He is now teaching school near his home at West Liberty, Ohio. Editor*)*

Whenever an emigrant leaves his native land for a new country he must say "farewell". As the gangway is pulled in and the engine begins to whirl the large propelling screws at the lower rear point of the ship the passenger moves on. (There is then no delay and no stopping.) Tears may be shed and handkerchiefs waved to friends standing on the shore but the ship with its precious cargo sails on. Thus we bid farewell to the old year. Time waits for no one and the ship of life carries us onward.

In leaving the past year we say farewell to experiences both painful and joyful. But Time or rather our Heavenly Father is very kind to us. He allows the passing of days erase the sting of painful experiences and permits the joyful ones to increase in worth and meaning whenever they are the kind that stand "the test of time". An educated Indian in India who had lost his wife a number of years previous, said that time is a wonderful thing to erase the sorrows of life and that it is God's greatest gift to us. This truth although exaggerated by our Indian friend is wonderful indeed. So the passing of 1926 is God's kindness to us in handling our past experiences and in giving us new opportunities for the new year.

What may be some of the painful experiences? We are all human and often come short in glorifying God. Words have been spoken which should have not been passed from our lips. Opportunities for doing kindnesses have been neglected. All these sins and grosser ones our Heavenly Father has promised to forgive with the necessary restitution on our part

whenever necessary and possible. He will remove them as far as the east is from the west, and will remember them against us no more. But the marks often remain in our lives and in the eyes of our fellowmen. The passing of this another year makes these marks grow dimmer. Maybe some one has wronged you. You have forgiven but the memory of the wrong lingers. This memory stirs up bad feelings and you are unfitted for the highest service in the Master's service. We human beings cannot remove them "as far as the east is from the west", and so it is only time which allows the grace of God to come into our lives and eradicate these feelings. We might think of the many mistakes made in the past year and then thank God that we can turn our backs to them all and sail away into a new year.

In December, 1921, we witnessed a very interesting scene. While leaving Constantinople on a ship bound for Egypt via Palestine about forty Russians, including young and old, boarded it as third class passengers. They at once began to sing high spirited songs as a farewell to their friends on the shore. This kept up during the two-hour wait there and with much zeal—and we could not understand why these Russians were not sorrowful in their parting. While many other passengers were weeping these were full of joy and loud singing—waving their hands and handkerchiefs. Later we learned the secret. They were Russian Jews bound for the Holy Land and fired with the zeal of the Zionist Movement. They reminded one of the prophecies of the Old Testament where the Jews would return to Mt. Zion singing with great joy and where the people will flow to the mountain of the Lord. With joy we can bid farewell to 1926. We have had our past experiences and now we hope for something better. In our vocational as well as in our spiritual life we hope for better things. One certain brother who was working hard to make a livelihood said that he hoped to have it much better next year. He further added, "Oh, yes, we always hope that next year it will go better." In our spiritual life we can with great joy travel toward the "Mountain of the Lord". We can joyfully say farewell to the past and sing with a deeper and fuller meaning the songs of the redeemed as we complete our voyage of life.

But there is some sorrow mingled with our farewell. Our mountain top experiences and achievements must fade away into history. Only the memories remain—yet how blessed! Either by death or otherwise our associations have been broken with friends who have been rich in Christian graces and spiritual values. Yet our lives have been enriched by them. All sorrows and trials for a Christian contain something of great value to the soul.

In conclusion, allow us to say all of us, regardless of class, color or creed, are being swept on to a new year bidding farewell to the old one. Because of our heredity and environment we differ a little but are very much alike as to feelings, will, etc., and God sees in each of us a diamond in the rough. The past year is gone and we can only carry on the fading memories of experiences both painful and joyful. May each succeeding year find us better fitted for that larger life in the Promised Land.

A War to End War

Mrs. Henry W. Peabody

(Mrs. Peabody is the general chairman of the Woman's National Committee for Law Enforcement. The following selection was prepared for use in the Second Annual Prince of Peace Declamation Contest sponsored by the Ohio Council of Churches. Editor.*)*

Ten years ago America entered the World War. Our heroic men joined those in Europe who were fighting for various reasons. The noblest and best of these reasons were justice, defense, honor, and some said they were in the war "to end war".

Down the streets swung battalions in uniform to the sound of music, with colors flying, and the thrill of a great adventure. Rich and poor, high and low, black and white, long-time Americans and those only one generation from Ellis Island, these boys were ready to give their lives and to take the lives of others at the call of war. Those who were not willing, later were drafted. There was no escape. Let no one minimize the courage and heroism and sacrifice of such service. Then came weary weeks in muddy trenches, long marches in the silence and cold and blackness of night, with pitfalls on every side. Every possibility of human suffering and torment pursued them. They saw their dying comrades, they felt bitter rage and terror in air raids, in poison gas, in bombardment of the innocent in unprotected homes, in attacks on hospitals, and in the destruction of ships by sneaking submarines, long agony on the battlefield with prayer for release, and then, rows, endless rows, of crosses, and for every grave, broken hearts and shattered lives.

Young men like us bore all this and those who were left came home. Some were crippled; some will never have health and sanity and sight again; some were hurt morally; most of them came with a feeling, growing ever stronger, that there must not be another war, for war settles nothing. It leaves hate and suspicion and even greater greed and injustice.

Is there no substitute for war, no way by which disagreements may be settled justly and fairly without calling on the best youth of the nations to give their life and blood on the battlefield?

Why cannot nations be as reasonable and law-abiding as communities? Organized warfare is unthinkable between cities and states. There is the same strong loyalty to one's own home, there are competition and differences of opinion with claims to

be settled, but we do not, when differences and quarrels begin, get knives and guns and kill our friends and neighbors and families. A neighborhood like that would be a jungle. We must make laws and live under them to live at all.

Why not do this internationally? In the neighborhood of nations we must have some plan for settling disputes fairly and justly, in an orderly way. It is being attempted and in order to end war the nations of the world must come to agreements. How can this be done? We must know, for soon it will be our task, and even now we should be preparing for the future effort which will depend on us.

We believe that civilization is against war, that Christianity is absolutely opposed to it. To those who tell us that we shall become a weak and cowardly people without war we may answer, "There are still mighty victories to be won, great conquests of earth and sky and sea, tremendous conflicts between good and evil, health and disease, poverty and plenty." There is no justification for war.

We may have international law or war. We choose law. War means destruction, law means protection. War means injustice, for whatever the right, superior force will win. Not the best cause, but the best guns and strategy and the largest army conquer. Law means control and restraint, war means loosing every evil and brutal instinct. We can have laws between the nations and we have voted to go into the World Court, which is a beginning. There are definite ways in which we may strengthen understanding between the nations. World acquaintance and friendship with international agreements and laws are entirely possible.

Listen to Tennyson's marvelous prophecy written eighty-five years ago:

"For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be!
Saw the heavens filled with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rained a ghastly dew
From the nations' airy navies grappling in the central blue;
Far along the world-wide whisper of the south wind rushing warm,
With the standards of the peoples plunging through the thunderstorm
Till the war-drums throbbed no longer, and the battle-flags were furled
In the Parliament of man, the Federation of the world."

Is it possible, this Federation of the world? Perfectly possible, if we refuse to be dragged or drugged into war, if we will plan for the peace of the world, if we will think of all men as brothers, if we stop envy and greed, which lead nations to invade territories, using the might of the strong to overcome the resistance of the weak. We dare not continue with plans for war with the new possibilities of destruction from sky and sea. There is no hope for humanity without sensible plans for peace.

Nineteen hundred and twenty-six years ago the Prince of Peace came. All the known nations of the world gathered at His birth: Europe, through the Roman ruler; Asia, through Wise Men from the East; the Jews through the Mother and Child, and even Africa offered Him protection.

This Leader of the world is our leader; His commission is to us; the internationalism of Calvary lights us on our long way to peace. The dawn is near, and we, the youth of this twentieth Century, are to be the peacemakers of the world, to secure a Golden Rule of Nations.

A TRIUMPH OF FRIENDSHIP

A fine story comes from India. The famous and influential Hindu, Mahatma Gandhi, was recently attacked by acute appendicitis while he was in prison, whither his opposition to the British government had brought him. Something had to be done at once. In other times such a man—a rebel in the eyes of the prison authorities—might have been allowed to die while the red tape of the prison rules was being unwound; but the English doctor, Colonel Maddock, seeing that no time ought to be lost, ordered out his own car and hurried his patient to the Poona Hospital, where he operated upon him.

Gandhi was under chloroform and the doctor was ready to use his instruments when suddenly the electric light went out, and everything was in darkness. There had been a breakdown in the machinery, but there was no time to wait for repairs. Under the pale gleam of a hurricane lantern the doctor calmly proceeded with the operation and thus saved the man's life.

Doctor and nurses attended their patient with all possible skill, and their tenderness and consideration made a deep impression not only upon Gandhi but upon the Indian population far and wide; for in the eyes of the Hindus, Gandhi's life is sacred because of his love for the poor and his self-sacrificing career.

When he was released from prison Gandhi, whose gratitude to the man who had saved his life was touching, said to the doctor: "I trust you will allow me to remain your patient a little longer." And he remained there at the prison until he was quite strong again. A warm friendship has sprung up between the two men—two of the finest specimens of East and West—and that friendship may have the happiest consequences for India. The British doctor, by his devoted conduct toward his prisoner, has genuinely touched the hearts of thousands who were previously only too ready to call themselves the enemies of his race.—Selected.

OUR BI-WEEKLY SERMON

Digging Again the Old Wells

H. A. Fast

Rev. Fast is a native of Kansas and is at present the pastor of the church at Bethel College, Newton, Kansas. He is a graduate of Bethel College and Witmarsum Theological Seminary and has done graduate study at Garrett Biblical Institute. He was assistant Professor of New Testament Language and Literature at Witmarsum Theological Seminary when he was called to the pastorate which he now holds.

"And Isaac digged again the wells of water, which they had digged in the days of Abraham his father." Gen. 26:18.

One way a man in Palestine who was jealous of his neighbor might play a mean trick, inflict harm, or show his hostility was either to poison his water supply with the carcasses of dead animals or to plug up his wells with dirt and rubbish. That was exactly what Isaac experienced at the hands of the Philistines. It was a common act of hostility and was equivalent to an act of expulsion. So Isaac moved to another part of the country where he found the wells of his father similarly plugged up. What should he do? Should he try to clean out the old wells or should he dig new ones?

The story tells us that he did two things:

1. We read that he "digged again" the wells of his father. He did not discard them; he used them. He cleaned out the rubbish so that they flowed with the same freedom and furnished the same clear, healthy, cooling, refreshing water which they had furnished his father before him. Then in fond remembrance of his father and in appreciation of the work he had done he gave them the same names his father had given them.

2. He dug also new wells. He recognized that the old wells that had served his father, his household, and his herds so well and which now flowed with the same irresistible stream and furnished the same clear, cool, thirst-quenching water, would not be sufficient for the demands of Isaac, his household, and his herds. He needed new wells and so he proceeded to dig them. But he did not get his new wells without a struggle. The digging of new wells is always hard work. But when Isaac finally succeeded, he found a well of real worth which supplied his needs and gave him ample room for growth and expansion.

To us this simple but fascinating story gives a suggestion of a principle which may well guide us in our relations and attitudes to the old. We are frequently confronted with the question: What should be our attitude to the past, to the old wells which they dug in the days of our fathers?

There are about three things we can do:

1. We can accept them blindly, without question, and without investigating whether the water is wholesome or sufficient. One reason for this unquestioning attitude to the past may be that we are too indolent or too indifferent to ask any questions or make any investigations. It is so comfortable just to move into the houses our fathers built or to drink from the wells which the fathers dug, just to accept things as they are.

Another reason for this attitude to the past may be that we are too fainthearted or cowardly to face the consequences which such investigation might reveal. Why we might discover that the wells on which we had been depending were inadequate or unwholesome; and to make new wells would be a lot of work and would mean a total readjustment of ourselves and our environment to the new situation. Besides we don't know whether the new wells would be any good. We might strike a dry hole. Many folks have not the courage to face such contingencies.

Still another reason for this attitude may be this that we take such a "religious" attitude to the past that we almost worship it, and think it almost a sacrilege to question any of the good old customs, ideas, systems, or practices. And surely we would never start any innovations ourself, or advance any new ideas. That would be worse yet. We would be the last ones to be guilty of that.

At any rate we say to ourselves: "The old is good." The old wells served our fathers well and they got all they needed for their own good, and they are good enough for us. We won't drink from any wells except those which our fathers made and used. And so we join lustily in singing: "'Tis the Old Time Religion and 'tis good enough for me"; and we keep on drinking contentedly year in and year out from "the Old Oaken Bucket that hung in the well". We need not go a thousand miles from here or any other place to find just such folks.

2. We may also reject these old wells of the fathers just as blindly as we may accept them, without question and without investigating whether the old wells are any good or whether they can be made to serve us, the sons, as they served our fathers. There may be various reasons for this blind rejection of the past but perhaps we may have cultivated, perchance been driven into, a spirit of revolt and antagonism against anything old. And so we shut our eyes and think everything old unromantic, stale, dead. Anything but the "latest" is "out-of-date" and "old-fogey"; and nobody wants to have those two attributes attached to his name.

So we continue in our reasoning and contend that the past has served its usefulness and now constitutes merely a drag which holds us back from progress. The past is merely interested in maintaining the status quo and it always tends to formalize and standardize the present with the result that it takes all life and energy out of things. The past is all right for the past but it is all wrong for the present and the future. The best we can do with it is to cut loose from it and discard, bury it. We must build our own castles and

dig our own wells. The old wells are so hopelessly out of date, so thoroughly cluttered up and choked with the trash and rubbish of the past and the accumulation of years that it does not pay to try to clean them out. The forms in which the ideas and customs are contained are so old that they are liable to cave in any time. Whatever water is there seems all right and may be sufficient but the well is full of the silt and sediment of years. Besides, the pump is so fearfully out-of-date that we had better discard the well, pump and all, and dig a new well.

In this respect we often act little better or wiser than a child. After it has worn a suit a few days or played with its toys a little while it thinks them old and begins to look around and beg for new things.

There is a good deal of this almost childish impatience with the past and of this wholesale revolt against the old. If the old in any way appears to retard or stand in the way of the new, then we are ready to chuck it on the scrap heap without hesitation.

This spirit of revolt against the old is frequently found among youth and seemingly especially among the youth of today. Not do we mean that youth is always ready to throw the old entirely overboard but they are rather impatient with and critical of the old if it seems to run counter to the idealism they cherish and seems unwilling to move forward.

Many regard this spirit of revolt on the part of youth with great alarm. There are of course some dangers inherent in an extreme manifestation of that spirit but to us it seems largely a sign of health. Normal healthy youth is always in revolt against, always impatient of its elders, their customs, ideas, and practices. They always "know better" than their elders. They are too full of life and energy and ideas to have patience with the old. Youth wants to march forward; it wants to get somewhere, anywhere.

We feel about them very much like we feel about a young colt. A young colt which does not once in a while kick over the traces is not much good. A youngster who does not once in a while play pranks or get into mischief is not quite normal. And youth which passively accepts the old, is not impatient with the past and the present, and not in revolt against the old is not quite normal either. A spirit of impatience and revolt is characteristic of youth.

But we have known of colts which were not satisfied with kicking over the traces; they tore away and wrecked and ruined both wagon and rider. And we have known of youngsters who were not satisfied with the playing of pranks but who practically broke up the school by their open defiance of all established rule and order.

There are undoubtedly such in the youth movements of the day who are not only impatient with the heritage of the past and critical of its standards and practices but openly hostile and cynically contemptuous. They regard with scorn everything old as out of date and bad. They want nothing to do with it. They are too impatient to stop and evaluate its worth impartially. The past for them is merely so much ballast and retards progress. Hence the sooner we get rid of it the better. Better throw it over board right away and forget it. They feel it does not pay to bother with the past; it cannot satisfy the present any more. Hence if we want something that will meet the needs and demands of the time, we had better dig our own wells and then we will have real wells that will function and be up-to-date. Then we will have a chance to grow and expand. Then we will have wells which will pour forth water in its pristine purity and free from the contamination of the skeletons of a dead past.

3. It seems to us there is a much wiser, saner, more economical and constructive attitude which we can take toward the old wells of the fathers. That attitude we see illustrated in the simple story referred to above. Isaac went with neither extreme. He showed proper regard for the old and proper appreciation of its worth and value. He did not blindly reject the wells dug in the time of his father nor did he blindly accept them. He evaluated them to estimate their worth and then re-dug them and cleaned out the rubbish till he had a good serviceable well.

Isaac knew that the past was not all bad and out-of-date but that it had many elements of worth. It had proved its worth by standing the test of time. But Isaac was clear-eyed enough to see that not everything in the old was good or of permanent worth and that it was not always easy to discover the elements of permanent worth. They were often so covered up and concealed by the rubbish and the soot and silt of time to which both friend and foe had contributed that it was often hard to believe there was any good under the rubbish at all.

But Isaac knew also that it would be foolish to discard perfectly good wells which had proven their worth and had served faithfully for years without disappointment or loss of quality just because they had accumulated rubbish and dirt. He saw likewise that if these wells were to serve him as well as they had served his father he would have to clean away the accumulations. He would have to re-dig the wells. He might even have to dig deeper. Otherwise the flow of water would be hampered, its crystal clearness sullied, and its usefulness less wholesome and refreshing.

If we would get the real good out of the old we will have to follow in general very much the same lines suggested by Isaac's procedure in this story. We will have to clean away the accumulations of years, re-dig, re-think the old and perhaps even dig deeper than our fathers dug.

But Isaac went farther. While recognizing the good in the old, he did not say that the old alone was good nor did he say he would use only the old. He did not say he would drink only from the wells of Abraham. And we do not believe that Abraham, if he had been living at this time, would have told his son: "You must not drink from any other wells than those I made or used". That would seem contrary to

the adventurous faith of Abraham. Isaac saw that the old wells had been good and sufficient for the demands of their time but that the new time and new conditions brought new demands which had to be met by new wells. Hence we read of Isaac digging new wells.

The soundness of Isaac's procedure appeals to us. He is right. The old is always insufficient for the present. It must be supplemented by the new. The new if it is any good, only comes by hard work and against opposition. It must win its way by struggle. It takes real digging, but it is worth while. That is the only way to obtain room for growth and expansion.

There is danger in our day that we may lose sight of the wells of the fathers and utterly reject the old to our own harm. But there is just as much danger that we may accept passively and unquestioningly those same wells and check our growth by limiting ourselves to them. We need to go back to the old and we need to discover the new. But if the old is to serve us vitally and effectively and constructively it must be re-lived, re-thought, and freed from its encumbrances. It is only in that way that the good of the old can become effectively a part of our life and vitally minister to our needs, and meet the demands of our time.

There are many aspects of our heritage which need to be re-thought from the historical, scientific, and particularly from the Christian standpoint in order to discover what in it is of permanent worth and vitally meets our needs. There are many things for which our fathers lived and died which need to be re-thought, re-discovered, and freed from encumbrances so that they may serve unhampered and energetically our day. There are many good wells that need to be re-dug.

There is first of all the well of the Gospel of Jesus Christ. This Gospel had been so covered up with the creeds and confessions of the past that we can scarcely see Jesus. No well needs to flow as freely and purely and unhampered as this. We must re-dig this well and free it from its encumbrances till this old well shall pour forth its life-giving stream in all its purity unhampered into all the world for the healing of the nations.

There is the well of peace. There is great need that this well should flow unhampered in our day. Its waters are choked and murky with passivity, and indifference and all kinds of muddled thinking. Shall this well of our fathers flow with its old power we must in all earnest re-dig it, discard the rubbish, and perchance even dig deeper.

We merely mention as illustrations two other wells that need re-digging. There is the well of individualism whose stream has been greatly hampered by demands for creedal conformity on the part of groups and conferences. There is also the well of the simple life which has been all but filled up with regulations about jewelry, haircut, buttons, clothing, etc.

(Continued on Page 427)

ANNUAL BIBLE LECTURES

Bluffton College Institute of Applied Christianity

The Annual Bible Lectures at Bluffton College will be held this year during the week, January 30th to February 4th, and will take the form of an Institute of Applied Christianity.

Two speakers of national renown who are devoting themselves to this field of endeavor have been secured.

Rev. Kirby Page of New York City, Secretary of the Fellowship of Reconciliation and Editor of the magazine "World Tomorrow" will discuss the problems of peace and international relationships with reference to the European situation. He has been Associate Director of the Sherwood Eddy commissions that have studied Europe during the past two summers.

Rev. Alva W. Taylor, Indianapolis, Indiana, Social Service Secretary of the Disciple Church, was Director of a Good Will Mission that made a special study of the Mexican situation during the past summer and was in that country when the government confiscated the property of the Roman Catholic church. He will discuss the relation of the United States as a Christian Nation, with Mexico.

Kirby Page has written a great deal on race and industrial problems and will discuss these, while Dr. Taylor will present various types of Social Welfare Service. These discussions of timely problems by those who have had unusual opportunity for experience and study promise to be exceedingly interesting and valuable.

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THE SUNDAY SCHOOL LESSONS

THE CHRISTIAN A FOLLOWER OF JESUS

January 2

Lesson Text: Mark 1:16-20; 2:13-17; I John 2:6.

Peter and Andrew, his brother, were busy about their usual work. They had gotten their boats and nets into readiness. As they were about to push out into the sea Jesus came that way. He came walking along the sandy shore of those beautiful waters of the sea of Galilee. After some word of greeting Jesus said to these two brothers, "Come ye after Me, and I will make you to become fishers of men". Immediately they turned from their boats and nets and followed Him. A little farther on two other brothers, also fishermen, were at work with their father and the hired servants. They were busy mending their nets. Jesus invited these two young men, James and John, to join Him. At once they left their father and the nets behind and went on with Jesus. At a later time He was passing Matthew's place of business. Matthew was a tax-gatherer. It was not an honorable position but it was sought by men of that day because it was such an easy way to acquire wealth. My imagination pictures Jesus walking up to Matthew looking directly into his eyes and then in a quiet yet firm voice saying, "Follow Me". Jesus asked him to leave his business. That was not an easy demand. How easily Matthew might have said, "No". If he had refused Jesus, he would have lived and died an unknown tax-gatherer. That was an eventful day for Matthew. He chose rightly. Jesus made him a power for good. Through him the first book of our New Testament has come. The world is the richer because Matthew chose to follow Christ.

The undying echo of Jesus' words has come down through the years to us. His words, "Follow Me" resound in our ears. He makes one demand. He might have asked many things of those who would follow Him. In simple plain words He said to these men, "Come ye after Me". That is all that He asks. But that is everything. We have to leave our nets behind—the nets of selfish ambition, worldly success, ease and luxury, personal pride. To follow Him means to live as He lived. "He that saith he abideth in Him ought himself also to walk even as He walked." Peter says, "He went about doing good." He put all that He had at the service of men. He was touched by every need. The lame, blind, sick, sinful, all moved his heart to compassion. He came among men not to be ministered unto, but to minister. To those who would be His disciples He says, "Follow Me."

The purpose of Jesus is to link the lives of His followers so closely with His own as to bring about a moral and spiritual transformation. "Come ye after Me and **I will make you to become** fishers of men." What would be the outcome if we would put ourselves definitely and unreservedly into the hands of Jesus to have Him do His utmost to make us a power for good in the lives of others? Upon us would come the spirit of humble self-sacrificing service, joy, peace, and power.

O God, our Father, confirm and strengthen the purpose within us to follow obediently and loyally the Lord Jesus Christ.

THE STANDARDS OF CHRISTIAN LIVING

January 9

Lesson Text: Luke 6:27-38.

"Love your enemies, do good to them that hate you—pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also."

These are searching requirements. Here are given the fundamentals of Christian living. These Jesus would have us build solidly into our personal characters. He is not setting a standard for us different from the one by which He lived. He tested it Himself. He asks us to love and serve, to suffer and sacrifice as He did. He tried that way of living and it proved to be so fruitful and effective. Deep within us all there is a desire to exert a wholesome influence over others, at least, to mean something good to some other life. If we covet such power we must heed the words of our Lord.

With Him love knew no limit or any exception. Love never fails. Love wins where everything else fails. There is no substitute for love. Love is irresistible. Love possesses and carries with it a mysterious power. Therefore it is so mighty.

There is a law of love. It is God's law. If we obey this law of love wonderful things come to pass. If we break this law of love we fail, suffer and are powerless. There are some things (and they are the important things) that can only be accomplished through the working of love. Let there be no limit to the degree in which we employ the power of unfeigned love.

We need the power of love. How do we naturally feel toward the one who has misrepresented us, mistreated us, cast suspicion upon our motives, or endeavored to bring reproach upon us? Within us there is a disposition unless overpowered by love to hate those who have done us evil. How hard it is to love an enemy unless we have learned to live by the law of love.

Jesus recommends that we should pray for and do good to those who hate us. If there is some one whom you dislike, pray for him and find some way in which you can do him a kindness. Try the method of love and see what a change it will make in you, and the other person.

Jesus says, "Be ye merciful even as your Father is merciful." The Heavenly Father's love knows no bounds. His mercy never fails. How helpful it is for us to remember when we are disposed to be severe in our judgments of others that our Father is more merciful than we. Or when we are inclined to withhold help where it is needed then let us remember our Father who withholds nothing. When we think of our Father who abounds in love and mercy it is easier to "Give to everyone who asketh". And will it not also be easier to obey the words of Jesus, "Judge not". He whose heart has been touched by the spirit of His merciful Father will not "judge" others. Our judgments are based on outward appearance, on external evidence. God looketh on the heart. God knows and we do not.

This high standard of Christian living is difficult of attainment in fact impossible unless we follow after Christ, in love and devotion. He is our inspiration. He is the source of our power to live according to the law of love and mercy.

Our Lord, we would that our measure of love might be pressed down, shaken together and running over.

DIGGING AGAIN THE OLD WELLS

(Continued from Page 426)

Shall we say about these wells that they are hopelessly choked with rubbish? Or shall we clean them out?

What then shall be our attitude to these wells which they dug in the days of our fathers? Shall we say: "The old is good" or the old is no good and drop it and forget it? Or shall we like Isaac dig again the old wells and with him discover among them wells of priceless value while at the same time we dig new wells to give us room for growth and expansion? Blind acceptance of the old and blind rejection of the new brings stagnation. Blind rejection of the old and blind acceptance of the new brings disaster. The way of life lies in Isaac's method of intelligently re-digging the old and by hard work discovering the new.

THE OPEN FORUM

(A page for our readers for the full and free discussion of both sides of religious questions.)

OUR MISTAKE

Dear Editor:

I noticed in the History of the Zion Mennonite church at Donnellson, Iowa, also in the biography of Rev. Chr. Schowalter, both of which have been published in The Christian Exponent, some misinformation, also several errors have been made which throw a wrong light (or a shadow) on the party who prepared these papers. In The Exponent it says: "It was written by the joint authorship of a number of the older members, etc" The fact is, it was prepared and written by one party, who took it out of the first Records, and of the minutes of the annual congregational meetings, out of a book, "History of the Genaral Conference of the Mennonites", and out of a small book, written by Jacob Rupp. Also a great part the writer gathered up from his own memory, and finally he got some items, which he did not know himself, from several other parties.

Further, it says in The Exponent: "The congregation chose Daniel Krehbiel to assist Rev. Schnebele." In the original it says Krehbiel was assisted by Schnebele, which to my knowledge is correct.

In the editor's remarks on the life-sketch of Chr. Schowalter, it says, "it was prepared by Ed. Schowalter, etc." The fact is, it was prepared and written by other parties, but Ed. Schowalter gave his approval. It says in The Exponent: "Rev. Schowalter also served his fellow-men in a medical way, etc., without receiving any pay." In the original paper which was sent to The Exponent, it reads: "He did not request any pay." Maybe it should have been written: "He did not ask for any pay." He may have received some pay without having requested it. One may ask for something, but not receive it, on the other hand, he may receive something without having asked for it. Yours truly,

Donnellson, Iowa. **Jacob Schnebele.**

"TOO MUCH SAID ALREADY"

Dear Editor:

Christianity is much discounted by some because Christians differ. This is most unfortunate, for differences are inevitable and therefore unavoidable. But our differences should be taken as a challenge for investigation rather than an occasion for war. The great shame is that so many people allow their differences to embitter their attitudes.

Seriousness without self-restraint represents a grave danger. Christians incline to take life seriously, which is right, and self-restraint is much neglected. It is the lack of self-restraint that allows seriousness to result in bitter denunciations. Ugly things are said and disruptions occur. Consequently, the common confession: "Too much has been said already."

Some have said: "I pity our editor." But letters, such as you occasionally quote in your Chats, are the portion of all editors. Even contributors sometimes elicit correspondence. In response to one article, I received eight letters. One mail delivery brought two that were most opposite. One insisted that my position could not be challenged, while the other as strongly denounced it. Out of such an experience, Bro. Editor, I appreciate your testimony that a letter nearly spoiled your Thanksgiving dinner.

Most happily, you incline to give such communications the benefit of the doubt. For example, concerning the sister who mistook an insignificant geographical blunder for a most serious lie, you commented: "She is no doubt a very good woman and the letter which she addressed to me in such a vigorous style probably did her a lot of good." Let us hope this to be true. However, was the spirit of that letter commendable? Was the writer really benefitted by yielding to such a temptation?

I fear the brother wrote that he did not need the little Exponent because he had the true Gospel to read, is somewhat beset with the sin of presumption. Compare Psalms 19:13.

Taking issue with individuals and publications is certainly both right and necessary. But how may we do this without unchristianizing ourselves by the character of our speech? "Sound speech" is a very important factor in Christian work. It is therefore necessary to recognize that vehement words and mouthy expressions do not constitute effective logic. They only demoralize our influence.

I was once accused of "unsanctified combativeness." Would such a thrust be convincing, or would it rather tend to confirm one in his present position? How would you react to such treatment?

Some time ago, the so-called "unruly" ones were given a going over for their "damnable heresies." My first thought was to call this "Biblical swearing." Considering the provocation, the emotional aspect and the language; I can readily imagine how such a mouthful might be as palatable as the oaths used by profane men when things go wrong.

Most unfortunately, "damnable heresies" reflects too much the loose practices of the times when the King James' Version was made. "Destructive parties" would not only represent the original more accurately, but it would present a more wholesome reading. The term **heresy**, in the New Testament times, denoted groups of a partisan character, and it was not until later centuries that it acquired the sense of false teaching. Having been much in bad company during the Reformation and since, it today connotes little else than an ugly dig. So we can well afford to neglect it to its fate, and our English is adequate without it.

In a recent controversy, A expressed surprise that B could not carry his part in a friendly spirit, and immediately he dubbed B's contribution a "philippic." This term is defined as "an acrimonious invective." It therefore denotes an embittered denunciation. Such a mishap does not inspire to greater friendliness.

In times of religious stress we need to watch our speech. The type of language illustrated above is due, in our present situation to several factors that have been injected into our church life. There has been some urging recently to shun those who have been driven out. Some have tried to mimic Billy Sunday, but I once heard the late George R. Stuart say there is only one Billy Sunday and the imitators are all failures, not being themselves. A few have also adopted the tactics of Norris, the preacher-murderer and his **Searchlight.** Neither of these methods tend to mollify wounds nor to restrain words.

Several months ago, an Exponent reader voiced a protest against the use of **innuendo.** Definition: "A remote allusion, usually derogatory, to a person or thing not named." "Insinuation and innuendo agree in the sense of covert suggestion, usually to a person's discredit."

But there is an opposite extreme, that of handling intimate personalities too freely in print. This is not a contradiction, but a suggestion that editors and contributors need to steer safely between two dangers. Corrupt practices ought to be protested, and yet they are invariably related to nameable persons. We need to be careful in our choice of subject. Human conversation involves much reference to persons, although ideas and deeds constitute a more profitable subject for discussion.

There is need for a quickening of consciences on this issue, and then we will have less occasion to confess: "Too much has been said already." Sincerely,

Goshen, Indiana. **Rudy Senger.**

NEW CHURCH DEDICATED

With grateful hearts we can now report that the dedication of the new church of the Colfax, Wash., Mennonite Church took place today, Dec. 5. Since we have had much rain lately, the dirt roads, at places, were rendered almost impassable which caused some worry, but the dear Lord hears and answers prayers. Three days ago it stopped raining, the roads improved and today we had a very pleasant day for the occasion. The roomy new church was filled to its capacity. The Pastor made the introduction and performed the dedicating act. Rev. D. D. King of Lind, Wash., preached two powerful sermons, the Choir rendered a number of beautiful anthems, choruses and quartettes. The noon day meal was served in the basement. We have a modern up-to-date Church, furnace, electric lights, washrooms and drinking fountains, and we feel glad and thankful. To build a $15,000 church when the membership is only about 65 is quite an undertaking, but we look into the future. Our S. S. enrollment is 150, average attendance 120.

It was first planned to have the dedication on Thanksgiving Day, and present the new church as a Thankoffering to the Lord and let the Mission offering go into the building treasury, but the Mission spirit would not allow it; so we decided to have the final business meeting on Monday before and if possible try to get a clean slate. Nov. 22 was a day long to be remembered. We could then understand the Disciples of our Lord, Matth. 15:33, as never before. Out in the desert many thousands of hungry people before them, seven small barley loaves and a few little fishes and the Master's wish was that they all should be fed. Whence should we have so much bread in the wilderness as to fill so great a multitude? that was the important question. Ours read a little different. Whence shall we take the cash to pay all these bills? In both places the Lord was present and made the seemingly impossible, possible. The many bills received such a death blow that no one needs to lose any more sleep over them. Praise the Lord! The fragments were gathered for the Thanksgiving Mission offering, not twelve nor seven baskets full but still counted $485.50 for Missions. Praise the Lord, O my soul, and forget not His many blessings.

It is said that the Mission Treasury never looks sadder than when empty, but dear Brethren, how does it look when buried under such a mountain of debts! The lost race can only be found and saved by the way of sacrifice. The footprints of our blessed Master and Lord. Our Great Example led down to Gethsemane and up to Calvary. **Obedience and Sacrifice.** Yours in His service,

Almota, Washington. **P. R. Aeschliman**

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At the recent meeting of the Board of Directors the following special offers were authorized.

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INCREASED SUNDAY SCHOOL INTEREST IN ARGENTINA

Rev. George P. Howard is the representative of the World's Sunday School Association in Argentina. The progress of the Sunday school work in Buenos Aires is indicated in an extract from one of Mr. Howard's letters to the Headquarters of the World's Sunday School Association, 216 Metropolitan Tower, New York City. "We still continue to publish our monthly Sunday school paper and it is meeting with great acceptation. We have just had a little celluloid button made. The various Sunday schools are sending in good orders for these buttons. On the 9th of July, our Argentine national holiday, several Sunday schools were out with their flags and pennants, gathering in some of the central 'plazas' to sing the national anthem and some of their Sunday school songs. We are preparing for our winter course of lectures in the city of Buenos Aires. We plan to give these lectures in three different centers of this large city. We shall in this way be able to reach many who on account of the distances, would not be able to attend the lectures if they were given at some central point. And so the good work goes on; there is nothing startling to report; but we feel sure that there is joy in heaven over many little children who are being led to a knowledge of their Lord and Saviour."

Notes from Here and There

Chris Graber of Goshen College conducted a series of meetings at Pleasant Hill church, Wayne county, Ohio, November 28 to December 5.

Dr. Elmer Johnson, professor of church history at Hartford Theological Seminary, delivered the Vesper address at Bluffton College on Sunday, December 5. He spoke on the subject, "Requisite Collegiate Preparation for Religious Leadership."

Prof. C. B. Blosser of Goshen, Indiana is now in Columbus, Ohio, where he is enraged in selling real estate. E. E. Lehman is also enraged in the same business.

The Special Bible Term of Goshen College will be held January 4 to February 16. This will be followed by a Christian Workers' Conference February 18-20.

On Sunday, October 3, communion services were held at Meradeo and Shantipur of the American Mennonite Mission Station in India. At the latter place the service was held in the new church with most of the lepers who are members of the congregation attending many of them cripples and scarcely able to hobble to the church, yet they made special effort to be present at this service.

The young people of the Eastern District Conference are in a campaign to raise $5,000.00 for the erection of a bungalow for Doctor and Mrs. Harvey Bauman in India. The money is being raised through the Christian Endeavor and Sunday School Conventions of the Conference.

Miss Anna G. Stauffer of Los Angeles California, is making splendid progress with the compiling and editing of mission study booklets on the origin and work of a number of the Mennonite missions. Miss Stauffer is doing this under the direction of the California Sunday School and Christian Endeavor Conventions. The study on Hopi Missions is already available.

An interesting set of lantern slides on the activities of the Mennonite Church is being made under the direction of the Eastern District Conference. The slides should be available soon after Newyear.

The Saucon Mennonite Church, near Coopersburg, Pennsylvania, one of the oldest in Pennsylvania, recently was repaired and reconsecrated with a special service. Rev. Linford Foulk is the pastor of the church.

The Women's Missionary Society of the Salem Mennonite Church, Dalton, Ohio, gave a program at the church on a recent Sunday evening. Much interest in the work of the society was shown. On the following Sunday evening the Junior Christian Endeavorers gave their annual missionary program.

Rev. A. W. Geigley who was pastor of the church near Biblerville, Pennsylvania, is reported to have been silenced by the authorities of the South Western Pennsylvania Conference (Old Mennonites). The grounds for this action is said to have been Rev. Geigley's alleged sympathy with the members of his congregation who carried life insurance. The rules of said conference forbid their members to carry life insurance.

Rev. and Mrs. S. J. Goering, missionaries to China on furlough, are at present at Sioux Falls, South Dakota, taking medical treatment.

CALENDAR OF COMING EVENTS

Jan. 24-27—Ohio Pastors' Convention. Columbus, Ohio—Speakers: Bishop Henderson, S. Parkes Cadman, Francis J. McConnell, Sidney L. Gulick, and others.

Jan. 30 to Feb. 2—Annual Bible Lectures at Bluffton College. Kirby Page and Alva Taylor.

At this writing the Mission and Bible lectures at the Sugarcreek Mennonite Church of which the editor is pastor, conducted by Ed. G. Kauffman and A. E. Kreider. The addresses are interesting and are much appreciated.

J. W. Hess of Akron, Pennsylvania, has just closed a series of revival meetings at the Howard-Miami congregation, Howard County, Indiana.

A chorus of sixty-five voices composed of people from the churches of the Tiskilwa, Illinois, community and the choir of the First Lutheran Church of Princeton, Illinois, sang the Christmas cantata, "Chimes of the Holy Night", at the Tiskilwa High School on the evening of December 19, and at the First Lutheran Church of Princeton on the evening of December 21.

The Zion Mennonite Church of Donnellson, Iowa, observed Golden Rule Sunday, December 5. A Golden Rule dinner was served in the basement of the church and a liberal offering was received for the Near East. The choir of the church rendered the cantata "Peace on Earth" by Heyser on Sunday evening December 26, under the leadership of Miss Mary Krehbiel and with Lillie Krehbiel at the organ.

Rededication services were held at the First Mennonite Church, Normal, Illinois, on Sunday December 19. The church was remodeled this fall. Among the speakers were E. Troyer, W. B. Weaver, A. H. Miller, W. S. Shelly, and H. E. Nunemaker.

The young people of the Twenty-sixth Street Mennonite Church, Chicago, of which A. M. Eash is the pastor, are preparing a religious page ant entitled "The Wooing of Re bekah." There are about fifty characters in the cast.

THE EDITOR'S CHAT

(Continued from page 418)

In contrast to the above letter we had several recently which expressed the opinion that the Exponent has been read with much joy and benefit and that they have not found in it anything that is contrary to the Bible. One of these letters comes from an aged man, the oldest in his congregation, and except for his instructions to the contrary, the letter would be published here.

It is now a year since your present editor assumed his duties with the Exponent. The year has brought many pleasant associations and the work has been extremely interesting. I wish that I could do it better. The Exponent is the first attempt at an all-Mennonite journal. The journal is in the making and we must learn as we go. A very efficient staff of contributors has been secured for the ensuing year. The list will appear in the next issue. It is the fine spirit of cooperation which I have found among many of the leaders in the work of the church that gives me confidence to face the tasks of a new year, and faith that the Exponent will be a better paper and meet a widen need than it has heretofore.

Aside from a representative list of contributors, we will have a number of foreign correspondents who will keep us in touch with Mennonitism in different parts of the world. In endeavoring to function as an all-Mennonite paper, the Exponent enters upon a large field and we hope that every reader will realize the necessity of his support at this juncture.

With best wishes to you all for a prosperous New Year, I remain,

Sincerely,

The Editor